

WESTERN RECORDER

Faith, Hope and Love, these three.

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He serves God and his fellowmen best, who in love performs his daily duty as it comes to him.—Addison.

LORD SALISBURY says that when Paul exhorted the Corinthians to send relief to their suffering fellow-Christians in Jerusalem, it was not found necessary to have a bazaar or a public dinner.

REV. DR. LUTON, an Episcopal minister in London, in a recent sermon, while advocating infant baptism, insisted that immersion is the true baptism, and spoke of sprinkling as "the maimed and less expressive rite."

THE *Christian Observer*, in answer to the plea that something objectionable had come to stay, says with great truth: "The fact that an evil is becoming stronger furnishes the best of reasons why the Christian should put forth his best efforts to keep the evil out of his home, and to limit its power."

Prof. HERON says of the Shorter Catechism, of which Spurgeon's Catechism is the Baptist edition: "The men who had grown up upon such a diet were not, as a rule, the weakest specimens of the race. It seemed to him that the world needed the discipline of such a system still and never more so than to-day."

A MINISTER having said he had a hearty dread of going to Boston to preach, because the congregations were such cultured people, the *Congregationalist* of that city replies: "There is no city in America, we believe, where there is more demand or appreciation for simple Gospel preaching, and none where mere intellectual subtleties or cheap literary substitutes for a thorough-going, deep-souled faith find a poorer market. When you come to Boston, therefore, bring your simplest sermons with you, and you will find them appreciated."

THE *Watchman* speaks of the poverty of the Societies in hymns that rise above the level of religious doggerel, and asks: "Is the trouble that the young people do not know a good hymn when they see it, or that very few good hymns are now produced?" The trouble is they sing doggerel with the choruses in the Sunday-schools. Banish Gospel Hymns from Baptist Sunday-schools and introduce Manly's Choice, and there would soon be a grand change for the better.

It was reported at the time that the Czar, now the Czar, was much in love with a Jewess, when ordered by his father to address his present wife. He showed his resentment and unwillingness by saying to her: "The Emperor, my father, has commanded me to make you the offer of my hand and heart." The Princess replied: "And my grandmother, the Queen, has commanded me to accept the offer of your hand; your heart I will take myself." It is said in Russia that she was equal to the task, and that the Czar is now passionately devoted to her.

BURDENS AND BURDEN-BEARERS.

BY E. T. HISCOX, D. D.

All have burdens to bear of some kind. There are no exceptions. Old and young, rich and poor, good and bad. Some evidently have more, and more grievous ones than others. And some bear them more grievously than others, making them more heavy and galling than otherwise they would be, while others mitigate their severity by the tact and temper with which they endure them. Life itself is a burden to countless multitudes of its sad and sorrowful sons and daughters. The infirmities of the flesh, the anguish of the heart, the chafed and irritated sensibilities of the mind, the disappointed hopes, the frustrated schemes, the heartick deception of pretended affection, and the unfulfilled trusts of pretended friendship. What a long catalogue might be added of thorns that pierce the feet of weary pilgrims, and the hands, seen and unseen, which bind heavy loads on the shoulders of their fellows, which they will not, or cannot, lighten or remove. In a world like this, where sin makes sad wreck of most that is fair and lovely and of good report, it must be so. And the old question, forever tormenting and forever unanswered, returns: Why did God make such a world, or suffer it to be made such? Or, why did he, having made it right, and pronouncing it good, permit it to be filled with bitterness and woe? Will that question be ever answered? And suppose it should not? the sanctified bearers will lay down their burdens some day and rest; and the mystery, though it should not be solved, will cease to be one of the burdens of the soul. Let us wait, and endure, and triumph.

What a power of endurance, what a marvellous elasticity for suffering has human nature. Frail as the bullrush, how it bends to the sweep of the storm, and then stands upright, smiling amidst the sunshine when the storm is past. How it suffers and rejoices; how soon the wounds of the heart heal—sometimes, not always. If humanity had not some such relief within itself, life would be even less endurable than now. But even this reprieve is only partial, and the soul cannot wholly forget. Is it strange that they fly to the cup that drowns thought and stupifies sensibility? Is it strange that they seek a fancied, a possible relief in suicide? The burden-bearers of the world have not yet well learned how to find relief. Some have. A gracious and merciful God certainly has not placed his creatures in the midst of many trials without some present mitigation, as well as with the promise of a final complete deliverance. But all this is conditioned on following his direction and obeying his command. The one great relief to burden-bearers is to heed the counsel of the great Burden-bearer, and cherish his Spirit who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Blessed words of magic power; no vain pretense of comfort to the sorrowful. They have eased thousands of aching hearts. They have brightened thousands of clouded lives. Long as sorrow lives and humanity suffers, let them be heard and heeded.

Life's trials find much alleviation in fraternal sympathy and fellow help. One of the foremost burden-bearers of whom history tells us endured it all without complaint, as seeing him who is invisible endured up to the point of dying daily, not for any profit that could come to him, but that he could make the sorrows of life more tolerable to others. His counsel was, "Bear ye one another's burdens, and so ful-

fil the law of Christ." That law is the law of love. He who can lighten the burden of another by an inch or an ounce, lessens the sum total of human suffering by so much. While no one can bear another's burden in such sense as utterly to remove and obliterate it, yet any one can so far help as to lighten. And the opportunity is everywhere, and the occasion is always. None so old, so young, so ignorant, so helpless that they cannot be helpful in this merciful ministry. A hopeful word, an inspiring smile, a hand-grasp of sympathy, a cup of cold water, a crust of bread: these are the little things of the law of love, while the larger matters of truth, righteousness and judgment are open to all and possible to many. Something may be done, though all cannot be accomplished. This world cannot as yet be made a paradise, but it may be made a little less of a pandemonium. The bitter cup may not become altogether honey, but it may become a little less like gall. In this, at least, is hope: he who tries to help his fellow finds help to himself in the effort. It gives at least a temporary relief to one's own suffering, while he is busy trying to relieve the suffering of another. One feels the galling smart of the rough, heavy yoke upon his own neck less, or forgets it altogether, while he is pouring in the oil and wine in the kindly endeavor to heal another's.

But it must be said that burdens sometimes oppress us, self-imposed or providential, which no human hand can remove or very much lighten. Even God himself could not wholly mitigate them without first changing our nature. They must be endured, like the storm, till they have spent their force. Every heart hath and knoweth its own bitterness, and with the secrets of the soul a stranger intermeddeth not. Some hours of suffering come so acute and severe, so overwhelming that the soul stands still, half paralyzed and unconscious, almost losing the power of thought, or not knowing what to think. No human words can comfort then. Only the still, small voice of the Spirit can speak to the heart with effect. But there are other occasions, more common and less crushing, in which others cannot help, however well intending. And so the same wise counsellor who, out of his own experience of almost unexampled trials, could speak to others more than they could comprehend, and whose sufferings were a constant crucifixion, said also, "Every man shall bear his own burdens." He knew quite well, not from his own experience alone, that while the law of Christ should be the rule of human brotherhood and common helpfulness, there were many grievous loads which must be endured. They come naturally, as the harvest from the seed sown. It not only must be so, but it is better that it should be so. The soldier is the better for having fought and conquered. He is the braver and the more heroic, if it be in a good cause. The great object of life, so far as we individually are concerned, is not to endure the least and to enjoy the most. It is not to eat, drink and be merry, and have much goods laid up for many days. It is rather to cultivate the purest and noblest virtues, and to develop the best and noblest characters. Trials and burden-bearing favor these ends, and, rightly endured, greatly further these designs, however unwelcome they may be. It cannot be said that life has the most happiness which is the most serene and the freest from care. Which, like some placid stream flows over golden sand, between flowery banks, and beneath smiling skies, with never a cloud to shadow its surface, or a crag to break its flow. Faith looks to the calm, serene beyond—not here and now.

But reason as we may, struggle as we may, endure as we may, connected with all the hard conditions of this mortal life, in-

terwoven in all the mysterious fabric of its destiny, is that ever-recurring question, ever to be asked, never to be answered, Why is human evil? whence, and for what? The soul, in the awful silence, while it waits for a reply, hears from the far off ages this exhortation, "Cast thy burden upon the Lord and he shall sustain thee." To bear one another's burden is a human duty, and according to the law of love. To bear one's own burden is a necessity of mortal life, and works for good. But there is a God above us who is a Father and a Friend. His hand is in the world's affairs, and works in each individual life. He is attentive to our wants, and his ear is open to our cry. He marks the sparrow's fall, and heeds the flower in and the fading grass. Leave it all with him, for he careth for us.

Holmes wrote, and we may repeat—
"O Love Divine, that stooped to share
Our sharpest pang, our bitterest tear,
Oh, then we cast each earthly-born care,
We smile at pain when thou art near."
Mt. Vernon, N. Y.

STANDING FOR ANOTHER.

What is more difficult than to stand in the stead of another, and to act for that other? And yet this is a duty which comes continually to us all. Representatives in Civil Government, delegates to conventions, attorneys, act for those whom they represent. The appointed caretaker of a child acts in a degree for the parent, and the parent, in turn, acts as the representative of the Heavenly Parent toward the child. For this responsibility, many a parent, with the best of intentions, becomes sadly misrepresentative of the Infinite Wisdom. He has a burning desire to exercise his divinely commissioned authority. But he forgets that he is not standing in the stead of a merely omnipotent Being, but of one who is omniscient also. Is he as much exercised to know as to do? God knows the child's weaknesses, physical and mental, his peculiar difficulties, obstructions, trials, and griefs. He knows his capabilities, his desires, his silent, uncommenced achievements of character. This Heavenly Father, in his omniscience, knows all this, and as much more about the child as there is to know. No earthly parent can know a tithe of it. But does he press himself to the same extent to represent the omniscient One, in dealing with the child, as he does to represent the omnipotent One? Does he recognize the gaining of knowledge of the child's nature as the prior requirement to the proper exercise of mere superior power and authority? It is for us all that "we have an Advocate with the Father, Jesus Christ, the righteous." This Advocate is at once the true representative, not only of the power, but of the wisdom and knowledge and love of God. He is, therefore, our perfect Master. He is never unjust to us, but always true to us; for he is at once the all knowing One, as well as the One of all love, and of power. He is the perfect pattern for every one who is called upon to represent or to act for another in any sphere of life.—Sunday School Times.

DR. GEORGE E. HERR, than whom no man has a better opportunity of knowing, says: "It would be an occasion for much surprise if it could be known how many pastors have been unsettled at the demand of the young people." The pastors who have encouraged and urged the setting young people into "societies" are sometimes the first to suffer.

Go to, ye rich men, and learn how a rich man ought to live. When Jesus said to the rich young man, "Go and sell all thou hast and give to the poor," he had simply found a man who did not know how to be rich.—Phillips Brooks.

For the Western Recorder.]

SOME OBSERVATIONS ABOUT HISTORY.

BY REV. J. O. RUST.

These are not historical remarks, but remarks about history and historical discussion. They are offered for the good of the cause with the hope that they may be timely and helpful. If they should provoke discussion and division, then our purpose has gone astray, and our response will be a regret that we wrote at all.

1. If we can clearly prove our Baptist church organization and order out of Scripture direct, what need have we for any other proof of our right to be and of our being right? All extra scriptural proof is a burden to us, for an uncertain argument is injurious to a just cause. It is profitable and wise to study Baptist history that we may know of the good works of our brethren and observe their gracious development; but, when we come to argue the grounds of our being, it is unnecessary, burdensome and harmful to appeal to this history, when we have our all-sufficient vindication in God's truth. History has neither the might nor the right to add to or subtract from the truth of God. The value of our history is not an argument or authority for our faith and practice in any respect, but the reports of our growth, the accounts of our past struggles and the lives of our heroes all cheer and nerve us for larger work in the future.

2. The Baptist churches of to-day are more exactly a reproduction of the New Testament model church than the Baptist churches of former generations as known in human history; and as we grow in grace and truth our churches will grow into even a more perfect likeness of the New Testament model. So that in following back a line of church succession we follow a line that really leads to a wider divergence from New Testament precept than we have now. Church succession leads away from rather than towards the New Testament order. For our brethren for centuries back while holding the truth also held to many customs and doctrines which would make them both irregular and defective if measured by the present polity of our brotherhood. If Baptists have not and will not continue to perfect themselves towards the Scripture model, then they are a sorry lot, for they have lost the power of growth. We should believe more in church procession than in church succession, for we have more to hope for from it.

3. These considerations do not forbid us belief in continuity of Baptist principles, but they would divest us of pride and false trust and improper use of the succession. For it is not absurd to believe in this continuity, even though it cannot be clearly demonstrated by historical proof. The very absence of proof may be the ground of larger faith in God's guarding providence preserving the truth in and for all the ages. But the absence of said proof may also be a matter of providence forbidding us a pride of ancestry and compelling us to an honorable fidelity to God's Word as the only just grounds of our being. The practical value of the thought of continuity is not behind us, but in front of us; it comes not of what we have been, but of what we will be and that we will ever be; it is more precious as a hope than as a memory. But it would be foolish for Baptists to let this hope displace the Bible as the substantial grounds of our being, or even to permit it to compete with the Bible as a reason for the faith that is in us.

4. These observations put us in position to regard our history with justness of mind. It can never be a matter of faith or a test of orthodoxy; whenever we make it such we do great violence to the Baptist principle of appeal to God's Word; and, in so far as we do it, we dishonor the word by making tradition its equal and competitor; we become Catholics in solution. We further involve ourselves in a complex of difficulties; for, if fraternity be denied because of a historical opinion, that opinion might cut back in a denial of fellowship, and endless divisions will come upon us, and the hope of practical co-operation in great enterprises would be gone forever. An impressive remark was recently made by a well-informed brother to the effect that church succession is a new doctrine among us, hardly fifty years old; it does not appear in any of our standard confessions of faith, and has never been

made a test of orthodoxy by the very Baptists whose history we would so zealously guard. So then historical opinion and discussion should never involve the great idea of fraternity; and when any one deserts our work for such a cause he is guilty of more serious error than the brother with whom he disputes, even granting that that brother may be in historical error. On the other hand, these historical discussions should issue into a more clearly marked line of the Baptist record in the ages past and draw us all nearer together in the bonds of a common brotherhood that can delight in the struggles and triumphs of Baptist history established by intelligent criticism and grounded on certain facts. To assume a history that cannot be clearly proved and make it a test of orthodoxy or fraternity is absurd; to assert a continuity of principles entrusted to providence is plausible to every Baptist on earth.

5. Questions of taste and propriety should not vex these discussions. We all do things we wish we had not done and that we will never do again. If we are to be tried by our violations of propriety, who of us would see salvation? It is queer that we hazard the well-being of institutions built up by the care and wisdom of years by taking un-Christian offense at violated taste. We too often brutally complain of such in grosser violation of propriety than the cause of our offense. So then let us have an amiable, lovely and lovable spirit, patient to wait, prompt to learn, ever ready to lend a hand to all our great works that so much need the prayers and sympathies of every Baptist heart.

Nashville, Tenn.

SOME CORRECTIONS.

DEAR RECORDER.—I regret always the necessity for trying to make corrections in the public prints. At the same time circumstances sometimes make it proper to do this. I do not mean in what I say to find any fault whatever with the paper.

1. I see that in the WESTERN RECORDER of this week you have seen fit to refer to my extemporaneous "skipper" illustration used at the Shelby County Association. I regret this for several reasons. In the first place my wife did not like that illustration when I made it. She said, "It was not elegant to say the least." And I should have been ashamed of it too, but for the fact, as you can testify, that it helped me to make my point. As it appears in cold print, however, it seems capable of a construction which was very far from my intention. You will recall that I was arguing with all my might against what seemed to be a willingness to throw away all that the denomination had acquired in the Seminary. I asked the brethren if it was wise simply because they found something they did not like, thus to throw away an institution worth over three quarters of a million of dollars, an institution which it had taken the lives of Drs. Boyce, Broadus, Manly and Williams to build. In the red-hot enthusiasm of the moment I suggested that my farmer brethren before me would not treat even a ham of bacon in that way. This was the point and the only point that I was trying to make. Any use of my homely illustration beyond this single point is somebody else's use of it and not mine.

2. I see that the WESTERN RECORDER has done me the honor to copy in full an article of mine from the *Christian Index* of August 6th. The RECORDER copied the article exactly as it was in the *Index*. But the *Index* and consequently the RECORDER also make me use the following language: "If any one is afraid of the history he can leave that out for awhile. It would certainly be better." Now either the *Christian Index* or the one who copied the article for me before I sent it to the *Index* has left off a part of the last sentence. What I said was this: "If any one is afraid of the history he can leave that out for awhile. It will certainly be better to do this than not to take any part of the course at all." As the words stand, however, in the *Index* and in the RECORDER they make me to advise students not to take Church History for the present. For a private professor to give such advice as that concerning the chair of his president would be nothing less than an impertinence and a very gross presumption. I trust I could never be guilty of such a manifest impropriety. I will write the brethren of the *Christian Index* to the same effect.

3. A correspondent of the WESTERN RECORDER some weeks ago intimated that one of the professors of the Seminary had voted in favor of the resolution which were offered at Bowling Green against Dr. Whitsett. This also was a mistake as all who were at the association know very well. It would not be, I fancy, a very edifying spectacle to brethren at large to see one professor in the Seminary voting to condemn another, least of all voting to condemn the president.

In all the history of the Seminary it has been a matter of frequent congratulation and thanksgiving that no discord or root of bitterness has ever found a place between the members of the faculty. Each professor has done his own thinking and felt his own responsibility, yet never in any case has one been found arrayed against another. The denomination may depend upon it that this will continue to be the case so far as the present faculty is concerned.

F. H. KERFOOT.

August 22, 1896

THE EDITOR OF THE WESTERN RECORDER.

It would be an easy matter to write columns in review of "the Whitsett matter" and of the reviewers on either side; but it is in my mind without solicitation to say a few things as to the bearing of Dr. T. T. Eaton in this unfortunate controversy.

And, first of all, I wish to say that I never remember to have seen any editor who so effectually eliminated all personal matters from a personal controversy. It is astonishing to note how many hard blows he might have struck that he has not struck. And what is the explanation of this unusual display of mercy in the midst of battle? No doubt it has grown mainly out of his love for the one whose views, honor and fidelity to his convictions compelled him to oppose. While maintaining the integrity of his own convictions, and dealing deadly blows at the position of his friend and brother, he has always, so far as I have noticed, dealt with his friend with remarkable tenderness.

