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Faith, Hope and Love, It

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It requires great strength as well as great faith to trust God utterly, and to know that what He does is best.

I would rather dwell in the dim fog of superstition than in air rarified to nothing by the air-pump of unbelief.—Richter.

At the first of the year in some of the Chinese Baptist churches the men are all asked this question, "Have you paid your debts?"

When a man boasts of his courage those who hear him are apt to think his reason for doing so is that he does not think his courage is strong enough to show for itself.

RELIGION never begins without a sense of deep guilt towards a holy God, and a feeling of the need of pardon. Why do we hear so little these days of God's grace in the pardon of sins?

In order to sing the hymn which says, "I nightly pitch my wandering tent a day's march nearer home," with the spirit and the understanding, we must see to it that our faces during every day have been set heavenward.

When Tholack was traveling in Italy he was thrown in contact with an old coachman. He asked the old man what his greatest desire was, and received the reply, "To depart in peace with God." Peace with God is the great thing for all his creatures to desire.

THE *Advance* puts the faith of the saints forcibly: "We have learned to say of our salvation, made available for us by the gift of the Holy Spirit, that it is *unto the uttermost*; and we say well. God does no half-way work. Precisely so also should we say of our Bible, the product of a different gift by the one Spirit, it is authoritative unto the uttermost."

DURING the slaughter in Armenia a village of sixty families renounced Christianity and accepted Islam to save their lives. The only exception was one old lady 110 years old who refused, saying, "I am too old to deny my Lord." The Turks tore up and burned her Bible. She said, "You can do that, but you cannot tear the promises out of my heart." Whether they killed the brave old soul the *Freeman* did not state.

We very much fear that great and able as he confessedly is, the Editor of the *Watchman* is in danger of being called an old fogey when he says: "We believe that the church prayer-meeting is of equal consequence with the young people's meeting; that a crowded young people's meeting at half-past six on Sunday evening, and a vast array of empty pews at the preaching service at half after seven is a condition that admits of improvement; that the church did good work before Sunday-schools were invented; that a Boys' Brigade may be mismanaged; that there may be such a thing as having too many functionaries and too few high privates."

THE NATURE AND POWER OF THE GOSPEL.

BY REV. A. B. VAUGHAN, JR., D.D.

Editor Western Recorder:

DEAR BROTHER:—I want first of all publicly to thank you for space in the most extensively read and manifestly the most influential religious paper published in the South, to write on a subject, which needs in these degenerate times to be studied afresh—studied not as it is treated by some peripatetic preacher, who in his discourses to "men only," and to "women only," and to men and women, has a great deal more to say of himself and of his marvelous exploits than he does of the cross of Christ, but studied as it is revealed in the oracles of God.

In his letter to "the beloved of God that are in Rome," the Apostle wrote: "I am debtor both to Greeks and to Barbarians, both to wise and to foolish. So, as much as is in me, I am ready to preach the Gospel to you also that are in Rome. For I am not ashamed of the Gospel: For it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed the righteousness of God by faith unto faith; as it is written, But the righteous shall live by faith."

As Matthew Henry suggests: "There was a great deal in the Gospel which such a man as Paul might be tempted to be ashamed of, especially that he whose Gospel it was hanged on a tree; that the doctrine in it was plain, had little in it to set it off among scholars, the professors of it were mean and despised and everywhere spoken against; yet Paul was not ashamed to own it."

Aye, so far from Paul's being ashamed to own the Gospel, he gloried in it, found in it his chief joy; and, although it was to the Jew a stumbling-block, and to the Greek foolishness, the apostle saw in it truths more profound than ever Scribe, or Pharisee, or Grecian philosopher conceived of—he saw in it "the wisdom of God and the power of God." Happy the man who is not ashamed of such a Gospel, nor a shame to it.

The words "of Christ" are not in the Revised Version of Rom. 1:16, and the scholars tell us that they are not in the best manuscripts; but whether these words are, or are not, in the best manuscripts, and notwithstanding they do not appear in the Canterbury Revision, still the fact remains, the Gospel is the Gospel of Christ.

THE GOSPEL OF CHRIST.