2. It was never any part of the editor's purpose to accomplish any thing more than a confession of mistake, on the part of his friend, in preparing and publishing in Johnson's Encyclopedia the fatal article on the history of the early English Baptists and to induce him to make the proper correction in the said encyclopedia. The editor's purpose was to vindicate the history of the people by whose name he is called, and rescue his friend from a very serious dilemma. He succeeded, his friends thought, admirably in the former; but he failed signally in the latter. He would have been delighted to have been the chief agent in saving his friend to the Seminary and to the denomination; and no one can know how he grieved when his friend would not even suffer a personal explanation, and thus made it impossible for further assistance to be rendered him. In noting the deep disappointment of the editor in his failure to serve his friend I could but think, "Behold, how he loved him!"

There is need of moderation, gentleness and wisdom, as well as firmness, on the part of the brethren who feel called to discuss and settle this difficulty. And especially should prayer be offered in behalf of the Board of Trustees that they may in the settlement of this question do just the thing that will please God and answer the interests of His cause. Brethren, let us pray for one another that in no case "a root of bitterness" shall spring up in any of our hearts; and let us never lose sight of the fact that we are brethren.

A. S. WORRELL.

Louisville, Ky.

It has been the fashion of late to disparage the power of oratory. We have been told repeatedly that the newspaper and the book have superseded the spoken word. Many of our colleges have acted upon this conclusion. Any one who attended the last Harvard Commencement must have been impressed with the commonplace, business tone that marked the exercises of the graduating class. The speakers might as well have been so many wooden Indians, taken from the nearest tobacco shops, so far as any touch of emotion or gleam of passion was concerned. They might have convinced you, but they did not move you. Such speaking has its place, but it is not oratory nor eloquence. Too many of our colleges and theological seminaries follow the pattern of Harvard.—Watchman.

WRONG METHODS.

Some time ago, in a certain town, a pastor with displayed lines announced as follows: "Base Ball! Y. P. S. C. E. Methodist vs. Presbyterian. Proceeds divided equally between the societies. Come every one and see a good game and have a good time. Music by—Band."

In a certain town the pastor of the Christian church, among other methods of getting money, organized a sociable, in which each one was to bring a certain sum and tell publicly how he got it. The pastor, in raising his quota, entertained some ladies by standing on his head before them for a nickel apiece!

The following appeared in a recent local paper: "The C. E. S. of the Christian church will give a Rhyme Social on Tuesday evening. The feature of the evening will be responding to the rollcall with a contribution of fifty cents by the members. Each donation will be accompanied by an original verse, telling how the contribution was earned. The programme will undoubtedly be of a high order and very entertaining."

All congregations may not be infected by these abominations, but the fact that they can be done at all shows the deplorable state into which many churches are drifting. Churches of the New Testament times were born out from the world; they left its spirit behind, and lived far away from its favor. They sought none of its gifts, and courted none of its smiles and applause. They trampled the world under their feet and looked heavenward for the return of their Lord.

The divine forces of faith and love are being organized out, and the worldly spirit and power of organization take their place. As a consequence, the gifts of faith no longer meet demands, because the demands are not of faith but of organization, and in the extremity the high pressure screws of organized method are put upon church and world alike. The Word of God is marked by a perfect absence of any schemes to press money or service out of believer or unbeliever. It may be concluded that any methods in the church that weaken or destroy the spiritual life should be wholly abandoned. To-day it seems to be essential to entertain rather than to increase faith, to please and amuse rather than to convert. When one method grows old and ceases to draw another must be invented.

If this be true, then it is a confession of spiritual weakness on the part of the church and its ministry; a confession that they are failures in using the divine power God places in their hands. These methods may, for a time, create enthusiasm, but it is not the enthusiasm of faith, but of the stimulus of friction. But these things are not needed; they are the church's shame, and tell of her fallen state, of her nakedness and poverty. What is needed is not mere organization and method and business, but repentance. What is needed is a ministry through the religious papers and the pulpit that will grapple with the vice of worldliness, that will stir up the deadening conscience of professed believers, that will show the dangers into which the churches are falling, and that will lead them to repentance and back into spirituality, reverence and faith. God does not need these methods in his purpose, nor can human plans hasten his time. The fallen condition needs them, and has invented them; and all who desire to be true to the Word should cast them off. They are strange fire that men have put on the altar of God, because the divine has burned out. Repentance will bring back the divine fire. "Be zealous, therefore, and repent; buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and the shame of thy nakedness appears not. Anoint thy eyes with eye-salve, that thou mayest see: Behold, I stand at the door and knock." The Laodicean age is on all the church; Christ is at the door, waiting to see who is true to his call. He will come in speedily, and woe to those who sleep. Editors, preachers, elders, repent.—S. R. GAFF, in Standard.

WHEN we bow before God in prayer, let us consider that of ourselves we are not worthy of any of the blessings we ask of Him; but it is for Jesus' sake we would ask them; that is His mission of mercy might reach even to us and benefit us according to the desire of our hungry souls and divinely impressed hearts.—Regular Baptist.

For the Western-Recorder.

QUESTIONS ANSWERED.

BY SENEX.

"Please tell us what you think of the whole Whitsett matter, and what ought to be done about it. The RECORDER will let you say what you please." There you are mistaken. The RECORDER has refused to allow me to say what I think about the case...

As first my wrath waxed hot. I could not see the use in the prohibition, because I was confident the Associations would say in resolutions what I wished to say, and the RECORDER, as the State paper and the organ of the Associations, could not, of course, refuse to publish their official action.

And if Dr. Whitsett could be persuaded to make that change, it would be the best way to prevent harm and remedy the evil done. By the way, a warm partisan has shown how the article could be changed in such a way as to remove its offensiveness, and yet without his changing the views he expressed in the Herald and at the General Association.

If he will take it all back, the harm to the Seminary will be entirely remedied. The injury to the Seminary is very great. It will very likely make no difference in the numbers attending. Give men room rent and tuition and food and fuel free, and there is no limit to the number who will come.

But the persons of the men who attend will not be the same. The chief injury to the Seminary will be the loss of faith in it by the churches. For years to come the churches which call Seminary students into their pulpits will be suspicious and uneasy. They will feel on their guard, and will watch their preacher, expecting him to say something contrary to Baptist faith.

Let the article in the Encyclopedia be changed by Dr. Whitsett himself, and all this injury to the Seminary, this alienation from the hearts of Baptists will be entirely remedied. The churches will feel prouder than ever of the Seminary, and will trust more implicitly than ever the soundness on all points of the students who have attended. They will feel more secure than ever that if anything comes up in the Seminary which is erroneous, it will be remedied promptly.

So when I had reflected that the RECORDER was right in its correspondence, and in suggesting anything more than that the article in the Encyclopedia be changed. If it is, instead of being a weapon in the hands of Pedobaptists against us, the fact that it had been published and then changed would strengthen our position in the churches. Again, the Presbyterian gave sprinkle or pour—I forget which—as a meaning of baptizo. A protest was made and the next edition omitted that meaning. The very fact that the definition had been given and withdrawn made the Baptist position stronger than it had ever been.

In regard to the practice of English Baptists, and of those on the continent in the seventeenth century, let us fix certain things in our minds in the beginning. First, all the sects which differed from the state churches, especially all who rejected infant baptism, were called Anabaptists, just as in England we now accept the Episcopalians are called "Dissenters" and as in Russia three sects in Russia are called "Stundists." Many writers called all indiscriminately Anabaptists; better informed writers called Baptists "Katabaptists."

Therefore a Pedobaptist writer could truthfully say that the Anabaptists he knew sprinkled, just as a traveller in Russia to day might say truthfully that the Stundists he met were like the Quakers. But that would not alter the fact that one of the denominations in Russia called Stundists is Baptist. Another point which must not be lost sight of is that the evidence of two reputable witnesses who testify that they have seen a thing cannot be overthrown by that of five hundred as reputable who swear they did not

see it. I am writing away from my books, having nothing with me but a recent pamphlet by Dr. B. B. Wardfield, Professor in Princeton Theological Seminary. Hence I quote from memory, and without verbal accuracy. Wardfield, the church historian, in writing of the Baptists of the middle of the sixteenth century, says: "These Anabaptists are mostly but Donatists now dipped." A Presbyterian twisted William Kiffin with the Baptists being something new. There is no reason to doubt his testimony. He had not known Baptists long. Kiffin answered that it was known to many especially to ourselves, that our congregations, framed just as they are now, were in England long before the Reformation. There are many other witnesses, but it is not necessary to quote them. Until these two are proved false, five thousand men saying that Baptists were new to them would not overthrow the testimony of these two men.

In regard to Baptists on the continent, it will be sufficient to quote from the earliest Baptist confession of faith. Zwingli in 1527 published a book against the "Katabaptists" and that they professed believers' immersion is unquestioned even by Dexter. In that book he quotes their articles of faith, saying they had not published these, but every one of them had a written copy. But he had gotten hold of the articles of faith, and he published them in full. The article on Baptism I got from the Encyclopedia Britannica: Baptism ought to be given to all who have been taught repentance and change of life, and who in truth believe that through Christ's atonement, and the blood of all who are willing to walk in the resurrection of Jesus Christ, and who are willing to be buried with him into death that they may rise again with him. To all who in this manner seek baptism, and of themselves ask that it will give it. "By this are excluded the baptisms of infants, the great abomination of the Roman pontiff." Till this testimony of Zwingli is overthrown, no thousand of men saying that Katabaptists were a new thing to them, will disprove the fact that they were on the continent in 1527.

In this pamphlet of Dr. Wardfield, he says: "Survivals such as these prepare us to learn that there was a time when immersion was as universal even in the West as in the East. . . . It was not until the thirteenth century that it (infusion) began to be the ruling mode of baptism on the Continent, and not until after the Reformation in England." He also says that the rubric of the baptismal service edited by the pope, Paul V (1605-1621), says: "Though baptism may be administered by affusion, or immersion, or aspersion, yet let the first or second mode, which they have used, be retained agreeably to the usage of the churches." And he adds: "The change was much slower in establishing itself in England." As Paul V was pope from 1605-1621, and the change was much slower in England, it is evident that immersion was not a new thing in that country in 1641.

Baptists were persecuted not because of their immersion, but chiefly because of their belief in regard to the separation between church and state, and also because their rejection of infant baptism was in violation of the laws of the Kingdom of England. The laws of England had made any one to print any book against the state church, or to preach anywhere except in the state church-houses. Hence Baptists printed little, kept themselves concealed, held their meetings and baptized at night. The Star Chamber and Court of High Commission were abolished in 1640 or 41. Then they came out from their hiding places all over England, a few in London and elsewhere having ventured out before.

There may have been a Baptist congregation in the city of London in the neighborhood of an Episcopal rectory, or a Catholic priest in Mary's church and he have been ignorant of the fact. He would be the very one from whom they would conceal themselves most carefully. Hence he could say truthfully Baptists were new leaven to him, and the immersing of grown men and women an innovation. Again, new Baptist churches were formed where there had never been any before, especially in Scotland among the Presbyterians. And Scotch Presbyterians journeying to London to the Westminster Assembly would hear of Baptists for the first time. Five thousand such men found by Dr. Dexter would not alter the fact that there had been Baptists in England for centuries.

So Baptists can possess their souls in peace and not be ashamed of or disown their ancestors, nor matter how large volumes are published, nor how many writers contend that they had never heard of Baptists, or that they knew Anabaptists who sprinkled. As a matter of fact, however, a large number of those relied on as witnesses contradict themselves, or show that they are talking of succession, or calling everything baptism. Again, some of the Catholic church. Featley called them "new leaven," and then says they had been in existence since 1620 or 30—I forget the exact date.

LITERARY.

New Books.

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

THE HERO OF THE AGES. By Catharine R. McCartney. New York and Chicago: Fleming H. Revell. Price \$1.00.

This is another story of the days of the Lord Jesus Christ, several of which have been recently published. The writer confines herself very closely to the Scriptures, and especially in what she represents the Lord as saying. This is most praiseworthy. But all such stories, considered as stories, bring in too many characters, and have too many abrupt changes to be very interesting.

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

Holman's Self-Pronouncing Teachers' Bible.

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Difficult?

Yes, of course. It was appreciation of the fact that so few of our Bible readers could pronounce the hard names contained in the Bible that inspired the publication of the Holman Pronouncing

as well as others find it difficult to pronounce the hard proper names contained in the Bible, and till the advent of the Holman Pronouncing Teachers' Bible, it was practically impossible to get a correct and uniform pronunciation for these difficult proper names. The change for the better since the publication of this new famous Bible is apparent. By a special arrangement with the publishers we are enabled to give you this Bible with a year's subscription to the WESTERN RECORDER for the small sum of \$3.50, to old or new subscribers. The Bible is finely bound in French Seal, with red under gold edges and linen lining. Has double column references and complete helps. As a recent authority very aptly says, "It is mechanically perfect. You know the RECORDER; for the past 70 years it has been the leading Baptist paper in the South and Southwest, and to-day it is better than ever. The paper sells for \$2.00. The Bible is worth \$3.50 in any bookstore. We give you both for only \$3.50. Orders are coming rapidly so dont delay, but send your money at once to

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

A LESSON FROM THE OLIVE TREE.

This fruitful tree seems to bear the mark of suffering. I have called it a liguens agony, a death throe in wood. Some of them are twisted and gnarled in such anguish that one would think they heard the groans of Gethsemane. Well does the olive tree embody the great agony. The pang that rent the Saviour's heart in the garden have often been brought before me when resting among these trees.

If you will observe them, not so much the younger ones as those of venerable age, you will compare them to serpents in their strange twistings and collings. Some of them are split to the very heart and broken from the root upward as with an ax. One wonders how they live; but, indeed, they are full of life. I am told that even the old roots which are brought to us in baskets for the fire would grow if they were buried in the ground. If that be so it would be most difficult work to extirpate an olive tree. It has so much life that when buried in the soil it will send out shoots. Even when it is on the fire it burns with a clear flame, far brighter than that of any other wood, for it is full of the oil of life; and even in perishing it does its best to enlighten those who cast it on the fire.

I suspect that if we care to do great things for God we shall have to become gnarled and twisted by suffering. I suppose that a few good people might possibly escape from trial and suffering, but I do not know them. Those whose lives are very easy are usually of small account in the matter of usefulness. Many who are counting for very little would be all the better for the fertilizing processes of pain and anguish. Even a week or two of god might cure them of fancies and put them at real work.

Sympathy with others is not learned without personal suffering. The power to comfort grows out of our own afflictions. Depend upon it, those useful workers whom you so much envy have their private griefs, which minister to their usefulness or keep them humble under their success. Those whom the Lord honors in public he chastens in private. These sicknesses and sorrows of ours have a fertilizing effect—or at least they ought to have. Every cold wind, or as weak as every sunbeam helps to put oil into the olives—and grace into believers.—Spurgeon.

If we exclude sympathy and wrap ourselves round in a cold chain armor of selfishness, we exclude ourselves from many of the greatest and purest joys of life.—Sir John Lubbock.

In the dim hours of sorrow and bereavement; in the hours of painful lassitude, when we hear "Time flowing through the middle of the night," in the hour when, like an uncertain echo in the lonely corridors of some haunted house, we hear far off the monotonous footfall of approaching death; what is it that calms and comforts and soothes us then? Is it any discovery of science to it any scheme of philosophy? Is it even the sublime vision of Dante, or the lordly eloquence of Milton? Is it anything that orator has uttered and poet sung? Nay, when the melody of lyric songs has lost its charms, and the music of memory and her siren daughters has been brought low, we still listen—when we can listen to nothing else—to the beatitudes which Christ spoke to the multitudes as they sat listening among the mountain lilies, or to those last words, more precious than archangel's utterance, which on the same night that he was betrayed he spoke to his beloved ones, when the traitor had gone out and it was night.

"I BELIEVE the Bible is just as infallible, just as supernatural as Calvin and Knox said it was. Why, you can't find another book that would have stood so close hammering as the Word of God has. I suppose you have all heard of the British man-of-war that wasted its ammunition all night on a rock in the sea, thinking it was another vessel. Well, that's the way with the Bible; it will stand the powder forever. Don't read it as you do the Odyssey or Paradise Lost—just for the literature, but read it as the Word of God, direct from heaven, for it's a question of sink or swim with the Bible; if it sinks, we sink, if it swims, we swim. Don't accept it as a book, but as the Book. In fact, 'Believe your beliefs, and doubt your doubts; but do not believe your doubts, and doubt your beliefs. Be firm.'"—Theodore L. Cuyler.

SOMEWHERE in the long years to come we shall find that not the smallest deed done for Christ, or the feeblest word spoken, or the faintest touch given, has been in vain. In frescoing, when the artist lays on his colors they sink away and leave no trace; but they reappear by and by in beauty. So we touch lives to-day, and there is no impression we can see. The very memory seems to fade out. But in eternity it will be manifest, and work done in human souls will appear in unfading hues, brightening forever—Selected.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1896.
THIRD QUARTER.
SUNDAY, SEPT. 13.

DAVID'S GRATITUDE TO GOD.

2 Sam. 22:40-51.

MOTTO TEXT.—The Lord is my rock and my fortress, and my deliverer. 2 Sam. 22:2.

It is thought this triumphal hymn was written after David's great victories, and before the sin which shadowed all his after life. The key-note to the hymn of victory is God did all, God gave all. David saw God's hand everywhere and rejoiced greatly in God's sovereignty. This song which was spoken by David was afterwards changed a little by him and used in public worship. It is found in Psalms 18.

"*Thou hast girded me with strength to battle.*"—An important part of preparation for fighting was the girding. David says God did that for him. None of his saints can hope to win a conflict in which he does not gird them for the battle with his own strength. Much of David's life from his early youth till this time in which he was writing was spent in fighting. He was not carried to his throne on flowery beds of ease.

"*Those that rose up against me hast thou subdued under me.*"—David had not been aggressive. His enemies had attacked him. The world and its allies will always attack a child of God. That we must be soldiers of the cross is a plain fact, not a mere figure of speech. David claims nothing for his own progress. God is all in all. But while David's foes were hostile nations, our foes are the evil propensities of our own hearts, and life is a long warfare against them, with God for a refuge and a very present help.

"*Thou hast also given me the necks of mine enemies.*"—Literally, "Thou gavest them to me as neck." Lange thinks this means that they turned their back. It seems rather to me to refer to the custom of Eastern kings of putting their feet on the necks of their enemies to indicate their utter overthrow and to humiliate them. "That I may destroy them that hate me."—They deserved destruction from their unprovoked attacks upon Israel, and the only safety for God's people was in their destruction. David was right in rejoicing in whatever God did. As we read these words we must keep ever in mind what are our personal enemies. Love of money is the greatest enemy of some; cowardice, falsehood, selfishness—their name is legion. Let us rejoice when God's power enables us to overcome these enemies who hate us.

"*They looked, but there was none to save.*"—The Ammonites called on the Syrians for help, but the Syrians could not save them from the just punishment which David and Israel inflicted. "Even unto the Lord, but he answered them not."—The heathen were ready to pray to any god. If their own failed them, they were willing to invoke Jehovah of the Jews. "Our sins very often mask as virtues doing God service. Cowardice calls itself prudence; malice calls itself righteous wrath."

"*Then did I beat them as small as the dust of the earth.*"—David defeated the old foes of his people so thoroughly that Solomon had peace during his long reign. If only we can as completely conquer the sins which do so easily beset us. Selfishness needs to be stamped upon as the mire of the street.

Forgetfulness of God is another most dangerous foe. But if God girds us we can conquer these foes.

"*Thou hast also delivered me from the strivings of my people.*"

—This may refer to opposition which he received in the days of Ishboseth and in the rebellion of Absalom. But it is more probable that strivings means here wars and the "wars of my people" mean the wars in which he led his people against their foes. "He has spoken of the wars as his; now he speaks of them as his people's." "*Thou hast kept me to be the head of the heathen.*"—It seems to me that David is here speaking of himself as a type of the Christ and referring to the day when the Gentiles should bow before the Savior. It was not merely or chiefly for David's own sake that God had watched over him and given him these decisive victories. It was for the establishment and enlargement of his kingdom.

"*A people which I know not shall serve me.*"—David had no personal knowledge of some of the surrounding nations till they attacked Israel and he defeated and subjugated them. "As soon as they hear they shall be obedient to me."—So thoroughly were they subdued that they obeyed his commands promptly.

"*Strangers shall fade away, they shall be afraid out of their close places.*"—The blessings and victories which God has given in the past make his people confident for the future. When the prospect before us is dark let us refresh ourselves by recalling His past mercies and remembering He is an unchanging God. What hitherto unheard-of foes might come, David was sure his victory would be so complete they would fade away before him, and "come limping out of their fortress" to surrender.

"*The Lord liveth.*"—His saints need no higher encouragement. What he has done in the past he can do in the future, and greater things than these. "Blessed be my rock"—my fortress like Gibraltar—a fortress which cannot be shaken nor taken. David is fond of calling God his rock—he loved the unchangeableness and the power of the Lord God of Hosts.

"*It is God that avengeth me.*"—Vengeance is mine, I will repay saith the Lord. God had given David the victory on every side. There were times when Saul was hunting him like a flea among the mountains that the outlook, humanly speaking, was as dark as dark could be, but David's faith in the veracity of God who had promised him the kingdom never failed. It seems sometimes our sins are so strong they will overcome us and sink us to hell. But we must have faith in the promises of God to his people. Alas for those who have never sought the forgiveness of their sins, and between whom and hell are not the ever-lasting arms!

"*Thou hast delivered me from the violent man.*"—Saul is thought to be the one especially meant. "Therefore I will give thanks unto thee."—"Therefore" refers to the whole song and all the blessings recounted in the chapter. "Among the heathen."—No matter how hostile those around him were David would praise his God. He was not ashamed of his religion. "He is the tower of salvation for his king."—Therefore no foe could triumph over the king. David deserved none of these favours. They were given by the mercy of God.

OPUM AND MORPHINE "HABITS."
If you have a friend who uses Opium or Morphine, write me at once. My treatment is radically different from all others, contains no opiate or other narcotic, cures secretly, without suffering. Free trial. If not satisfied I cost you nothing. Carlos Bursted, M. D., 12 Race St., Cincinnati, O.

SOME SAMPLE LETTERS.

FROM LAST WEEK'S MAIL.

Rev. Dr. T. T. Eaton, Louisville, Ky.

DEAR DOCTOR—I am truly grateful to God that you are editor of the WESTERN RECORDER at this time and for all your editorials on the "Whitsitt matter." I do not see why varied brethren over the South cannot discuss the issues involved without writing against the personal character of Dr. W.

I have as much confidence in the Christian character of dear Dr. Whitsitt as of any man I know, but that does not hinder me from taking issue with him, as I do, on the matters involved. I have never seen anything from you reflecting on him as a Christian. I wish I could say that of all I have read after on the subject. I wish personally to thank you for the light you are turning on in this matter. A Christian discussion is the thing needed. We are due more to you than to anybody for information on the subject. I received your letter and am grateful that you are trying to keep personalities from the pens of others against Dr. W. out of the dear old RECORDER. May God bless you in the service you are rendering. Yours most cordially,
I. P. TROTTER,
Maysville, Ky.

My Dear Dr. Eaton:

I wish to heartily commend your "work of faith and labor of love" you are doing for the Baptists and for the world concerning the Whitsitt controversy now in progress in the WESTERN RECORDER. Your labor of research has never been equaled in the history of newspaper publications. I shall be glad to take subscribers for the RECORDER and am now calling attention to the facts you are now publishing concerning our history some two hundred and fifty years ago. Sincerely yours,
T. B. PITTMAN,
Ladonia, Texas.

Editor Western Recorder:—Your paper is one of the most welcome visitors to our home. We look forward with so much pleasure to its weekly visits; we feel sure we are going to get something sound and reliable. In the controversy on church history, you are fully maintaining your reputation as a bold, fearless defender of the "old established land marks." I do not know how often I have heard it said since Dr. Whitsitt's new departure was discovered by his brethren, that we could depend on the RECORDER to get at the facts and show that Christ's words did not fail, that "the gates of hell had not prevailed against His church." I am anxiously waiting to see what the defenders of "expert historians" will say since your publication of the King George pamphlet, upon which Dr. Whitsitt based his new discovery. It seems to me there is nothing left to be done, except for the beloved President of our Seminary to withdraw his defense which he proposes to publish, to correct his statement in Johnson's Encyclopedia, and acknowledge that he has been misled and has made a great mistake.

Yours fraternally,
W. L. STANTON,
Atlanta, Ga.

Editor Western Recorder:—

Will you permit me to say a few things concerning the famous Whitsitt matter?

1. Your answer to Bro. Hailey's question makes still more evident what all the time has been apparent, that Dr. Whitsitt's critics are aiming at making the acceptance of the theory of unbroken Baptist

succession a test of orthodoxy for our Seminary. If it is not their intention, it is certainly the logical result of their contention if they should prove successful in their efforts. If Baptist continuity or succession is not a matter of fact or history, but of doctrine, as you contend, then all who do not accept the succession are heretics. And no one who does not accept this new article of faith would be eligible as a teacher in the Seminary, particularly as teacher of church history. I, for one, wish to enter a very emphatic protest against the attempt to establish this new criterion of orthodoxy.

Baptist continuity or succession, as a Bible doctrine, is based upon a very doubtful and improbable interpretation of one or two passages of Scripture. It is purely a theory of church history—that and nothing more—held to by one section of the denomination and not accepted by another section quite as respectable in intelligence, numbers and piety. Its advocates have a right to their opinion, and a right to advocate it, but they have no right to attempt to force it upon the denomination as a new test of orthodoxy for our Seminary. Those who reject that theory have never questioned the orthodoxy of its advocates; and they demand to be treated with the same consideration. The Editor of the RECORDER would oblige me by giving pointed answers to these questions: Does he regard those who do not believe in Baptist continuity, or succession, as heretical? Does he think that a belief in Baptist continuity, or succession, ought to be a condition of eligibility to the professorship of church history in the Seminary? Would he, if there were a vacancy, favor the election to that chair of a man who regarded Baptist succession as a question purely of history to be proved or disproved by historical investigation?

2. One of the marvels of our time has been the attempts of Dr. Whitsitt's critics to forestall discussion and to commit the denomination, by popular vote, to a prejudgment of a question of historical fact before the evidence is all published. Are they unwilling to wait for the people to make up their minds deliberately after they have read all the evidence? I should dislike to think so. Do they claim that they already have all possible evidence before them, and that there is nothing else that can be produced? Surely they have not so high an opinion of their knowledge. But how can their action be accounted for? It looks much like the haste to commit the denomination and their views grows out of conscious weakness. Why cannot the brethren wait? Judging by the frequency and length of their articles and arguments in the papers, they themselves are not through with the discussion. Why do they wish to commit the denomination to a decision of the question before they are done with the presentation of their own side of the case? In a court of justice the prosecuting attorney does not want a verdict from the jury before he has closed his own argument, unless indeed he expects the jury's verdict to be determined by prejudice against the accused.

Some of the critics are claiming the victory. If they have gained the victory, why do they keep up the fight? If they have proved their position, why do they keep on trying to prove it? If they have demolished Dr. Whitsitt's position, why do they continue shelling a demolished fort? Let the denomination wait awhile before voting on this question. Manifestly the critics are not yet satisfied with the showing they

have made of their own side of the matter. I have taken some pains to read all the contemporary evidence that has been published in the papers so far; and while I am not yet willing to commit myself without reserve to Dr. Whitsitt's position, a careful analysis of the contemporary evidence so far given out in the papers reveals the fact that nothing has yet been proved which is inconsistent with Dr. Whitsitt's statements concerning the practice of English Baptists in the 17th century.

C. S. GARDNER.
[The Philadelphia Confession of Faith and Boyce's Theology are the standards of the RECORDER for orthodoxy and no new tests of any sort need to be added to them.]

SOUTH DISTRICT ASSOCIATION.

This body is composed of churches in Mercer, Boyle and Garrard counties, and met on the 18th inst. with the church at Deep Creek, in the western part of Mercer county. This church is one hundred years old, having been constituted in 1796. Elder David Bruner, familiarly known as "Uncle Davy," preached the introductory sermon to a large and attentive audience. He is now eighty-five years old, is in good health and has normal use of his faculties. He has been in the ministry sixty years, during which time he has baptized over 3,000 converts, married more people and conducted more funerals than any minister in the state. Hon. J. L. Bruce, of Danville, was re-elected moderator. The brethren delight to honor him. Bro. E. A. Fox was chosen clerk. Pastor J. W. Campbell and an efficient committee provided homes for all and an abundance of good things each day for dinner. The churches were well represented, and the crowd was very large. While business was transacted, there was preaching at the stand. Elder James W. Smith, next to Bro. Bruner the oldest man in the Association, was present and seemed to greatly enjoy the meeting. We were impressed with the intense interest taken by the younger brethren, especially Bro. Voris, grandson of Rev. Strother Cook, a noble pioneer, who has gone to his reward, and Bro. Price, the grandson of Robert Graham of precious memory, who for many years was moderator of the association.

Among the active laymen, we observed and heard with interest Brother John E. Ray, superintendent of our state institution for deaf children at Danville, Ky. Rev. A. Mobley, one of our most devoted pastors and missionaries, was in attendance.

Elder J. I. Willis presented and ably discussed the report on "Religious Literature." To say that we enjoyed his speech only faintly expresses our appreciation of his ringing words, endorsing the WESTERN RECORDER and the Baptist Book Concern.

Rev. B. F. Taylor, for about thirty years, has labored as pastor and evangelist mostly in the bounds of this Association. Naturally and deservedly being one of the most useful ministers, he is the most influential. About one year ago his health was feeble and his recovery was almost despaired of. We rejoice to see him looking so well and hope that many years of usefulness are in store for him.

The following preamble and resolutions passed with only one dissenting vote:

Whereas, Dr. Whitsitt, President of the Southern Baptist Theological Seminary, has put on record in the New York Independent and in Johnson's Encyclopedia statements at variance with Baptist history; therefore,

Resolved 1st, That we condemn

the manner in which he has put his views before the public, and that we repudiate his utterances so far as they antagonize our beliefs.

Resolved 2nd, That we request the Trustees of the Seminary to remove him from the Presidency, and thus save the institution from the great harm his course has brought upon it.

—OBSERVER.

A NOTABLE FORTHCOMING BOOK.

BY REV. J. W. LOVING.

Solomon said, "Of making many books there is no end," possibly deprecating anything in the way of bookmaking that would turn men's thoughts away from the one great Book. We are often led to feel in our day that good had it been if there had never been a beginning of many books; next to this, that there had been a speedy end. Not so do we feel about good books that have helped men to better lives. In the above caption the reference is to the Memoirs of John A. Broadus, in preparation by Prof. A. T. Robertson. It is not necessary to say that Prof. Robertson can do this work better than any one else. Many could write well, others than Prof. R. could write excellently well on such a theme; yet it may be modestly said that Prof. R. has had peculiar advantages for this task. He is himself a man of great ability, an accurate, close student, a deep thinker. He was for several years a devoted pupil of Dr. Broadus, and for a yet longer time he was associated with his beloved instructor in the work of teaching. Besides these, he was brought into close domestic relations with Dr. Broadus, having married a daughter and lived for some time in the home of the distinguished teacher and president. In this way he has ready access to a great deal of data that will be of real value in such a book. So it can be safely promised that Prof. Robertson will produce a book of great and lasting worth.

By the way, without enlarging on the value of the study of biography, I may be allowed to refer to a thing or two that will make this book one of peculiar value and helpfulness. Of course those who knew and studied under Dr. Broadus will secure copies as early as they can. But there are many who never knew him personally who will want to get the best acquaintance possible with him. Here in this book will be the means. But I wanted to point to the service which this book may render to the younger preachers who are coming on, and will yet later enter the great work to the fitting which Dr. Broadus gave his best labors. The writer recently heard a distinguished scholar and preacher remark on the fact that while many teachers could tell their pupils how *not* to preach, yet it was practically impossible to tell just how to preach well. He said the reason, perhaps, lay partly in the fact that there are many styles of preaching, differing considerably in details, yet all good; so that it is impossible to select any one as the model. This book will set forth a man who was confessedly a great preacher. Coming students can here study the man, his constant, continuous habits of study all through his busy life, his industry not allowing him to rely upon past preparation; his simple faith and reliance on God; his deep love for the work which he gave up for the most part, in order that he might spend his life in trying to fit others the better to preach. Let the student see how brilliant natural endow-

ments were consecrated to God, how the ripe scholar continued to thirst and search for knowledge to be laid under tribute to the service of God and humanity. See the man, as well as the preacher, his humility, his tenderness of heart, his firmness of conviction, his strength of will. Then, young man, not trying to change yourself into the man you never can be, study this great man and preacher and when you see how he was great, how he cultivated his powers, how he used all for God's glory and man's highest good, go thou and do likewise.

Before closing these remarks, may I be allowed to say a word personal to my honored and beloved classmate Prof. Robertson? He hasn't the faintest dream that I am even thinking of him; nor has any one else, for I write alone in my room. I count it a privilege to have been associated with this gifted young teacher while we were students. I have alluded to his ability and habits of thought, etc. He was early marked for a teacher. While taking high rank in all his classes, he seemed peculiarly marked for the chair he now fills, that of N. T. Interpretation, Greek Exegesis, etc. In the Greek class in which he was graduated were other students who took high rank. Several of them had borne away from their beloved Alma Mater the diploma to which was attached the name of another now teaching in the Seminary faculty and who never knew how to do any but thorough, first-class teaching. It is no reflection on those to say Robertson stood easily ahead. It is not surprising that as a teacher he keeps up the habits of hard work, accuracy in detail, thoroughness in the mastery of the subject in hand. Then as to his orthodoxy there can be no question; no one need have any fear as to that.

I have alluded to his association with Dr. Broadus in the work of teaching. Any one can see what an advantage this is to a man like Robertson who is humble enough to learn from another and yet too great to be a mere imitator, too diligent to be a mere copyist, too ambitious for the best service to be content with present attainments. Long may he live to carry on the great work of teaching young preachers the better to understand the New Testament, to become more and more useful and powerful in the great work in which he has already so early in life taken such high rank.

Campbellville, Ky., Aug. 28.

THE RECORDER CONDEMNED

Two of the churches of Louisville have seen fit to pass resolutions condemning the course of the *Western Recorder* in regard to the Whittitt matter. These churches are the Broadway and the McFerran Memorial, where it happens that six of the Seminary professors belong. One of the meetings where the resolutions were passed was very slimly attended—a prominent member said "only about a dozen were present." At the other church the attendance was small.

For seventy years the *Recorder* has never failed to stand by the denomination whenever its beliefs on any points were assailed. The paper has dared to differ with Dr. Whittitt, but it has done so kindly and fairly. It has endeavored to conduct the controversy so as to have as little harm as possible come to the Seminary, to the denomination and to Dr. Whittitt. It has arranged to bring to light all the facts. It has offered Dr. W. the free use of its columns, and has refused twenty articles against him for every article re-

jected in his favor. Indeed many brethren have said the *Recorder* was "too easy on Dr. Whittitt." Yet these churches in endorsing Dr. W. condemn the *Recorder*. I am certain the denomination will not approve of this action. The *Recorder* is perfectly willing to be judged in this and in all else by the Baptists of Kentucky and of the country. If the churches generally should follow the example of these two, and should express their sentiments on this matter, there would be a ground swell indeed.

W. P. HARVEY.

OHIO RIVER ASSOCIATION.

This body met with Fredonia church, August 19th, and was organized by the election of G. N. McGrew, moderator, and Rev. J. S. Miller, clerk.

The introductory sermon was preached by Rev. J. S. Miller from the text, "Who is on the Lord's side?" and was thoroughly practical and timely.

The letters from the churches did not indicate a high degree of spirituality and enthusiasm for the Master's cause. The contributions for missions and other purposes, in keeping with the missions of such bodies, were very light. Quite a number of the churches gave nothing for missions. This is a sad commentary on the professions of God's people. One people ought to awake from their slumbers.

The various questions of Missions, Denominational Literature, Schools and Colleges, etc., usually discussed on such occasions, received due attention in this meeting. A collection for the Orphans' Home was taken, amounting to \$29.17.

Resolutions strongly censuring Dr. Whittitt's course and urging the voluntary severance of his connection with the Seminary, and if this be not granted, then asking that it be enforced by the trustees of the institution, were passed with but one dissenting voice.

Among the visitors present were Rev. A. S. Pettie, President of Clinton College; Prof. Harrison, Vice-President of Bethel Female College; Prof. A. F. Williams, Vice-President of Bethel College; Rev. J. H. Spurlin, Rev. C. H. Gregston, Prof. J. O. Ferrell and others whose names I do not recall.

Altogether the session was a harmonious one, and the talks and general indications were that stronger efforts will be made to secure greater results for the cause the ensuing year than during the last.

T. E. RICHY.

CARD FROM REV. B. J. DAVIS.