It is a Gospel concerning Christ. He is the great center and object of it. Indeed the Gospel with Christ left out is no Gospel at all, it is but a last year's husk. The Gospel is also Christ's Gospel; he made it possible, worked it out, gave it existence. "He is the author and perfecter of the faith." In this he is emphatically King, and Prophet, and Priest, and Sacrifice—all and in all. Christ being both the object and author of the Gospel, he has, of right, supreme control of it, and over every agency connected with it. "And Jesus came to them" (his disciples) "and spake to them saying: All authority has been given to me in heaven and on earth, go ye, therefore, and make disciples of all nations, baptizing them" (*autous* those made disciples, not *aita* referring to nations) "into the name of the Father, and of the Son, and of the Holy Spirit, teaching them" (*didaskontes* instructing them) "to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world." This is the authority of Jesus Christ, and it was obtained by conquest; he, therefore, who does not obey it, is

guilty of rebellion against the enthroned Christ.

Judging from the relative position which this command has in all the commands of Christ, it is among the most important, if not the most important of all his commands. Richard Baxter has well observed: "This is the paramount law of the great Instructor." And this has in its very forefront, preach the Gospel. The Gospel is not, then, a scheme to be invented, but ascertained; not a message yet to be framed, for it has already been framed; not to be originated, but obeyed; not to be tampered with, but taught. The one business of the preacher is to voice God's message, already made out, perfect and complete. And this suggests that

THE GOSPEL IS UNCHANGEABLY ONE.

The Gospel does not admit of any change or modification in any respect whatsoever. In sustaining this proposition there are three lines of proof.

It is the sum of all moral perfection; it sums up and expresses the perfection of God himself. It is the exhibition of God's righteousness, holiness, wisdom, power, benevolence. These great moral principles are essential to the Gospel.

Inspired by the Holy Spirit, the apostle, when he would account for the Gospel's being the power of God unto salvation, declares, "for therein is the righteousness of God revealed." The very heart and core of the Gospel is the atonement of Jesus Christ, which took up into itself and expressed the judicial righteousness of God. "And if the sufferings of Christ were distinctly an exhibition of God's righteousness, they must have been in some way an exercise of it. They must be traceable to his love of moral rectitude and opposition to sin, as they cannot be traced to his mere wisdom, or benevolence or power."

Now it is plain that if no one of these great moral principles can be changed, much more cannot the Gospel, which is the sum of them, be changed.

The Gospel viewed as a proclamation is good news, because, so far as we know, or can know, it is the news of the greatest and most important and far-reaching fact in all the universe of God—the vicarious death of Jesus Christ, God's only Son, for a lost world.

Any public address, therefore, which reflects upon either God's righteousness, or holiness, or wisdom, or power, or benevolence—any public address that does not honor each of these and all of them, as they are honored in the atonement of Christ—cannot be the Gospel of Christ. For it would be the grossest inconsistency, as well as the sheerest nonsense, to hold that each and all of these must be honored—completely satisfied, vindicated in the atonement, before God could in mercy reach and save the lost, and then give a contrary representation, or a representation which is false by defect, in a proclamation of what purports to be the Gospel.

Any statement, therefore, in any public address, in any address, public or private, which contradicts or opposes the facts of the atonement, constitutes no part of the Gospel—is not the Gospel. Of what responsibility rests upon a preacher of the Gospel. We wonder not that an inspired apostle exclaimed, "Who is sufficient for these things," nor that his only comfort and strength were found in the assurance that "our sufficiency is of God."

It is a reflection on the wisdom and holiness of God to assert, or even to intimate, that the satisfaction rendered to the divine law in the vicarious sacrifice of Jesus Christ was not perfect and complete; reflection on his wisdom, because this scheme of redemption is of God's own devising; reflection on his holiness, because such an assertion or intimation necessarily charges that God connives at sin, since he has accepted less

than perfect and complete satisfaction for man's violating a holy law.

But if the vicarious sacrifice of Jesus Christ rendered complete satisfaction to the divine holiness, fully vindicating the righteousness of God as the Supreme Administrator of law, then logically it follows, as well as it is explicitly declared in Scripture, there remains nothing for any sinner to do to escape the divine wrath, except to make the sacrifice of Jesus Christ his own sacrifice, and this is done, and can be done, in no other way than by faith in him.

The loftiest angel about the throne of God would not dare even to think that he could add jot or tittle to this sacrifice of infinite worth; how much more impious for man to attempt it—man corrupted and condemned by sin!