DEAR RECORDER: I have carefully read Mr. Burnett's letter, and can truly say that he is correct in all his relations to the conversation referred to, according to my recollection of them. It is true that I understood, at the time, that it was Dr. Whittitt's sister. That was simply my mistake. It is not a fault of my recollection. Bro. Burnett gives the subject matter of the conversation just as I remembered it. The argument of good Dr. Whittitt was, that of the priority of the family to the church. It being also an institution of God, and its relations sacred, the husband the head of the family, etc., not one word as to the wife's being first convinced of the correctness of her husband's faith. There could have been no argument on that point.

Truly and fraternally yours,
B. J. DAVIS.
Bagdad, Ky., Aug. 27, 1896.

No man ever became wicked all at once.—Juvenal.

FROM CLEAR FORK ASSOCIATION.

Bro. Carter Helm Jones, in the *Courier-Journal* of Aug. 25th, pays the Clear Fork Association brethren the compliment of being "close readers" and says "students of their denominational organ" the *WESTERN RECORDER*, which organ he accuses of being unfair notwithstanding its columns have been open to both sides of the Whittitt question.

But, however, he is mistaken in assuming that the said association's knowledge of Dr. Whittitt's teaching regarding wives joining their husband's churches comes in an indirect way. By referring to Bro. Burnett's article copied in the *Recorder* of Aug. 27th, he will find the names of a number of brethren, among them the Moderator of Clear Fork Association, in whose presence Dr. Whittitt sanctioned and advocated the theory. To say nothing of the merits of the case, his closing utterances are irreverent and not becoming a minister of God living in the "last days of the nineteenth century," for he says that Dr. Whittitt's church should "see that the Clear Fork saints have reserved seats close to the stake the day the fires are lighted." Reading Bro. Burnett's article and considering that the association condemned as heresy the views, that the whole family are scripturally bound to follow the husband's and father's religion, we will fail to see how the Association has "stultified" itself or "impaled" upon Dr. Whittitt an irrelevant and false issue. We fear that our good Brother Jones was a little provoked and not familiar with the facts before the brethren.

A. READER.

OPPORTUNITIES fly in a straight line, touch us but once, and never return; but the wrongs we do others fly in a circle; they come back to the place from which they started.—T. DeWitt Talmage.

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, climate or life, or resulting from hard work, nervousness, and impure blood; thousands have found relief and cure in this condition of the blood that women are run down.

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This is the way a secular paper speaks of that Baptist of the Baptists Dr. J. S. Coleman: "The association elected that old war horse Dr. J. S. Coleman, moderator. In our opinion the world can not furnish a superior presiding officer to Dr. Coleman. He began to preside over bodies of this character in 1847, and has been kept almost continuously in the chair from that time to the present. He was elected moderator of the General Association of Kentucky in 1859. He has been re-elected to preside over that body every time a vacancy occurred, being the present incumbent. We expect him to die with the harness on and may that be years distant."

DISTRICT ASSOCIATIONS, TIME AND PLACE OF MEETING, 1896.

- Central—Rockbridge, Sept. 8.
Rockcastle—Flat Rock church, Sept. 8.
South Cumberland River—Steubenville church, Wayne county, Sept. 8.
Bay's Fork—Rocky Spring church, Sept. 9.
Greenup—Mt. Gilvet church, Boyd county, Sept. 9.
Little Bethel—Hanson, Hopkins Co., Sept. 9.
Lynn—Mt. Taber church, Sept. 9.
North Bond—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—Galvery church, Knox Co., Sept. 11.
North Concord—Sinking Valley church, Knox county, Sept. 11.
Stoonton's Valley—Cane Branch church, Clinton county, Sept. 12.
Boon'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, Boone county, Sept. 15.
Lynn Camp—Providence church, Clay county, Sept. 18.
Second North Concord—Bethel church, Russell county, Sept. 18.
Irvine—Drowning Creek church, at Pigeon, R. N. L. & B. R. R., Sept. 25th.
Salem—New Salem church, Hardin county, Sept. 25.
East Lynn—Good Hope church, Taylor county, Sept. 24.
Freedom—Albany, Sept. 25.
Edmonson Association—Brownsville, Sept. 25, 26.
Gothen—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. 2.
Enterprise—Ivorton church, Magoffin county, Oct. 9.
South Union—Marsh Creek church, Oct. 9.
West Union—Blandville church, Oct. 10th.
Ohio Valley—Stargis church, Union county, Oct. 20.
Hood River—Elm 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 printed, he will greatly aid in getting up the statistical tables.

J. K. NUNNELLEY.

MONTHLY AND EXPENSES: EXPERTS AS SOON PRINTED, HE WILL GREATLY AID IN GETTING UP THE STATISTICAL TABLES.

\$75 MONTHLY AND EXPENSES: EXPERTS AS SOON PRINTED, HE WILL GREATLY AID IN GETTING UP THE STATISTICAL TABLES.

THE FIRST NIGHT.

They would not let me stay with you
Upon that far hillside,
Because the living have no part
With any who have died.

I have not slept, Dear Heart—ah, no!
But I have sighs left
For you beside my window-pane,
And pining tears have wept.

Never before have you been left
Alone and desolate,
Shut in from all the living world
Behind a massive gate.

Your short, sweet life was so brief
With care and watchfulness,
Your every day and night were blest
With love and fond caresses.

And now to lie aloof, apart,
With stranger forms around,
And ghostly marbles, row on row,
Along the burial-ground.

No sound, unless the restless winds
Through the tree-branches creep,
Or else some startled bird cries out,
Awakened from its sleep.

There was no moon all night to shine
Upon your flower-strewn bed,
But only faintly-glimmering stars
So far, so far overhead.

But now the darkness tides away,
Rose-red the east has grown;
But still, Dear Heart, the long night thro'
You've been alone, alone!

Yet stay! Perhaps God's angels walked
These quiet paths among,
And you have slept most wondrous sweet
The while they talked and sung.

—Zion's Herald.

OUR PULPIT.

CAN WE MAKE OURSELVES STRONG?

BY ALEXANDER MACLAREN, D. D.

But David encouraged himself in the Lord his God. 1 Sam. 30:6.

The Revised Version more accurately reads, "David strengthened himself in the Lord his God." David's fortunes were about at their lowest ebb. He had fled from the inveterate malignant persecution of Saul taking refuge among the Philistines, and being assigned a little city in the South for his possession; thence he had made raids upon the surrounding tribes and told lies about his proceedings. He had then joined the Philistines in their northern march against Saul, and had only been prevented by the suspicious jealousy of their officers from taking part in the decisive battle in which Saul fell. He was unwillingly saved from the crime of fighting against his countrymen, and sent back southward to Ziklag, a little town on the edge of the southern wilderness, which had been signed as his residence. He found it a blackened ruin, and all his belongings gone! Wives, children, everything swept clear away. His rough followers, made desperate by their loss, "were almost ready to stone him." "David was greatly distressed, for the people spake of stoning him, because the soul of all the people was grieved"—exasperated—"every man for his sons and for his daughters; but David strengthened himself in the Lord his God." That is one of the significant "buts" of Scripture.

All around the horizon there was nothing else to grasp at, so he caught at God, held fast by Him and was held up. Now this text, as seems to me, suggests two or three familiar enough, but yet important considerations.

I. Note, first, the secret of strength.

My text does not say "God strengthened him," true as that is, but "he strengthened himself." Strange thing for a man to accomplish! as easy, or as impossible, as it is for a man to lift himself by his own collar! But "he strengthened himself." And how did he accomplish that? How did he achieve the paradox of making himself stronger than he was. "He strengthened himself in the Lord his God." That one little

word carries all the secret. "In the Lord his God." And if you translate the thought here out of the picturesque, vivid language of my text, it includes mainly these two things, union with God is strength, and such union depends very largely upon our own effort, and in our own power. "He strengthened himself"—a contradiction and an absurdity. "He strengthened himself in the Lord his God"—the solution of the paradox and the secret of power.

So, then, look at that one simple thought that to join to God is strength. When my mind entertains the thought of what He is, when my heart goes out and rests its seeking love upon Him, when my will bows itself to receive his authoritative commands, and delights in them more than in hidden treasure, then I am in God and am strong. For it is clear enough that if we had present before us all that is meant by these words, "The Lord his God," weakness would pass away. If we were living with the rapt gaze on God that becomes us, the steadfast contemplation of, and the quite assurance and confidence in, what is meant by that Name, "The Lord," how could we be weak?

For the Name speaks two things. It means, as you know He Himself interpreted it, "I am that I am." By His own will He works. He is His own motive, absolute, unconditioned, and therefore eternal and changeless, being lifted above all mutation and fit to be the Refuge of every dying and yet living heart.

And that Name speaks to us, too, not only of that awful, inconceivable, and yet most blessed Eternity of His nature, and of His love; but it speaks to us of His having entered into what the Scripture calls—in accommodation to our weakness—a covenant with man. For Jehovah is the name of God who has come into loving relation with Israel, and has spoken words that bind him to a certain course of conduct to us. If we take those two thoughts, and in the midst of our weakness and weariness, and sorrows and pains, and our tasks, say to ourselves, "God liveth for ever, and for ever loveth, and God, the ever living, ever loving God, has come into amity with us, and has marked out for himself a path, the secret of which he has told us, and to which He will faithfully adhere," then, surely, weakness would pass away from us, and we should feel the strength of the Lord and the power of his might.

If we have, in like manner, continually and believingly and operatively in our minds and hearts the truth implied in that other thought, "His God," how would it be possible for us to feel ourselves at the mercy of our enemies, or compassed by infirmity? For if we could carry with us calmly and serenely, deep lodged in our hearts, like a light burning in a close place and shedding light over all our darkness this thought, that God is "my God," and that I have an actual right of possession, and blessedness of property in him, then surely we should be strengthened.

Nor need I do more than remind you, I suppose, that over and above these two thoughts which deal with what one may call the natural operation of the devout realization of God's character and name, and of our relation to Him, in making us strong, there is yet another aspect of this matter. A man who is united to God by faith and obedience, by love and submission, receives an actual, Divine, supernatural communication of strength according to his need, and is verily endowed, as he requires it, with that which will fit him for all tasks, and

for all patient suffering. "My strength is all made perfect in weakness." And so, by the natural operation of the thoughts of God as a believer's very own, in saying and fortifying the heart, and by the supernatural communication of real strength, which He really gives to the waiting soul, union with God is the secret of all true strength.

And then there is the other thought, that this God-derived strength depends very largely on our own effort. "David strengthened himself in God."

There are enemies all around that prevent us from living under the continual influence of these great truths. The world draws us away; our own wicked hearts waver and fluctuate. We do not hold the telescope with a steady hand, but the pulsations of our own heart make it shake. Little grains of dust that come in between two sheets of writing paper are felt by the pen, and prevent the sheets from adhering closely. Small deflections from the path of holy obedience, tiny nodules of wandering thoughts that creep in between us and God, effectually break our contact with Him, and we no longer get the strength which He is willing to give because we ourselves have stopped off the supply. I suppose that even an accumulation of hairs in a pipe can keep the water from coming into a house; and many a Christian—perhaps I am speaking to some who do not know that my words apply to them—shuts himself off from the reception of his strength of the Lord because right in the waterway—in the very middle of the bore of the pipe—there is a great ball of tiny things all conglomerated together and acting as an impassable barrier. We have to "keep ourselves in the love of God," and to "strengthen ourselves in the Lord our God."

And how is that to be done? Well, the context suggests one way—namely, submission of will to God. In all the immediately previous part of David's life, which was stained by much that was doubtful, we see that he was doing as he liked or as he thought best, and taking no counsel from on high. But immediately after my text we read that he sent for the priest, who was constantly in his company; and, for the first time for a very long period, said to him, "I pray thee, bring me hither the ephod, and enquire of the Lord what I am to do." So once more he asked what to do, instead of being guided by craft and self-will; and he got his answer. That teaches a great truth for practice. Nothing so surely deprives a man of the power that God gives as shaping his life by his own inclination and will instead of going to God and saying, "Lord, what wilt Thou have me to do?"

To the submission of will let us add prayer, which keeps the reservoir of our spirits open, and bends the stream of God's grace towards us, and meditation, which shows us the weakness of our own strength, the impotence of creaturely helps and mortal allies, and the over-flowing sufficiency of God's power. Then we shall strengthen ourselves, and be strong; yet not we, but God in us.

II. Notice, secondly, how we have here in this same little incident the true blessing of sorrow, and the victory over it. We have seen in what a desperate plight David was. Who shall say whether the desperate plight was not sent for the express purpose of driving him back to God? That is what all our difficulties, great or small, all our losses, important or unimportant, all our disappointments, whether they come, as they so often do, when our

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hopes are fulfilled, or when they are denied, all our partings and loneliness, come for! Oh! dear friends, if we would think of the purpose of our varying fortunes in this world a little more, and of the mere painfulness or pleasantness of them a little less, we should hear and make less talk about the mysteries of Providence. The meaning for it all is plain enough. The purpose of everything that befalls us, and especially of the sorrows which stoop upon all our paths, sooner or later, is exactly that we may "strengthen ourselves in the Lord our God." He makes the room dark that he may fling the bright beam of his light into the midst of the darkness. God does with us as David's self-willed son did with David's rough captain of the host. Absalom sent for Joab, who refused to come. Absalom burned Joab's standing corn, and then he came. It was patience and impatience that kindled Absalom's brands. It was hot anger that moved Joab's feet. But it is only our profit that moves God to do the like, and it is only resigned and answering love that should impel us to flee from the changed ruins of hopes and joys to him who has fired our fields, and, instead of corn, has given us only ashes for food, in order that we may obey his commandments, and come back to him. Who thinks of fortifications during a time of peace? But when war clouds are hanging on the border, and the news of the enemy is daily expected, then the dwellers in the open hurry behind them and find out their value. The storm does not come in vain if it teaches us how much we need the Harbour of Refuge. And God is merciful and loving to us all when he plunges us into pain and sorrow, aye, and desperation like that of David. All is well if only it brings us closer to him, as, if rightly accepted, it surely will.

For my text not only suggests what is the mission of the trouble, but what is the victory over it. Everything in this man's life was dark at the moment. He was beggared. His heart was torn by the loss of his dearest. His men, who had clung to him through so many difficulties and privations with rude loyalty and love, were ready to mutiny. He had not a spot of earth where he was safe, nor a friend in the whole world. "But he strengthened himself in the Lord his God." And then he could go out quietly, and front the desperadoes that were ready to catch up stones to throw at him, and could look at the ruins of Ziklag, feeling that perhaps he was a childless man, and yet not be cast down. The sailor grasps the shrouds the more firmly the wilder the wind blows; and if each will lay a strong hold on the Lord my God, then we shall be able, with all quietness and patience of heart, to front any possible sorrows.

III. The last lesson I would draw from these words is this. They suggest to us, taken in connection with the whole chapter, the possibility of this strength being granted to a returning wanderer.

The history of David immediately prior to the incident of my text is rather a dark one. He lost

his faith, in an excess of despair forgetting the Divine promises. He said to himself, "There is nothing for it but that I must fall into the hands of Saul if I stop any longer in the land." Ah, David! have you forgotten Samuel and the anointing oil? Have you forgotten "the prophecies that went before" you, that you should be thus frightened? So he flees and dwells amongst the Philistines. There he blots his life with fraud, dishonesty, rapacity, murder, and sinks almost to the level of a ruffian freebooter. He forgets patriotism, and joins the armies of the uncircumcised Philistines, and is ready to lift his sword against Saul, and against the polity which God had established. He seems to be willing for any mischief. Then down comes the stroke of the loss of Ziklag and all that he loved or had.

And then, instead of this extremity of difficulty and danger quenching the feeble spark of faith in him, it makes it burn up all the brighter; and the collision of the fint and steel strikes out light. He goes back to God; and God does not say to him, "Thou didst forget me, and now thou wantest me I withhold my strength." No! The wanderer comes back, and he finds the fountain of God's help welling up as freely and fully as ever. And so we all may find it. Few of us professing Christians can venture to say that we have always utilized to the full the grace that is given to us; that we have always possessed and experienced as much of the Divine strength as we might have had, or that we have habitually lived in the clear realization and stable persuasion that the Lord is our God and our Helper as we ought to have done. We, too, have gone into devious ways; we, too, have thought how strength was to be found in earthly alliances; we, too, may have departed far, in feeling and thought, from the right path. Yet, if we go back, we get back. If we turn ourselves to him, we find that he has not turned away from us. If we bring our little buckets, no matter from what turbid, earthly streams we may have been trying to fill them, they will be filled.

Therefore, dear friends, it is a Christian duty. We are all commanded to be strong. "Finally, my brethren, be strong in the Lord and in the power of his might." If we want to know how so strange a commandment, which prescribes strength as a duty and makes weakness a sin, can be fulfilled, let us fall back upon the prose of David's history. "He strengthened himself in the Lord his God;" and upon the poetry of David's psalm: "Wait on the Lord; be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord."—Freeman.

Whoso neglects a thing that he suspects he ought to do because it seems to him too small a thing is deceiving himself; it is not too little, but too great for him.—E. B. Pusey.

In this world it is not what we take up, but what we give up, that makes us rich.—Becher.

OWENSBORO THIRD CHURCH

BY FRED D. HALE.

At the regular business meeting of the Owensboro First Baptist church Wednesday night, August 5th, letters were granted to 492 members for the purpose of organizing a new church.

At three o'clock, Sunday afternoon, August 9th, some 2,000 people gathered in the San Jones Tabernacle to witness the formal ceremony of recognizing the new church by a council of representatives from sister churches.

OFFICERS ELECTED.

This vigorous young church starts out with 521 constituent members. The writer was unanimously elected pastor at his former salary while pastor of the First church.

SPECIAL FEATURES.

Incorporated into the fundamental laws and rules of decorum of the Third church are several interesting and special features. No one will be received into or retained in the fellowship of the church who sells intoxicating liquors as a beverage, either by wholesale or retail; or who rents his property for the use of the liquor traffic; or who invests his money in the liquor trade; or who habitually drinks intoxicating liquor, whether in saloons or elsewhere; or who engages in dancing or card playing; or who permits dancing or card playing on his premises; or who does not acquiesce in the decision of the majority when it has ruled on any question coming before the church; or who habitually or willfully absents himself from the stated meetings of the church; or who, if able, will not contribute to the expenses of the church.

Some other interesting features connected with the church are worthy of mention. The separate "society" idea has no place in the work of the church. All the departments of work are under the immediate and direct control of the church. Even the Sunday-school was organized by the church, its officers elected by the church

and its expenses are to be paid by the church.

The New Testament system of proportionate giving, 1 Cor. 16:2, "Let every one of you upon the first day of the week lay by him in store as God hath prospered him," was adopted by the church. One-tenth of the income was the proportionate part decided on by the church, though this matter was left to the individual conscience.

All money contributed by the members, except for designated purposes—as in the case of the new building—is to be placed in the church treasury, and is to be appropriated by vote of the church at her regular business meeting. The current expenses are to be paid first, then appropriations are to be made, as the church may think best, to the various benevolent and missionary objects fostered by the denomination. Our tithe for the Third church treasury, and designated "free will offerings," will be a financial system which, as a church, we will thoroughly test. The result we will report a year hence.

PLACE OF WORSHIP.

The Third church has secured the big room in the court house, which is one of the largest, most centrally located, and most comfortable auditoriums in the city. The church services will be regularly held here. The room was comfortably filled Sunday, morning and night, to hear the sermons of Brethren W. S. Ryland, of Bethel College, and A. S. Pettie, of Clinton College.

MODERN HOUSE OF WORSHIP.

A suitably located and modern house of worship will at once be erected. A subscription of \$18,500 was made Sunday. The plant is expected to cost \$25,000. The building will not be fine, but erected on the Tabernacle order, with all the rooms on the lower floor and gallery, opening into the main auditorium, which will make it a church of the largest seating capacity in the state. The purpose is to build a suitable workshop for a busy church, and a commodious place of worship for the masses of people to hear the Gospel. Suitable committees on lot, on building and on finance are vigorously at work.

THE SUNDAY SCHOOL.

The morning school was organized with 358 in attendance. A. L. Parrish was chosen superintendent, and our Commonwealth's Attorney, J. Edwin Rowe, assistant. The school is graded similar to the public school system. The mission school in the afternoon numbers some 200.

ADMITTED TO FELLOWSHIP.

The Third church was most enthusiastically admitted into the Daviess County Association at its meeting on the 11th. Though the pastor was in bed, from prostration by heat and overwork, and could not be there, the church was represented by 12 messengers, who bore our statistical letter and application for membership.

FRATERNAL RELATIONS.

The First church was represented in the recognition services by three of her deacons, they having been officially appointed by the church to sit with us in council at the constitution of the Third church. Bro. H. Allen Tupper, who preached for the First church Sunday, was also present. Fraternal relations will be observed between the two churches in the Daviess County Association.

INDICATIONS OF GOOD.

The Sunday-school at the Third church numbered 358, and at the

EDUCATIONAL. Hardin Ladies' College, Founded and Endowed by

American Branch of Scharwenka's Berlin Conservatory. Scharwenka, Court Pianist to the Emperor, Royal Italian Professor, Director General, 10 professors from the Royal Conservatory of Leipzig, Berlin, Stuttgart, etc. Several of the faculty were Professors in three Conservatories. Diplomas granted by English, Modern Languages, Mathematics, The Science of Music, Art, Etymology, Bookkeeping, Typewriting and Stenography are as thorough as those of ANY school. We invite correspondence as to terms, and earnestly solicit your patronage. MRS. S. C. BIGGERS, Prin., CULPEPPER, VA.

First church 202, making a total of 560. Thus about double the number gathered, double the workers interested, and more than double the interest taken in the two schools than was manifest in the one school before the separation. The congregation at each church Sunday, morning and night, was fully as large as the combined congregation before the separation. The combined contribution of the two separate churches Sunday was more than double that of the one church before the separation. With two ministers and two churches fraternally at work in the large territory formerly occupied by one minister and one church, much more good will evidently be accomplished.

THE FIRST CHURCH.

She will complete the well begun work in the execution of her anti-liquor rule, and will stand with the Third church in her fight against the liquor traffic. After our letters were granted, on the same night, a committee was appointed to cite the remaining saloon-keeper before the church at her next meeting, and show cause why he should not be excluded. This will leave only one person in the church in any way connected with the liquor traffic—a brother who rents his house to be used as an office for a distillery.

The great body of members in the three Owensboro Baptist churches will stand together in the coming county local option campaign. It is the fixed purpose of many good citizens in this section to drive the saloon from Daviess county. Owensboro, Ky., Aug. 17, 1896.

WE are glad to see the increased interest in the great work of our own missions. The people seem more interested in the subject than formerly. The letters received are cheering. The contributions are ahead of last year, and our people are praying for God's guidance and blessing. We hope this will be a memorable year with us. The Board has reduced expenses. Several of the missionaries are drawing no salary at all. Now let us press forward and not only pay all running expenses, but clear the year free of all indebtedness. This means continued effort, but certainly the cause is worthy of every effort we make. Let no one grow weary or disheartened, but let every one do his best. God is with us and will bless us.—Foreign Journal for August.

Low Rate Excursions.

The Missouri Pacific Ry. and Iron Mountain Route will sell round trip tickets from St. Louis, Cairo, and Memphis, August 15th, September 1st, 15th, 29th, October 6th and 20th, 1906 to points in Missouri, Kansas, Nebraska, Iowa, Minnesota, Wisconsin, North and South Dakota, Arkansas, Indian Territory, Texas, Oklahoma, Louisiana and Arizona. One fare plus \$2 for the round trip, tickets good twenty-one days, stop over allowed with transfer limit 6 days. For sale at book stores, and all particulars address, R. T. G. Matthews, Sou. Trav. Agt. Mo. Pac. Ry., 301 W. Main St., Louisville, Ky.

For the annual meeting, Sovereign Grand Lodge, I. O. O. F., at Dallas, Texas, Sept. 21st to 25th. The Cotton Belt Route will sell tickets at one fare round trip. Tickets will be on sale Sept. 15th, 18th and 22nd, good for return up to and including Sept. 25th. For information as to rates and time tables write to W. A. McQueen, Traveling Passenger Agent, Louisville, Ky., or E. W. La Besoune, G. P. & T. A., St. Louis, Mo.

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Editorial Varities.

It will greatly help us to love the brethren if we will stop and reflect what a hard time the brethren must have in trying to love us.

A just person knows how to secure his own reputation without blemishing another's by exposing his faults.—Pasquier Quessier.

We had a delightful visit from the Rev. W. H. Reeves, D.D., of Eufaula, Ala. He is a gifted conversationalist and his talk is full of bright thoughts and of real wisdom. His preaching at Broadway made a fine impression.

Russia seems to be getting over things these days. Not only is the getting lands and people and money and ships but when recently a sixth century manuscript of the Gospel was discovered in Asia Minor, Russia secured that.

Dr. W. H. King, of London, has been this summer editing the Freeman. "The Organ of the British and Foreign Bible Society." Dr. Cooke, the editor, has been absent. Dr. King has shown himself as able editor.

The Kentucky Baptist has become the Baptist Inquirer. The Rev. C. E. Nash remains editor, and its arrangement with the Baptist and Inquirer for publication continues. We are informed that a stock company is to be formed to own the paper.

The Long Run Association is in session at Walnut street church. This is the first time in many years this body has met in Louisville. We hope the session will be harmonious and profitable and that an impetus will be given to our mission work. This is the ninety-third session.

Dr. Arthur Peter, speaking recently of the generally disturbed condition of things in church circles, said: "The devil seems to me that the devil has been loose; but I get great comfort from the fact the Bible says 'his time is short.' Let us all get comfort from this promise."

Dr. W. C. Wilkinson, of Chicago, says the WESTERN RECORDER has done great service to the denomination by publishing Edward Harter's letters. It is a pleasure to have the original documents regarding the English Baptists of the early part of the 17th century carefully gone over to get at the facts.

Dr. Pierce has been delivering addresses in Ireland, on his self-appointed mission to carry new light to the churches of England. It is evident that the Protestant pastors of Belfast love darkness rather than light, for the fact is that they are conspicuous for their absence from his meetings.

Lord Salisbury, in a recent speech in regard to the many devices for raising money instead of giving money, said: "I could not see why, if a church is to be built or restored, or a mission to the heathen to be begun, means to suggest itself should be to hold a basket and ask people to buy things they do not want, at prices they cannot afford."

The Swedish Baptist statistics are out. Our churches in Sweden lose heavily from emigration to the United States and this caused their net gain last year to be only 600, though four times that many were received. The total membership is 30,000. When Svenska Riksdagen a member of the Parliament joined the church at Mansforso he preached a sermon on baptism.

If our Sunday-school Series in points of ability was the poorest of all instead of being the best, as it is, we should urge our people to use it because of the Baptist stand it makes against the popish innovation of Christmas and Easter into baptism. Very wisely they give the "Christmas Series" given by the International Series for the next to the last Sunday in December, our Board gives a lesson upon the Church of God.

Dr. W. H. Felix, of Lexington, recently preached a series of sermons, especially for the benefit of the young people of his church, on the subject of baptism. Very wisely they give the "Christmas Series" given by the International Series for the next to the last Sunday in December, our Board gives a lesson upon the Church of God.

We recently heard a prominent theological professor (not of our B. T. Seminary, however) misquote a passage of Scripture. He quoted Luke 24:38 thus: "Handle me and see: for a spirit hath no flesh and blood, as ye see me have." Luke wrote "flesh and bones." The disciples could not handle the blood; but the flesh and bones they could take hold of and feel. Ah, the ignorance of the Bible even in high places is sad. Let the children—and older people, too, but children especially—memorize the Scriptures as much as possible.

Mr. Sankey recently told the origin of his song, "Ninety and Nine." He was riding on a train with Mr. Moody to Edinburgh and, glancing at a paper, saw the little poem. He said to Mr. Moody, "I've found my hymn," and then out upon the poem and pasted it in his music scrap book. After a powerful sermon by Dr. Bonar on "The Good Shepherd," Mr. Moody beckoned to Mr. Sankey to sing something. Not knowing what to sing, he thought of the little poem; but there was no tune. He resolved to sing it anyway, and, putting his fingers on the keys of the organ, he began, not knowing how he would come out. When he finished, he said, "I've found my hymn." Mr. Moody said he would sing the second in the same way, but he did; and thus the tune was born. The effect was very great. Mr. Sankey declared it was "the most intense moment" of his life, and Mr. Moody said he had "never heard a song like that." The whole great assembly was melted to tears.

heaven—the Quakers, for example, who deny water baptism. Bishop Thompson would not administer the rite of confirmation to a Quaker, and thus receive him into the Episcopal church, unless he were first baptized. Yet the Bishop would not hesitate to admit that if the Quaker should die without water baptism (we use the expression in its common acceptation), he would go to heaven. Thus, the Episcopalians are involved in the same alleged inconsistency which he charges on the Baptists.

We renew a request we have several times made, that persons sending communications for the paper, either for business or for publication, will address them to the WESTERN RECORDER, and not to the editor personally. When addressed to him they go into his personal mail, and as he does not spend much time in the office, or get his mail here, he holds them till at his convenience he turns them over. Being a busy man, and withal sometimes absent-minded, there are often delays that are annoying and sometimes amusing. Ever and anon offense is taken and letters of apology and explanation have to be written. The worst and the most ludicrous case of delay was with an article on election by an honored divine. It was sent to the editor's personal address, and was put by him in his desk, being too bulky to go well into his pocket, and there it lay forgotten from the spring of 1893 till the winter of 1895-6. Then it was found and given to the printer. In setting it up the printer came to where the divine was illustrating election and reprobation by saying that "in the last election" the people elected Benjamin Harrison and reprobated Grover Cleveland. Bringing the manuscript to the office editor, the printer said, "See here, is not this a mistake?" Then it was made plain that the mistake was in sending the manuscript to the editor's personal address.

One leading paper gave as the reason for taking down all names from the top of the pages, that this was necessary to avoid the annoyance of having communications designed for the paper sent to the personal addresses of the editor or manager. For this and other reasons, most of the leading papers of the country, both religious and secular, have taken down all names and have become impersonal; for example, the New York Herald, Evening Post, Louisville Courier-Journal, New York Independent, Outlook, Observer, Examiner, etc., etc. We have sometimes thought it would be well to have the WESTERN RECORDER thus impersonal also, which would not, of course, involve any change of personal or policy.

But we hope our readers will remember to address all communications designed for the paper directly to The Western Recorder, Louisville, Ky.

The New York Tribune recently gave an account of the pastor of the Indian Creek Baptist church, Montgomery, Ind. He has been preaching for fifty-five years, and is in his ninety-second year. His mind and his body are both vigorous, and he performs all his pastoral duties.

In a meeting of the Illinois Music Teachers' Association, as reported in the Standard, Professor Chamberlain read a paper on church music. He said in it he saw no difference between engaging an ungodly man to read the Scriptures in the pulpit, and engaging an ungodly singer to sing the psalm in the choir loft.

Dr. O. L. HALEY sends us a copy of his tract, "What Right Has a Baptist Church to Exist?" which we have not yet had time to examine. If it is as good as his former tract, it deserves a wide circulation. He says: "I do not think you quite answered my question in your issue of the 6th, and I want you to write again soon." The question was in regard to what would happen if all Baptists perished from the earth. It did not seem a supposable case, because to us it is equivalent to asking what would happen if two and two made five.

Abraham had a similar question to solve. God had promised him numerous seed, and that the Messiah should come from him through Isaac. And yet the patriarch was commanded to offer Isaac in sacrifice. What then would become of the promise of God? How could Isaac be the father of many nations and of the Messiah, if now, before he has any descendants at all, he is to be slain? It was indeed a serious problem. How could God's promise be fulfilled with Isaac sacrificed? Abraham solved the problem to the satisfaction of his own mind, at least, by believing after Isaac was slain in sacrifice God would raise him from the dead, and thus the promise would be fulfilled.

Similarly, we suppose, if all the Baptists in the world should die, and the world be left without a live Baptist, that God would raise some of them to life again, and so make good His promise. But as Abraham's theory proved wrong, since Isaac did not die on the altar, so our theory would not fit the facts, since at no time since John the Baptist preached has the world been without Baptists, by whatever names they may have been called. Nor will the world be without them "even unto the end."

BISHOP THOMPSON, of the Episcopal church in Mississippi, has been writing about the Baptists. He twits us with inconsistency in believing that infants dying in infancy are saved, while refusing to baptize them and take them into our churches. He says: "To be sure, it seems very queer that a soul good to go to heaven, is not also good enough to be a member of a Baptist church."

This is an old objection which we supposed was worn out and laid aside. We have not heard it urged for years until Bishop Thompson brings it up again.

It is not a question of who is "good enough" to go to heaven, or who is "good enough" to join the church. People should not be received into churches on profession of goodness, but on profession of faith. Nobody can tell of anybody else that he or she is "good enough to go to heaven." Nobody goes to heaven on his own goodness, but always on the goodness (i. e., righteousness) of Jesus Christ.

"Nothing in my hand I bring, simply to thy cross I cling."

The Bible nowhere tells us to baptize those who are "good enough;" but those who repent and believe. "Repent and be baptized every one of ye." "Then they that gladly received the word were baptized." "And when they believed Phillip preaching the things concerning the kingdom of heaven, they were baptized, both men and women." Any desired number of such passages can easily be cited. The plain and uniform teaching of Scripture is, not that people are to be baptized because they are "good enough," nor to make them good, but because they repent and believe. Again, the Episcopalians will not receive into their churches those whom they admit go to

The Central Baptist agrees with us in insisting that Baptists are not warranted in withdrawing their support from the Seminary because they object to something taught there. The Seminary is more than any professor, and more than all the professors put put together. The Central says:

THE WESTERN RECORDER speaks wisely in dissenting from the brethren and Associations who are withdrawing their support from the Seminary because of Dr. Whitsett. The Seminary is a great institution belonging to and absolutely controlled by Baptists. Without entering now into an examination of the importance of Dr. Whitsett's opinions, we join the RECORDER in expressing confidence in the trustees of the institution, fully assured that they are going to be true to the Lord and their brethren.

The Religious Herald, however, has a spasm on the subject, and sees all sorts of mean motives in us for writing that editorial. For attributing mean motives to an opponent, commend us to the Religious Herald. Our chief offense in the eyes of the Herald seems to be that we published a list of the Seminary trustees. Just why the Herald should object to the denomination's knowing who are trustees, is not explained. With its usual inaccuracy in regard to what appears in our columns, the Herald says "the RECORDER prints a list of trustees with their post offices." We did not publish their post offices, though we fail to see any reason for concealing the post-office address of any trustee. Nor did we "invite the Associations to make war." We challenge the Herald to publish that editorial of ours, and to take issue with us on a single point contained in it.

We insist that whenever brethren object to anything in connection with the Seminary, instead of withdrawing their support from the institution, they should first make their complaint to the trustees, who are the responsible parties. The Herald's calling this "hectoring and bluster" will not help the situation any. We are sure the trustees will ever give respectful consideration to whatever complaints brethren may at any time make. We are equally sure they will do what in their judgment is best for the Seminary and for the denomination. Why the Herald should object to this is a question we will not undertake to answer.

The Christian Index takes the same position we occupy in this matter; and we can but believe the brethren who have been disposed to withdraw support from the Seminary will agree with us on mature reflection. The Index last week says:

As for Dr. Whitsett, we are sure he asked of that Seminary but a full and free investigation. To dismiss him merely on newspaper discussion and decision would hurt the Seminary forever. The trustees would violate their sacred trust in so doing. For ourselves, we trust them. We believe they are men of integrity and sound in the faith. It is not conceivable that they are careless of the situation. Whether they meet now or next May, both their silence and their action will be to us an indication of security. The discussion outside of the historical question, now reached a stage when it can only be settled by these trustees. In the face of Dr. Whitsett's denial, formal charges to the trustees can be the only fit answer.

Our only point was that when brethren have any objection to anything connected with the Seminary, they should not withdraw their support from the institution, but should rather make their objections known to the trustees who, we are sure, would give the matters respectful consideration.

We should always keep a corner of our heads open and free, that we may make room for the opinions of our friends. Let us have heart and head hospitality.—Jos. Joubert.

WESTERN RECORDER.
T. T. BART
LOUISVILLE,
THURSDAY, SEPTEMBER 3, 1896.
MODERATORS OF ASSOCIATIONS.

We request moderators of district associations where the WESTERN RECORDER is not represented by a special agent to please appoint some one to enroll new subscribers and collect for us, and also to write report of meeting. So many associations meet on same day each week that it will not be possible for our force to attend all.

The more we look and think, the deeper becomes to us the meaning of those words of our Lord, "The pure in heart shall see God." It is not that they shall see Him in heaven at last, when, life's struggles ended and its toils over, they "behold the King in His beauty." They shall see God here and now; and men do see Him in proportion as they are pure in heart. This is the great reward in this life for being pure in heart.

More and more it seems to us that everything in nature is a picture of some spiritual truth, more especially setting forth the character and attributes of God. That is a powerful book of Prof. Drummond on "Natural Law in the Spiritual World," despite its wrong teaching and its assumption of theories that have not been proved. But the title seems a strange reversal of the proper order—a standing of the pyramid upon its apex. Spiritual Law in the Natural World is a far better title, and to trace that law is more philosophical.

Were we pure in heart we would see God in everything as in a mirror; but alas! we see in that mirror but dimly at best—"now we see in a glass darkly"—and some there are who do not seem to see Him at all, but standing in a world every atom of which is instinct with God, revealing some divine attribute as the prism reveals the colors, say in their hearts, if not with their lips, "there is no God."

One of the joyous occupations of eternity will no doubt be to study the lessons taught in all nature, to see where we can and to ask, where our eyes cannot discover, what was meant by each thing from the least to the greatest. What truths, for example, are taught by a blade of grass? What by the rugged brow of the precipice? What by the phases of the moon? What a delight it will be to go over the whole creation seeing God everywhere and in everything, and tracing His spiritual laws in all the operations of nature. In everything God has made, in every event which comes to pass, the "pure in heart shall see God."

We read (Numbers 24:17): "I shall see him, but not now: I shall behold him, but not nigh." Oh! that we might, by being pure in heart, see Him now, behold Him nigh! Then we would ever live as "seeing Him who is invisible."

DR. GEORGE C. LORIMER sailed on the steamship Teutonic for New York on August 26th. He writes that he has "had a very delightful season" at Marylebone church, London, and that he has finished his new book, "Messages of To-day to the Men of To-morrow," in which he reviews "the whole question of higher criticism." The book is sure to prove of sterling value. He writes nothing that is not good.

Dr. Lorimer is quite enthusiastic over his oriental tour next spring. It is probable quite a company from England will join the party at Naples. It is certain to be a great trip.

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached. One baptized. Broadway—Pastor Pickard preached in the morning and Bro. Ernest Cook at night. On received by letter. Bro. Pickard has been siding Pastor Gwynn at Boston, Ky. Five valuable additions and the meeting continued. Chesapeake—Pastor J. M. Weaver preached. One received for baptism and baptized. East—Pastor Christian preached at night and Bro. Ernest Cook in the morning. McFerran Memorial—Pastor Jones preached at both hours. Twenty-second and Walnut—Pastor Hunt preached. Three received for baptism, three by letter and two baptized. Franklin-street—Pastor Edwards preached. Two received for baptism and three baptized. German—Pastor Ritzman preached at both hours. Highlands—Pastor Dawes preached. One received by letter. Logan-st.—Pastor Ewing being absent, Bro. H. T. Louthan preached. Parkland—Pastor Nowlin preached in the morning. No meeting at night. Portland-avenue—Pastor Irvine preached at both hours. Southgate-street—Pastor McFarland preached at both hours. Third-ave.—Pastor Taylor preached as usual. He returned Friday from siding Pastor I. W. Martin in a meeting at Plum Creek. There were 35 additions, 25 of them by baptism. Twenty-sixth and Market—Pastor Thompson preached. One received by letter, one baptized and one received for baptism. Third-sixth and Bismark-avenue—Pastor Sands preached. One received for baptism. Clifton—Bro. Hatchell preached as usual. City Mission—Pastor Masters preached. One professor. Oakdale—Pastor Leger preached. Three received for baptism. Glenview and Eight Mile—Pastor Martin preached his farewell sermons. He goes to the mountains the last of the week. His headquarters will be at Beattyville. Bro. J. H. Franklin continues pastor at Glenview. Three received for baptism. Highland Park—Pastor Burrows preached. One received by relation. THE STATE. Bro. J. B. Hunt writes: "On the 2d Sunday in August I went to assist Bro W. H. English in a meeting with his church at Raymond, Breckinridge county. The meeting continued two weeks and resulted in 34 additions to the church, 34 by experience and baptism, 4 by restoration and 1 by relation. A remarkable feature of the meeting is that quite a number of those converted were old people, ranging from 50 to 65 years of age, I suppose. This is the greatest meeting in the history of the church in the judgment of the oldest members. This is a noble band of Christians and it was delightful to note how they love their devoted and Godly pastor."

Pastor I. W. Martin writes: "We have just closed a 12 days meeting with my Plum Creek church. Additions: One restored, 2 by letter, watch care, 4 by letter and 25 baptized. Our church was greatly revived. Bro. Francis W. Taylor did all the preaching except 2 sermons by the pastor. The results show that Bro. Taylor preached with a power, to the entire satisfaction of us all." Pastor W. H. Reddish writes: "I have just closed a meeting of 11 days with my church at Ballardville. Bro. J. J. Haygood did the preaching to the delight of all who heard him. While we only had 6 additions by baptism and 2 by letter the church was much revived. During the meeting brother C. L. Anderson, J. J. Haygood and myself ordained brethren J. W. Borrickman, Lew Carson, Walter Ellis and Charley Gaugh to the office of deacons. We had heard that pastor W. K. Penrod, of Pine Bluff, Ark., had been called to the Paducah church and now a note from him lets us know he has accepted. We welcome him to old Kentucky and congratulate the Paducah church. It. Shannon writes: "Pastor B. F. Adkins and Bro. R. L. Purdon, of Washington county, held a 10 days meeting with the church at Lebanon, Franklin county, in which the church was greatly revived. Bro. Purdon did all the preaching. He preached the Gospel in its purity, plain, simple, but forcible and effective. Visible results: Twenty-one by experience and baptism, 2 under watch care of the church. Friday, Aug. 21st, is a day that will long be remembered by the church. On that day 21 happy converts were buried with Christ by baptism. Bro. Adkins. To God be all the glory." Pastor Z. W. Pigg writes from Waltersville: "We have just closed a 12 days' meeting at Powell's Valley church at this place. We had as assistance of Rev. Jeff P. Conkright, a student of Georgetown College, who by his earnestness, plain, practical manner of presenting the Gospel very much endeared himself to the people. There were 10 accessions to the church by baptism." Bro. B. F. Skaggs writes from Maple: "Bro. J. H. Ferrill and J. F. Hunt are conducting a meeting at Gray's Point. There is a deep interest among the people. The brethren are doing fine preaching and making strong appeal to the sinner. The prospect is very encouraging and the outlook is good for a 21 revival." Bro. J. N. Prestridge, we are sorry to hear, is sick with typhoid fever at Williamsburg, Ky. Young Bro. Manilus Nevens, one of our Georgetown College ministerial students, preached at Harrodsburg, the last Sunday morning and evening. The brethren speak in complimentary terms of him. OTHER STATES. Pastor J. J. Baird writes from Orange, Texas: "Our people are rejoicing over the result of the meeting that has just closed. There were 10 additions to the church, 6 by baptism, 2 by letter and 2 by restoration. Our effort was principally in the line of membership spiritually. The cause of the greatest rejoicing was the liquidating of an old debt that has been a millstone about the church's neck for some time. Bro. J. C. F. Kyger, of Waco, did noble work, but I think another man could have succeeded as he did these times in raising the debt." A good meeting was held at Pilgrim's Rest church, St. Landry parish, of which Bro. A. Stagg is pastor, and in which he was assisted by Bro. A. L. Johnson, of Chenyeville. Twenty-three were added to the church. A gay and splendid house of worship has just been finished, not a cent being asked of outsiders. How's that for "hard times?" A meeting in the Providence church, Louisiana, closed with the church greatly revived and 9 added to its fellowship. A church has been constituted at Merryville, Livingston Parish, La. A meeting in the Jerusalem church, Missouri, closed with 13 additions to its fellowship. A five days' meeting in the Red Bluff church, St. Helena parish, La., closed with 10 additions, 9 by experience and baptism. The Hinkle Creek church, Mississippi, has set apart Bro. W. E. Hunter to the full work of the Gospel ministry. Fifty-two have been added to the Mt. Calm church, Texas; 34 by experience and baptism. A meeting in the Pleasant Grove church, Montague county, Texas, closed with 10 professions of religion and 8 baptisms. One of those who were converted was baptized was a brother 73 years old. An 8 days' meeting in the Belcher church, Texas, closed with 24 baptisms and others approved for baptism.

EDITORIAL CORRESPONDENCE

TROY — PIRÆUS — ATHENS — CORINTH, ETC. It was a delightful sail from Constantinople to Piræus. We go through the Dardanelles to the Hellespont, the ancient pass where Xerxes made his bridge of boats and had the sea whipped for breaking his bridge down, on past the Plain of Troy—witness Hissarlik—the site of ancient Troy in plain view. Under the Greeks landed, and there they camped and fought. Just to the left is the tomb of AÏX, and immediately around that point are the graves of Achilles and Patroclus. As we gaze, the plain seems to live again in the mail clad warriors, engaged in their great struggle. We reach Piræus early in the morning. It is a brisk city of over 20,000 inhabitants, though within the memory of living men it was a miserable village of poor fishermen, and now forgotten the name of the ancient city. The restoration has, of course, come since Greece became independent of Turkey. What has ever been restored under Turkish rule? The ancient walls that connected Piræus with Athens are gone, but there are marks indicating where they ran. Along this road the mighty men of Greece often passed and best of all, along here journeyed the greatest of all men, the Apostle Paul. We go in carriages, for the road is good. The soil is fertile and under good cultivation. Much of the land is given to the culture of grapes. Hymethus, famous for its honey, which reputation it still maintains, is in plain view. Soon the road comes in a slight crooked with the Partian wall. What a beautiful situation for the fairest of all earthly buildings. We drive into a great modern city of 125,000 inhabitants. As late as 1831, when it became the capital of Greece, it had some 300 Turkish rule. The signs over the houses remind one of his school days, and one's Greek stands him in good stead. Modern Greek is the same language as that of the time of Pericles, with a few unimportant changes. Hearing Greek talked puts one all the more back into antiquity. We visited the Theselon, a well-preserved Doric temple in honor of Theselus, the temple of Jupiter with its fine and massive columns, one of them fallen and broken, telling the story of ancient grandeur; the Odéon of Herod Atticus, seating 6,000 persons and the Theatre of Dionysius, which seated 30,000. The marble seats of this wonderful theatre were never roofed over. This rivalled the old Stadium in the interest of the old Athenians. This Stadium is being restored in marble by a wealthy Greek, The Olympic games were recently celebrated here, with what Dr. Boardman, who was present, said, was "unmistakable enthusiasm." Temporary wooden seats were used which are being replaced with marble. Twenty thousand persons can be seated. The papers have told of the great celebration and awarded a good many of the prizes were banded to American athletes. It was thrilling to stand on the bema of Demosthenes and imagine the sea of faces which faced him just there, and the thousand who were shouting, "Let us march against Philip." Behind this bema of Demosthenes was that of Pericles where the laws were proclaimed and announcements made. But we will not dwell here with the Acropolis unvisited, nor to the great procession in honor of Minerva must have been an imposing affair. The places cut in the rocks for the horses feet are still visible and what has not been wantonly destroyed on the Acropolis is well preserved. The Temple of the Winged Victory—wringless so she could never fly. From Athens—she is a gem of art. From the front of it, the story goes, King Aegæus stood watching for the ship to which his son Theseus came from Crete, whether he had gone to fight the Minotaur. Theseus returning, "victor forgot to hang out the signal of victory. His aged father mistook the black sails for a sign of defeat and hurried himself down the precipice headlong. The Propylæes and the Erechtheion are beautiful, but we have not the Parthenon, and stand in rapt wonder. Two hundred years ago the Turks stored powder in this building, Venetian bombs were exploded by a rear of the marvelous structure and complete. It is pure Doric and is the model of Doric architecture everywhere. Even in its ruins it is the most beautiful building on the earth. You can look at it indefinitely without your eyes tiring in the least. The lines I

noticed are not exactly straight. There is a slight swell both in the portico and in the individual columns, which adds to the beauty. Our interest culminated on Mars Hill, as wastood where Paul preached his great sermon and read aloud the account of it given in the 17th chapter of Acts. That sermon took on new meaning as we looked across at the Acropolis, called to mind how it was when Paul spoke. God is indeed not to be worshiped by images "graven by art and man's device," though the images be fashioned by Phidias himself as were the statues to which Paul pointed as he spoke. It was interesting to visit the recently excavated cemetery. Some of the monuments are in perfect preservation. One is over the grave of Timæus, a banker, and is surrounded by a marble bull. We concluded Timæus was a bull in the stock market of Athens. Another represents, in relief, Korallion being good-bye by her husband as she is dying. "I was glad to meet in Athens Wheeler, a Baptist brother of Ithaca, N. Y., who is engaged in these excavations. I carried a letter of introduction from Dr. W. C. Wilkinson, of Chicago, to Dr. Kalopathakes, who for many years has been at the head of the Presbyterian mission in Greece. From him I learned many points of interest. Among other things I asked him about the Presbyterians in Greece practicing immersion. There is no dispute in Greece, where they talk the Greek language, about the meaning of baptism, everybody there knows it means immersion, and no question is raised. Dr. K. told me it was his custom to give people their choice between pouring and immersion, that the large majority chose immersion. I asked him how he had the pouring administered, and he said they put the child up to his neck in water and then poured water over his head. This is almost equivalent to immersion. He said he had never put a little water on the child's head for baptism, and he said they never did. So the Presbyterians in Greece, where the people all know what baptism means, talk of pouring for baptism they mean immersion up to the neck and copious pouring over the head. We go from Athens along the "sacred way" to Eleusis, where the Eleusinian mysteries, into which Cicero was initiated and which he highly commends, were celebrated. We pass near the academy of Plato and Aristotle. On the academy of Plato and Aristotle, to Corinth, which has now disappeared except the Acropolis and a very few ruins. Cenchrea is to our left, where Phæbe was a member (Acts). The Isthmus of Corinth has been cut by the canal, which is indeed a great work, and it shortens the distance for ships to Piræus and Constantinople by over 200 miles. To our right we see Mt. Parnassus and Helicon, where the Muses were believed to live, and most revered oracle of all antiquity. We go to Patras, where the Apostle Andrew is supposed to have been martyred, where we take ship. We sail past Ithaca, where Ulysses lived and where in his long absence the suitors gathered to court Penelope. We stop two or three hours at Corfu, which now is part of Greece, and visit the summer palace of King George and look about the interesting old city. The house where Gladstone lived is still kept out and the old Roman and Greek remains. The harbor of Trieste and Brindisi we sail to Trieste, the chief sea port of Austria, the home of the unfortunate Maximilian, and a solid, thriving city. We make a night voyage from Trieste to Venice, where we land in time for breakfast. The current fishing boats with quaintly colored sails are very numerous, and we were glad to approach Venice this time from the sea. Sincerely, etc. T. T. EATON.

Blood Pure? Is it? Then take Ayer's Sarsaparilla and keep it so. Isn't it? Then take Ayer's Sarsaparilla and make it so. One fact is positively established, and that is that Ayer's Sarsaparilla will purify the blood more perfectly, more economically and more speedily than any other remedy on the market. It is a fact that every one who takes it can show. You waste time and money when you take anything to purify the blood except Ayer's Sarsaparilla. BRO. EATON:—Why continue to find fault with the Associations and brethren for finding fault with Dr. Whitsett, who is and has been finding faults in the Baptists for the last sixteen years? Do you deny to the Baptists the right to protest against the false teachings of their teachers? Why continue to them for simply protesting against objectionable teaching in the Seminary, if, as you say, the Seminary belongs to them? Who must they consult as to how they may protest if they have the right to protest at all? Are they under obligations to ask the Pastor's Conference of Louisville just what they must or must not do where they desire to right wrong things in the teachings of their servants? What more has any association of churches or associations of their teachers? Why continue to protest against what they consider the objectionable teachings of one of their public servants? If, as you say, in your editorial of the 20th inst., that the Seminary belongs to the denomination, have not the Baptists the right to make it denominational? And if in doing so, why should they be branded as the enemies of both Seminary and the denomination? Why blame the Baptists, in their deliberative bodies, for taking action towards remedying such evils as afflict them? Why continue to advertise all such Baptists as the enemies of the Seminary, when you say that "no one of the professors nor of the Seminary and they are responsible to the denomination. To you they constitute the court of last resort. How can the denomination bring their case before this court if they are not allowed to speak in their denominational meetings? Must each individual go to each individual and tell his grievance between "thee and him alone?" What nonsense! Now we insist that there is no practical way of letting the trustees, who we want but to speak to them through our associations, meetings, and we protest against all these covert efforts of editors and conferences to stop these utterances of the Baptists, who are only seeking to redress the wrongs that have been committed against them. J. S. COLEMAN, Aug. 21, 1898. WITH THIS week's issue the handsome advertisement of Georgetown College disappears from our columns for this season. We trust that many of our readers have observed it and have considered its claims in deciding where to send their children. We are sure no mistake will be made when parents patronize this splendidly equipped school. The teachers are Christians and are careful of the moral and spiritual well-being of their pupils. The denomination has great reason to be proud of Georgetown College. We learn from Brother Crumpton, who happens to be in the office, that the outlook for patronage was never better, judging from the large correspondence during the summer. RESOLUTIONS condemning Dr. Whitsett's position were passed by a unanimous vote in Union Association, which met at Indian Creek church, near Cynthiana, last week. REV. A. W. GRAVES, late of North Platte, Nebraska, called at the RECORDER office. He was for years pastor in Kentucky. He preached last Sunday to the saints of First Church, Owensboro. Pastor Leger has been called in a meeting at Littleton, Four church by Bro. A. B. Patton. Four added by baptism and one by letter. COPPER KING OF ARIZONA, 186 Remson Street, New York, V., wants fiscal agents. Write for prospectus.

FAMILY CIRCLE.

For the Western Recorder. PANSIES.

BY MIRA HIGLEY DURHAM. O, how did you know they would gladden me so? And why did you send them to me? These blossoms of all the dear flowers that grow...

JOHN REXFORD'S TEMPTATION.

BY MARGARET JOHANN.

"Thorough-bred, every inch of her," is what the appreciative French maid would have said if she could have translated her thought into English. She stood with Helen Rexford's hat in her hand...

ran for him beside her, and if he had said "little daughter," his word would have better suited his manner as he drew the robes more closely about her. He chatted with her of Phil and of their holiday plans until arrived at the station...

other did. Every one of his concerns was as interesting to him as succumbed to this panic, or will shortly do so. John has managed, they said, as carefully and as shrewdly as a man could, and in every way worthy of the confidence father placed in him.

his haggard silence that it was the truth. "You have been worrying your heart out," she said, "and we have been left to our frolicking." "Why didn't you trust us?" cried Phil.

Stewart Dry Goods Co. DRESS GOODS. 50-inch Worsted Serge, 50c in navy, brown and myrtle. 32-inch All wool French 15c. 38-inch Black Brocade 25c. Mohair, 40-inch Black Mohair 65c. Brilliant, 48-inch Black Mohair \$1.00. WHITE GOODS. And Fancy Washable Fabrics. We show a beautiful line of Wash Goods, such as Check and Plain Nainsook, Stripe and Check Dimities, Paris Mullins, French 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 Pennings, dress style, worth 18c. 10c White India Linon, worth 15c. 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 CHEAPEST BAPTIST HYMNAL. The Best Hymn Book for Baptist Churches IS NOW THE CHEAPEST PRICES REDUCED. USIC EDITION. - Reduced from \$1.00 to 75 cents net. WORD EDITION. - Reduced from 75 cents to 40 cents net. The large sale of the Hymnal enables the Society to declare a dividend to the denomination in the reduction above made. The demand for the Hymnal continues unabated. Churches large and small are adopting it in all parts of the country. There is no need of patronizing hymn books originally prepared for other denominations and kindly adapted for Baptist use. When you can be self-respecting and at the same time get the best and the cheapest, why not take your own? BAPTIST BOOK CONCERN (INCORPORATED) 307 W. Jeff. St., Louisville, Ky. SOUTHERN RAILWAY IN KENTUCKY



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A PARIAH.

BY HENRY SETON MERRIMAN.

"I have heard that there is corn in Egypt."

Slyne's Chare is in South Shields, and Mason's Chop House stands at the lower corner of Slyne's Chare—Mason's Chop House, where generations of honest Tyneside sailors have consumed pounds of honest mutton, and beef, and onions thereof. For your true salt loves an onion ashore, which makes him a pleasanter companion at sea. Mason's Chop House is a low-roofed, red-tiled, tarred cottage, with a balcony—a "balcony" overhanging the river. It is quite evident that the "balcony" was originally built, and has subsequently been kept in repair by ship's carpenters. It is so glaringly shipshaped, so redolent of tar, so ridiculously strong.

A keen, fresh breeze—and there is nothing keener, fresher, stronger, and wholesomer in the world than that which comes roaring up between the two piers of the Tyne—this breeze blows right through Mason's and blows the fume of cooking out into Slyne's Chare. It is evening—tea-time—and the day's work is almost done; for Mason's does little in supper. A bullet-headed boy is rubbing pewter pots at the door. Mrs. Mason, comfortably seated at the entrance of the little kitchen, watches her daughter—comely, grave-faced Annie Mason—"our Annie," as she is called, who is already folding the table-cloths. A few belated customers linger in the partitioned loos-boxes which lend a certain small privacy to the tables, and often save a fight. They are talking in gruff, North-country voices, which are never harsh.

A man comes in, after a moment's swift pause at the open door, and seeks a secluded seat where the gas overhead hardly affords illumination. He is a broad-built man—a Tynesider; not so very big for South Shields; a matter of six feet one, perhaps. He carries a blue-spotted handkerchief against his left cheek, and the boy with the pewter pots stares eagerly at the other. A boy of poor tact this: for the customer's right cheek is horribly disfigured. It is all bruised and battered in from the curve of a square jaw. But the cheek-bone, which is broken. But the eye is intact; a shrewd, keen eye, accustomed to the penetration of a Northern mist—accustomed to a close scrutiny of men's faces. It is painfully obvious that this sailor or fisherman, clothes and manner set aside all other crafts—is horribly conscious of his deformity.

"Got the toothache?" inquires the taciturn youth. The newcomer replies in the negative, and orders a cup of tea and a herring. It is Annie who brings the simple meal and sets it down without looking at the man. "Thanks," he growls in his brown beard, and the woman passes away. Then she slowly turns—for she has gone a step or two from the table—and makes a pretense of setting the salt and pepper closer to him.

The man has come up with the afternoon tide—coaster, a Norwegian barque in ballast, and a full-rigged ship with nitrate from the west coast of South America.

"Just ashore?" inquired Annie, economical with her words, as they mostly are round the Northern river. "Aye!"

"From the west coast?" "Aye," grumbles the man. He holds the handkerchief to his cheek and turns the herring tentatively with a fork.

"You'll find it's good enough fish," says the woman bluntly. Her two hands are pressed to her comely bosom in a singular way.

"Aye," says the man again, as if he had no other word. The clock strikes six, and the boy, more mindful of his own tea than his neighbor's ailments, slips on his jacket and goes home. The last customers dawdle out with a grunt intended for a salute. Mrs. Mason is the only one to snore. And all the while Annie Mason—all the color vanished from her wholesome face—stands with her hands clutching her dress, gazing down at the man, who examines the herring with a self-conscious awkwardness.

"Geordie!" she says. They are all called Geordie in South Shields. "Aye, lass," he answers, ashamedly. Annie Mason sits down suddenly—opposite to him. He does not look up, but remains, his face half hidden by the spotted blue handkerchief, a picture of self-conscious guilt and shame.

"What did ye do it for, Geordie?" she asks, breathlessly. "Eleven years ago March—oh, it was cruel!" "What did I do it for?" he repeats. "What did I do it for? Why, lass, can't ye see my face?" He drops the handkerchief, and holds up his poor scarred countenance. He

does not look at her, but away past her with the pathetic shame of a maimed dog. The check, thus suddenly exposed to view is whole and brown and health. Beneath the mahogany-colored skin there is a glow singularly suggestive of a blush.

"Aye, I see your nose," she answers, with a note of tenderness for the poor scarred cheek. "I hope you haven't been at the drink."

He shakes his head with a little sad smile that twists up his one-sided mouth.

"Is it because you wanted to get shot of me?" asks the woman with a sort of breathlessness. She has large gray-blue eyes with a look of constant waiting in them—a habit of looking up at the sound of every footstep.

"Annie, could I come back to you with a face like this, and you the prettiest lass on the Tyneside?" She is fumbling with her apron-string. There is a half coquetish bend of her head—with the gray hairs already at the temple—awakened perhaps by some far-off echo in his passionate voice. She looks up slowly, and does not answer his question.

"Tell us," she says slowly. "Tell us where you've been." "Been!—oh, I don't know, lass! I don't rightly remember. Not that it matters. Up the West Coast, trading backwards and forwards. I've got my master's certificate now. Serving first mate on board the *Malindang*—I'll make orders, and they ordered us to the Tyne. I brought her round I knew the way. I thought you'd be married, lass. But may be ye are?"

"May be I'm daft," puts in Annie coolly. "I greatly feared," the man goes on, with the slow self-consciousness of one unaccustomed to talk of himself. "I greatly feared I'd meet up with a bairn of yours playing in the doorway. Cost me not a few shillings that! But that's why I stayed away, Annie, lass! So that you might marry a man with a face on him. I thought you would not know me if I held my handkerchief over my other cheek!"

There is a strange gleam in the woman's eyes, gleam that one or two of the old masters have succeeded in catching and imparting to the faces of their Madonnas, but only one or two.

"How did you come by your hurt?" she asks, in her low voice. "Board the old *Waterloo* going out. You mind the old ship? We had fire in the hold, and the skipper he would go down alone to locate it before we cut a hole in the deck and shipped the hose in. The old man did not come up again. Ye mind him, Old Rutherford of Jarrow. And I went down and looked for him. It was a hell of smoke and fire, and something in the cargo stinking like—hell fire as it burnt. I got a hold of the old man, and was catching him out on my hands and knees, when something buste up and sends us all through the deck. I had three months in Valparaiso hospital; but I saved old Jack Rutherford of Jarrow. And when I got up and looked at my face I saw that I was in the nature of things that I could ever see a lass to have me. So I just stayed away and made believe that—that I had changed my mind."

The man pauses. He is not glib of speech, though quick enough at sea. So to talk up the old teapot and shakes round it, after the manner of the galley, his great brown hand shakes too.

"I would not have come back here," he goes on after a silence; "but the Lillard was ordered to the Tyne. And a chap must do his duty in the manner of the galley, and his owners. And I thought it would be safe after eleven years. When I saw the old place and smelt the smell of the old woman's frying-pan, I could not get past the door. But I hung around, looking to make sure that there were no bairns laying on the floor. I have only come in, lass, to pass the time of day and to tell you ye're a free woman."

He is not looking at her. He seems to find that difficult. So he does not see the queer little smile—rather sadder, in itself, than tears.

"And you stayed away eleven years—because of that," says the woman, slowly.

"Aye, you know, lass, I'm so great hand at the preaching and Bible, and the like; but it works pretty clear that them who's working things did not think it fit that we should marry. And so it was sent. I got to think it so in time—lost it I think it was sometimes. And no woman would like to say, 'That's my man—him with only half a face.' So I just stayed away."

"All for that?" asks the woman, her face, which is still pearly and roused and rosy, working convulsively.

"Aye, lass." "Then, honey," she cries softly, "you do not understand us women!"—Cornhill.

GOD only knows how blessed He could make us if we would but let Him.

—George MacDonald.

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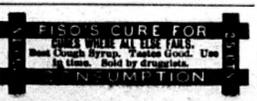
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J. N. HALL, Field Editor, FULTON, KY.

[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.]

SOMEBODY ought to arrest that fraud that Bro. W. A. Whittle wrote about in last week's RECORDER. This same fraud was at Bandana, Ky., a few weeks ago parading a certificate with my name forged to it. A brother wrote me about it and I at once replied that it was a fraud. He passed himself as a Campbellite preacher at Waverly and Perryville, Tenn. He ought to be sent to the penitentiary. He secured money at Paris and McKenzie, Tenn., under another name, but claiming to be a Baptist preacher. Evidence of his fraud can be found in every community where he has been. He has been playing this role for more than a year, and it is time to stop him.

At the meeting of the Southern Baptist Convention in Chattanooga last May, Bro. W. R. L. Smith, of St. Louis, gave me a little booklet entitled "A Great Trio." I have intended reading it the first time I could command the opportunity, ever since, and last week began the task, and I could not quit till I reached the last word. The book embraces three lectures on the lives of Richard Fuller, J. B. Jeter, and W. R. Yates, delivered before the Seminary last March. These lectures are of absorbing interest. The names of Fuller, Jeter and Yates are inspiring, and their lives were truly sublime. Surely no better service could be rendered the young than to place before them examples of such men. Bro. Smith succeeds in presenting the lives of these fathers in the faith before us in the most attractive style. This will be a helpful book, and accomplish good wherever it is read.

ONE curious freak in religious conviction and devotion is seen in the acceptance given to Mormonism in some section of our country. It is hard to believe that Joseph Smith, Brigham Young, and the apostle polygamists of the Mormon church, have ever been inspired of the Lord to say and do the things they teach and practice. But there are lots of people who are already captured by such a delusive absurdity, and they cherish the faith with an unyielding constancy. But I have decided in my own mind that there is no sort of absurd theory or doctrine that can be preached by men that will not find some people simple enough to believe it. When one looks at all the isms that fill the land to-day, and at the devotion of the vast multitudes who believe in them, there is no need for surprise at other religious vagaries.

A MAN'S devotion to his church should be measured by his appreciation of her honor and doctrines. I never count that man a true friend to the Baptists who is always apologizing for Baptist doctrines, and saying slighting things about Baptist churches. I hold in religious contempt the man who prays loud and long, and parades himself before the public as a devoted Baptist; and on the first opportunity will actually go out of his way to let everybody know that he don't endorse such Baptists as are "fighting Baptists," "land-markers," etc. If there is any man I love above another it is the man who is a straight-out, up and down, unflinching, uncompromising, unapologizing Baptist. I believe in Baptist doctrine and practice because they are from God. They need neither apology nor excuse.

I SHED tears of joy as I read the letter of W. O. Millican detailing the proceedings of the prohibition election in his county, and the glorious victory that was won. When men can vote for a cause that enlists the songs, prayers, and tears of their mothers, wives, and daughters, they have an inspiration almost divine. And it is one of the supreme characteristics of the prohibition contest that is for the homes, the churches, the women and the children.

IN CUBA.

Since Dr. Diaz left Cuba the property of the Bard has been placed in charge of Dr. Edward Belot. The following extracts are taken from the last letter received from Dr. Belot, written July 30th: "According to my information the property at San Miguel is all right, respected by both parties." "As for the church matters in town (Havana) everything goes straight. Four different meetings are held regularly; one in Buenosaires, one in Neptuno, another in Concordia III, and in Mision-street. Neither in civil nor ecclesiastical officials interfere, as meetings are held with special permit of government, and neither police nor clergy show ill will. On the contrary, the elder Mrs. Diaz says she is well pleased with behavior of priests and even bishop who very often has occasion to meet her on his way to the Sacred Heart College."

"The schools go on in the same way, neither increase nor diminish in attendance." "The cemetery tends to have less number of burials. Brother Porta, who has charge of the cemetery, has no trouble, is on very good terms with police officers and with clergy."

In a lecture delivered in Cincinnati in 1893 by Dr. J. M. King, of New York, the distinguished speaker said: "The redemption of the Republic and the perpetuation of American Christian and political institutions will ultimately come from, and depend upon, the populations of the states south of Mason and Dixon's line." If this prophecy be true, how much depends upon efforts for Christianizing these rapidly increasing populations. In view of the large percentage of Southern populations, that is dependent upon Baptist sources and Baptist influences, the Home Mission Board is a potent factor in the accomplishment of this great work for the American continent.

NOTES OF TRAVEL.

I attended Bethel Association which convened with the Pleasant Grove church, Logan county, Ky., on August 18th. This body of Baptists is composed of fifty churches which have a membership of five or six thousand. Bro. Jas. H. Fuqua, of Russellville, was elected clerk. Bro. E. N. Dicken preached the introductory sermon. The association was in session three days and each day suspended business at 11 o'clock for preaching.

The second day Bro. S. H. Ford, of St. Louis, Mo., preached an excellent sermon. Subject, "A Baptist." There was preaching each night by Brethren J. W. Bow and C. W. Freeman. The usual subjects were presented by the various committees discussed. The following resolutions were offered and after being discussed were passed almost unanimously. "We, the representatives of the churches in Bethel Association, in convention assembled believe it to be our duty to the cause we represent and the truth for which

we stand to express our disapproval of certain utterances of Dr. W. H. Whitsett, President of the Southern Baptist Theological Seminary, viz: In the New York Independent Sept 2, 1880, he says, "Up to the year 1641 all Baptists practiced sprinkling and pouring as the mode of baptism." Again in the same paper Sept. 9th, 1880, he says, "It was not till the year 1644, three years after the invention of immersion that any Baptist confession prescribes dipping or plunging the body into water as the way and manner of dispensing the ordinance." In the same article he speaks of Edward Barber, who wrote a treatise on Believers Dipping in 1641 as the founder of the rite of immersion among the Baptists." Again in Johnson's Cyclopaedia he says, "The earliest organized Baptist church belongs to the year 1610 or 1611."

Whereas, he has made these statements concerning Baptist history which have not been substantiated and we believe cannot be substantiated by facts, which statements are contrary and contradictory to the received history of the Baptists, our enemies themselves being judges, and are subversive of tenets held by those who live and liberties have purchased for us and the world an invaluable heritage of honor and blessings, which tenet rest upon the promise of our Founder, the Great Head of the church when he said, "I will build my church and the gates of hell shall not prevail against it." Therefore be it

Resolved, that it is the conviction of this body that these statements are incorrect, both historically and scripturally. We hereby express our protest against the above teaching of Dr. W. H. Whitsett."

We noticed among the visitors Bro. G. W. Givens, of Texas. Prof. Carver, of Southern Baptist Theological Seminary, who presented the claims of the Students' Fund. The attendance was very small, not much more than half the churches were represented. I suppose this was in a great measure due to the facts that brethren were busy killing tobacco worms. The association will meet next year with the Muddy River church, Logan county.

A. J. ASHBURN, Louisville, Ky., Aug. 27th, 1894.

THE LADIES.

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THE world cares very little for experts, and the course of events is only infinitesimally determined by them.—C. H. Parkhurst.

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WHAT DR. LORIMER THINKS.

Dr. Lorimer differs with Dr. Whittitt in regard to the practice of early English Baptists. Dr. Lorimer in his admirable little book, "The Baptists in history," p. 58, says, "Some of the Anabaptists, before the declaration of 1633, in which they determined not to receive or practice any piece of positive worship that had not precept or example in the Word of God occasionally sprinkled or afused for baptism both in England and on the Continent." Some Anabaptists before 1633 "occasionally sprinkled or afused for baptism," this is the same as saying that there were some Anabaptists who were not Baptists, and this nobody denies. Dr. Whittitt, however, in his first editorial in the Independent, says: "Up to the year 1641 all Baptists employed sprinkling and pouring as the mode of baptism. Now is it reasonable to suppose that Mr. Williams, in joining the Baptists, should have made use of a form of baptism which they had never practiced or thought of?"

OSERVEER.

MISSISSIPPI BAPTIST NOTES.

Your correspondent, Julian, and Dr. Harvey have given your readers a good view of our late Convention held in Starkville in July. Still there are some few things which deserve a more than passing notice.

Rev. A. J. Miller, of Yazoo City, is our statistical secretary. The merest outline of his report was presented to the Convention—nothing more could be done—and it has been incorporated fully in the minutes of the Convention. It has some items of interests. During the last convention year there have been baptized into the fellowship of the churches 3,674 persons; received by letter, 2,648, and restored 439; total increase, 6,761; diminished by a total loss of 4,343, leaves a net gain of 2,418. The total white membership in our State is 87,500, with 1,245 churches and 597 ordained ministers. As compared with some of the older States this does not seem to be a very great Baptist host, but when it is remembered that we have a smaller population than the older States and that a large portion of our population are negroes, it is a very fair representation of Baptists. Every sixth person of our white population is a Baptist. In our borders there are 112,359 colored Baptists; so that in all there are in Mississippi 199,859 Baptists.

While there is such a number of Baptists in our State it is a humiliating fact that they do comparatively so little for the evangelization. For all purposes during the past year the Baptists composing the State Convention, in number 71,366, contributed \$85,626.67, or just a fraction more than \$1 per member, and this included pastors' salaries and all house uses. But this does not fairly represent us, for the contributions of a number of associations are not included because not reported, and many individual contributions which are likewise not reported. Baptists are exceedingly careless of their statistics, as they are exceedingly remiss in keeping and preserving accurate records of their history. Our people in this State have a magnificent history, but nine out of ten of them who are living to day seem not to care a fig about the accurate preservation of their history for future generations. This carelessness has prevailed among them during their past and the records and date for writing this history are therefore very meager.

Rev. L. S. Foster, Senatobia, Mississippi, who is recording secretary of the Baptist Historical

Society, is now engaged in writing a history of Mississippi Baptists as far as the material will permit. It is expected early next year and will have engravings of a number of leading Baptists and will be a book about the size of his Mississippi Baptist Ministry. Dr. Harvey delivered an admirable address before the late meeting of the Historical Society on The Value and Importance of Baptist History.

Another matter of interest at our late Convention was the excellent showing made by the Women's Mission Societies. There are about 300 of these societies, who contributed a total of \$5,377.44, to Foreign, Home and State Missions, ministerial education, Mississippi College, sustentation, home uses, Southern Baptist Theological Seminary, Jackson church and Baptist Orphanage. Their work is auxiliary to the State Convention and is included in the report of that body.

Secretary Rowe has had a successful year's work in State Missions. More than \$7,000 was expended in this line of work; the missionaries were all paid and a small balance was left in the treasury. Dr. Rowe has been indefatigable in his labors and is now enjoying a much-needed rest which the Board tendered him very heartily and cordially.

Our pastors are now all filled with zealous and consecrated men, and these pastors at this season are busily engaged, in town and country, in the revival meetings, or have already conducted such services. Large numbers have been, and will yet be gathered into the churches as the result of these services. In several instances already as many as forty new converts have been baptized during such meetings. Magnolia, Blue Mountain and Osborn Creek churches are in my mind as having had such glorious ingatherings.

There is one important exception as to pastors being filled. Rev. J. L. Sproles, after two years successful work, has resigned the pastorate of the West Point church. The church afterwards unanimously recalled him to their pastorate. Your correspondent does not know what he will do. It is desired by his friends that he may be induced to remain with his beloved West Point people. But my letter must now close.

SIGMA.

GERMAN BAPTIST ORPHANAGE.

TWENTY-FIFTH ANNIVERSARY CELEBRATED IN A MANNER REFLECTING THE SUCCESS OF THE INSTITUTION.

The twenty-fifth anniversary of the German Baptist Orphanage, 1342 East Broadway, was fittingly celebrated Thursday afternoon and evening. The grounds and building were handsomely decorated, and a large crowd was present at 3:30 o'clock, when the exercises began. All the German Baptist churches were represented by the pastors and members, and there were many members of the American Baptist churches present.

The institution is in a flourishing condition, and is the only German Baptist Orphanage in the world. Superintendent Edward Zacherl extended a hearty welcome to those present, and read a psalm. The exercises were interspersed with songs by the children of the orphanage. The Rev. Mr. Lich,

pastor of the Breckinridge-street German Methodist church, offered a prayer.

Mr. William Rothmeyer, President of the orphanage, reviewed the history of the institution for the past twenty-five years. He said the idea of starting the orphanage was originated in 1861 by Prof. John Horn, who made a donation at that time of \$50. Ten years later the orphanage was started by J. T. Burghardt, who gave \$500 and the rent of a building for six years on Clay street. The building was opened August 20, 1871. It soon proved too small, and on October 5, 1877, the present grounds were purchased by Mr. Burghardt at the cost of \$6,000, and donated to the institution. Later \$3,000 were added by the German Baptist churches of the country, and another story was added to the building. To date 182 children have been received into the institution, 132 have been sent out, and fifty remain. Mr. Burghardt has lately started an endowment fund by bequeathing \$10,000 to the orphanage, this will be supplemented by the gifts of other friends, until a fund of \$25,000 is raised.

Speeches were made by Rev. William Ritzman, pastor of the German Baptist church; Rev. A. Klein, Mr. J. T. Burghardt, Rev. Dr. Correl, Rev. Dr. Zimmerman and Rev. Dr. Rothweller, President of the German Methodist Orphanage at Berea, O.

Refreshments were served on the grounds, after which the old board of officers were re-elected, as follows: Wm. Rothmeyer, President; J. T. Burghardt, Vice President; Edward Zacherl, Secretary; Rev. Wm. Ritzman, Treasurer.

The children, visitors and Board of Directors were then photographed. Religious services were held in the evening, followed by a musical entertainment. The Board of Directors expressed thanks to the generous friends of the institution who made donations for the entertainment.

Ye shall find one touch of faith worth more to your soul than all your deep and laborious disquisitions; one dram of faith more precious than a pound of knowledge.—Bishop Hall.

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

CINCINNATI AND THE EAST: ST. LOUIS AND THE WEST

Table with columns for LEAVE and TRAINS ARRIVE. Lists destinations like Louisville, Cincinnati, Columbus, Pittsburg, Washington, Baltimore, Philadelphia, New York, Boston, and arrival times.

About Lands

Advertisement for Cotton Belt Route. Text: 'If you are thinking of changing your location, write to us and perhaps we can assist you. The Cotton Belt Route passes through the finest farming, grazing and timber lands...' Includes a circular logo with 'COTTON BELT ROUTE'.

The Farm

Twelve jack rabbits were taken to Rowan county by a farmer, who intends to start a rabbit farm.

A Bracken county farmer sold forty thousand pounds of tobacco a few days ago for \$200, or at 50 cents per hundred.

Mr. Asa Spahr, of Clark county, made a splendid sale of tobacco at Louisville last week. Nine hogheads were sold at from \$14 to \$16.75.

J. W. Bales sold Monday to H. Buchignanni 16 1,100-pound heifers, all dehorned and corn fed, at \$3.50 per hundred.—Richmond Register.

H. F. Hillenmeyer, the Lexington horticulturalist, says it is a waste of time to plant strawberries in the fall. The proper time for planting is April.

Nearly all of the feeding cattle in this vicinity have been sold at from \$3.25 to \$3.50. J. T. Veatch & Co. sold 70 feeding cattle to Wm. Land for 3cts. per pound.—Jessamine Journal.

About 3,000 bushels of pickles were shipped from Damascus last week for which the growers received \$1,000. This week's shipment will in all probability be larger.—Butler Reformer.

Robert Tipton bought of J. E. Burgher, Sr., ten 1,000 lbs. steers at 34 cents. G. W. Lewis returned to Clark Thursday with a bunch of hogs that he bought in this county at 3 cents.—Spout Spring Times.

John B. Embry bought the following lot of fat cattle at Versailles: From W. Irvin Arnold, 35, averaging 1,400 lbs. from D. M. Ball, 19, averaging 1,500 lbs., and from Joe C. Graddy, 16 weighing 1,300 lbs., all at 4 cents.—Jessamine Journal.

J. W. Thomas, Jr., of Bourbon county, sold last week at Cincinnati 6 hogheads of tobacco at \$16, \$17, \$17, \$18, \$18, \$18, and 7 hogheads of tobacco at \$18, averaging \$17.33. Mr. Thomas also sold 3 hogheads at \$20, \$20.75 and \$25.50, the latter being the highest price of the year in that market.

A gentleman from Madison was in Winchester last week, and said that corn could be bought there for ninety cents. About twenty-five acres was sold to be fed down, at 37 1/2 cts. per barrel, and that five thousand barrels was offered him to be put in pens at 50 cents.

There are growing in the garden of Mrs. Noble Stairs, near Bradford, not only one but several beets that are from 14 to 20 inches long, that measure 22 inches in circumference at the largest point. They are no "cow beets," but the regular garden beets for family use, sweet tender and palatable.—Dover News.

Begin saving seed corn now. Go into the field and mark in some manner the best stalks which contain the best ears, prolificacy, early maturity, size of ears, depth of grain and vigor can be noticed from now to maturity. All of the most popular varieties of corn were produced in this manner, and every farmer has it in his power to improve on that which he has.

W. T. Overby, of this city, who holds the record for the highest priced tobacco of the past two seasons on the Cincinnati market, sold in Detroit, Mich., last week, direct to the manufacturer, 33 hds. at an average of \$18 per hundred. Averaging a hoghead at 1,200 pounds the total amount will foot up \$7,125 for the 33 hds. J. W. Thomas Jr., of this city, was reaching for the record last week in Cincinnati, one of his hds. selling at \$25 per hundred.—Paris Kentuckian.

KILLING WEEDS BY WHOLESALE.

One of my neighbors has a scheme for cleaning potato ground of weeds, which I have never seen practiced elsewhere. He plows about two weeks before planting and fits the ground very thoroughly after the weeds have sprouted, finishing with the float. He then plants with a Robbins planter and eight or ten days later, before the potatoes have appeared in sight, he goes over it again with a float. His float is the ordinary one, made of three scantling about ten feet long, upon which he rides. This level and pulverizes the earth and kills all the weeds that may have escaped before or started since planting; the result is that there is scarcely a weed to be killed by the cultivator. He cultivates with a two-horse cultivator throwing the earth close against the plants, and the result of this through work, even in a wet season like the present, is that not more than a bushel of weeds could be gathered upon an eighteen-acre field. The Robbins planter puts the potato down to such a depth in the ground that the floating does not disturb the seed at all, the ground being quite even and regular from the floating previous to planting.

He plants his corn with the ordinary two-horse check-row planter and treats this in the same way, but not waiting so long, going over it perhaps within four days after planting. These wholesale methods of killing weeds save a large amount of work and cheapen produce materially. The neighbor dispenses with a good many weeds also by the laying out of his farm and the care with which he cleans the roadsides. I wish that every reader of the Country Gentleman could see the thirty-five acres which forms part of his farm, being all in one field. It lies next to a prominent highway with no fence except on the farther side which separates it from the woods pasture, and one part of the way at the end, and bounding a lane which leads to this pasture.

There is about a rod of clean grass between the traveled street and the lot line; and this has been cleared of stones, rubbish and all the ordinary brush and weeds which adorn many highways; and this is mowed with a machine twice during the season. Next come the crops in long parallel strips, the series this year being, potatoes next the highway, then corn, then oats. There are no fences and no division lines, one crop coming close to the next, without waste of land and without any balk for weeds. With such arrangements, accompanied by clean culture, there are of course no weeds to go to seed; and this in the long run materially helps the problem of keeping weeds down.

If rag-weeds do have the temerity to grow in his stubble, he moves them before they have time to go to seed. The expense of fencing is avoided; the expense of repairing fences every year is also dispensed with and all this leaves a large margin to be carried to the profit of the farm operations. I have referred to this farm and these advanced processes of management in former years, but their value will perhaps be sufficient excuse for again calling attention to them. In a wet season like the present, when weeds on rich ground grow with marvelous rapidity, it is a great pleasure to be able to point to one piece of land on which they seem to have been conquered almost entirely.—L. B. Pierce, in Country Gentleman.

CANNING.

To retain the color and flavor of fruit or vegetables most effectually in canning or preserving—and to do this should be a prominent aim—the fruit or vegetables should be cooked slowly, in small quantities, in granite ware or porcelain-lined vessels, and be stirred with a wooden or silver spoon. Hard, tough fruit that is to be canned or preserved should be cooked in water until tender before any sugar is added.

All canned fruit and vegetables should be put up boiling hot, in air-tight cans; and all fruits and vegetables put up in glass—whether canned or preserved—should be wrapped in paper to exclude the light, and be stored in a cool, dry closet.

To Can Strawberries.—Crush one fourth of the berries selected for canning, strain out the juice, and put in a preserving kettle. To each pint of juice add one pint of granulated sugar and one half pint of water, let simmer twenty minutes, and remove the scum. Fill glass cans with the remaining berries and set on racks or rests in a boiler containing sufficient warm water to cover the racks. Fill the cans of fruit with the prepared syrup and screw on the caps loosely. After all the cans have been filled, add hot water to that in the boiler until it comes half way to the top of the cans, put the lid on the boiler, let the water boil half an hour, then screw the caps tightly on the cans, cover them with a towel to protect them from exposure to cold air, remove them from the boiler, and set away to cool. When perfectly cold tighten the caps if necessary, wrap the cans in paper, and keep in a cool, dry closet. Other berries may be canned in a similar manner, either with or without sugar.

Peaches.—Halve and pare the peaches intended for canning, put them in glass cans, and set the cans on racks in a boiler as directed for canning strawberries. Fill the cans of fruit with a syrup made by adding one pound of granulated sugar to each pint of water used and letting it simmer five minutes, put on the caps loosely, cover the boiler, let the fruit cook half an hour if the peaches are soft, an hour if they are hard, then screw the caps tightly on the jars, and proceed as directed for canning strawberries.—The Art of Cooking, by Emma P. Ewing.

When the eyes are tired rest them. A little salt in cold water, filtered through filtering paper, used as a wash, will be found refreshing, but a sea bath or a sail is the best remedy. Never sit facing a strong light. Cross lights, flash lights, and varying colored lights weary and strain the sight. Reading in a car is a habit that only the thoughtless indulge in. There is some mysterious sympathy between the head and the feet by virtue of which the feet bath will often soothe aching temples and eyes. Night work that is not absolutely necessary is dangerous, and the best that was ever written is not worth reading in a poor light.

MILK sickness in cows has been proved by experiment to be the result of certain germs which are taken into the system of the animal through the dead and decaying vegetation so commonly found in fall and winter on rich, moist land. Cattle at this season of the year should be kept away from such vegetation. There is hardly any nutriment in the dead matter, and it is an abnormal taste which causes the cows to eat it. The disease can be communicated directly to those who eat the butter or drink the milk from such cows.

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, T. A. SLOCUM, M. C., 123 Pearl St., New York. The Editorial and Business Management of this Paper guarantee this generous Proposition.

CASH. We pay cash or trade for Solid Gold or Silver, at its value, to register up. Send it by registered mail and we will tell you what we can allow for it. We do not buy plated articles at any price. Our Illustrated Priced Catalogue of SOLID SILVER NOVELTIES sent to any address. G. F. BARNES & BRO., 514 W. Market St., LOUISVILLE, KY. PAID. This firm available.—Publishers Western Recorder.

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BELLS. Steel Alloy Church & School Bells. See Spec for Catalogue. The C. S. BELL CO., Buffalo, N. Y.

OLYMER CHURCH BELLS. Bells of all sizes. Write to: J. H. BARNES & CO., 2022 Walnut, ST. LOUIS, MO.

FOR SALE. A half interest in my "Hair Grower." I have made a discovery whereby I can grow a full head of hair on the balddest head; cure any case of dandruff or scalp disease to a dead certainty. I want a partner with money to put this new discovery upon a larger scale. A fortune for some one. Sample sent upon receipt of \$1. Address G. W. SCHROEDER, Eldon, Mo.

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

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Only Dining Car Line. N. B. This is the Line Made Famous by a World's Fair Record. Inquire what it is. E. H. BACON, FRANK J. REED, D. P. A., G. P. A., Louisville, Chicago.

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The Great Through Car Line From St. Louis to Kansas City, St. Joseph, Omaha, Pueblo, Denver, Salt Lake City and A Western Points. Choice of two through car lines to Denver and Salt Lake City, with only one change at Kansas City, Omaha, or Pueblo. Free Reclining Chair Cars on all Trains.

Iron Mountain Route. The Only Through Pullman Buffet Sleeping Car Line. St. Louis to San Francisco. Also to Hot Springs, Dallas, Fort Worth, El Paso, Galveston, San Antonio and all points in the Southwest WITHOUT CHANGE. Free reclining chair car on all trains. For local tickets agent or write H. T. G. Matthews, Southern Railway, 100 West Main St., Louisville, Ky. H. C. Townsend, general passenger agent, St. Louis, Mo. CANCER. A Half Pint of Ripans Tablets daily will cure you of Cancer of the Stomach, Liver, Gall Bladder, Pancreas, and all other organs. It is the only medicine that will cure you of Cancer. Write to H. T. G. Matthews, Southern Railway, 100 West Main St., Louisville, Ky.

Ripans Tablets cure nausea.



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With a better understanding of the transient nature of the many physical ailments...

If in the enjoyment of good health, and the system is regular, laxatives or other remedies are then not needed.

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

Send TEN CENTS and we will send you enough Ink Powders to make a half pint of as good ink as is sold anywhere.

Individual Communion. Open, Children and Tablets, adapted to the needs and images of all branches of the Christian Church.

DROPSY. TREATED FREE. Vegetable Remedies. This is a new and safe cure for dropsy.

We appreciate all orders you send us, and fill them promptly. Order your supplies for Sunday-schools for 1896 now from the Baptist Book Concern.

Items of Interest.

The Lord Chief Justice of England, Baron Russell, is now in the United States for a six weeks' stay.

Sir John Millais, President of the Royal Academy in London, is dead. He succeeded Lord Leighton last February.

The South American Republics have their usual crop of revolutions on hand.

A party of geologists and surveyors are investigating the "bad lands" of Dakota.

Cities are now making their sprinklers do double duty. The wheels tires are made six inches wide.

The doctors won't let anybody have any fun. Men in general had just begun to experiment with the X rays and take photographs of their hands.

The English Government appointed a Commission to consider the matter of vaccination seven years ago.

A sum of money was raised in England to help the suffering ones among the Creans. The British consul in Crete was to distribute it.

Nancy Hirston, a negro woman, who was born a slave in Tennessee, has died in Wichita, Kansas, aged 84.

Lord Mount Stephen and Sir Donald Smith have together given \$1,000,000 to endow the Royal Victoria Hospital.

Iron mines in Michigan, coke furnaces in Pennsylvania and cotton mills in Massachusetts have shut down.

Germany as well as England is enjoying a year of prosperity. The national debt has been reduced there is a surplus of \$1,000,000 in the treasury.

The largest canal lock in the world has been opened in the Sault Ste. Marie Canal.

At the celebration of the centennial of vaccination held in Berlin, Prof. Vibrow said that the nations which had not accepted vaccination were disappearing.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free.

Thomas F. Moore was born in Madison county, Ky., Oct. 14, 1818; died in Burlington, Kansas, July 21, 1896, aged 77 years, 9 months and 9 days.

Corneilia infant daughter of S. J. and Suddie Snook and granddaughter of Hon. W. J. Stone, died in Kuttawa, Ky., Aug. 8, 1896, aged 7 months and 21 days.

Sister Velora Gardner Ward, beloved wife of her brother I. W. Ward, was taken by the angel of death from her earthly home.

On Monday morning, Aug. 12, 1896, Mrs. Laura Van Arsdell, wife of Isaac Van Arsdell, died at her home near Flemingburg, Fleming county, Ky.

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THE CHANCE OF A LIFE TIME ..THE ORIGINAL EDITION OF...

MATTHEW HENRY'S COMMENTARY ON THE WHOLE BIBLE.

Prefatory Notes by Rev. John A. Broadus, D.D., LL.D. IN 3 VOLUMES. Substantial Cloth Binding. GOOD TYPE

Ministers, Students, Laymen, Periodicals of all denominations unite in pronouncing Matthew Henry's Commentary unsurpassed and unsurpassable.

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