Can that, then, be the Gospel which, as Mr. Spurgeon suggests, many think, and we are to merit as much as we can by our own exertions, and then the grace of God will make up for the rest? Can that be the Gospel which proclaims that the sinner is to keep the law as far as he can, and this imperfect obedience is to stand good as a sort of composition, say fifty or seventy-five cents in the dollar, according as man judges of his own excellence, and then what is lacking the grace of God will supply? Can that be the Gospel which thus makes of Jesus Christ and his grace mere make-weights for sinful man's deficiencies in doing the best he can to get to heaven? So fascinating is the doctrine of salvation by our own righteousness, that often we become blinded to the plainest truths in God's Word. Whether some of our modern evangelists see it or not, and though their admirers may stoutly protest against what we are about to say, it is nevertheless true: such admixture of law and grace, such patching of old garments with new cloth, such pouring of new wine into old bottles, is most dishonoring to Christ and God who both sent the Christ and accepted his work, who three times during his Son's earthly life declared himself as well pleased with his undertaking—God who is thus committed to Jesus Christ as the Savior, will assuredly curse such preaching and such blind attachment to legal righteousness. But of this we shall have more to say further on. Such a scheme completely reverses the Gospel scheme of salvation. It changes, and changes, too, as far as it is possible to change, the very tenets of God's revealed will to man, touching the most stupendous facts in the moral government of God, facts which involve the character of God, and the destiny of immortal souls. It makes that to be yet future which God has declared over and over again to be past.

No doctrine of the Gospel is more plainly revealed than that God is already reconciled, completely satisfied, and has been since Christ on the cross cried, "It is finished; and bowing his head, he gave up his spirit," gave up his life, pure and spotless, a life perfectly conformed in every conceivable particular, to the demands of God's holiness as the sinner's substitute under divine law.

And now that perfect satisfaction has thus been effected, the Scriptures, the revelation that the risen Lord made to his missions those whom he re-
but many of them—to proclaim this good news to all the world, and to persuade men, men "alienated, and enemies in their minds in wicked works," to be reconciled to God (see 2 Cor 5:18, 20).

Canton, Ga.

Avoid shame, but do not seek glory—nothing so expensive as glory.—Sydney Smith.

It is impossible for that man to despair who remembers that his helper is omnipotent.—Jeremy Taylor.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

A brother desires an "exegesis" of John 1:20-23. The preaching of John the Baptist in the wilderness of Judea had attracted general and deep attention. The priests sent messengers to him to ascertain from himself what attitude he assumed and what was the purpose of his ministry? They enquired whether he was the Messiah whom they expected; or Elias of whose return the prophecies had foretold, or one of the dead who rising from the dead they considered as probable. If none of these, then who and what was he, and what was the special object of his ministry. He replied that he was simply a forerunner of the Messiah, going before, proclaiming and preparing the way before him. He was of no personal account himself, and important only as the voice of the herald is important because of the proclamation which he makes.

He was a voice in the wilderness giving notice of "the coming One," and thus preparing the way before him. He probably put it in this form of speech as a free citation of Isa. 40:3 to which he referred, "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our Lord." Evidently John felt that he was fulfilling this prophecy. Therefore as his ministry was simply a preparation for that of Jesus, so soon to commence, he claimed for himself only the position and import of a voice; the voice of one announcing a coming king.

Another wishes to know if it is proper for a man to be made deacon whose wife is the member of a Methodist church. Certainly; if the man is fitted for the position in every other respect. It would certainly be preferable for the wife to be a member with him in his own church. The church elects the man, however, not the wife, to the deaconship. He could not do so more useful to have his wife with him in church-fellowship provided she were a true helpmeet.

Not a few ministers have wives holding membership in the other denominations. It no doubt tends to restrict their usefulness, as it does for them to have no wives at all, or to have those not fitted to the position. The same as to deacons. But a combination of all favorable conditions cannot in all cases be expected. If the man himself be without serious fault, and especially if his wife be a reputable Christian, the election of the husband should not be refused. Not a few deacons and ministers also have wives who are not professing Christians. This also discounts their influence and usefulness somewhat, but is not reason sufficient to bar them from the office in either case.

"When one is born of the Spirit, does the evidence come to him through his feelings?" Yes, somewhat, but not wholly. If any man be in Christ Jesus he is a new creature, or as it is rendered, a new creation. He must feel differently. Old things are passed and all things have become new. And among the new things are new emotions; new joys, with new sensibilities. These are new feelings.

But there are more than the new feelings to give evidence of a new heart. There is a new experience in other things beside new joys, new sorrows, new hopes and new fears. There is a new tendency in all his dispositions of mind. He has a different estimation of the Bible and a different interest in it. His tastes are changed. His companions, his pursuits, his preferences are different from what they were. And these all tending towards God and holiness give him perhaps stronger evidence than his feelings that he is a changed man and a new creature. He governs himself more effectually, and acts from a higher sense of duty, and lives by a higher standard than before. He loves some things which he once disliked, and dislikes some things which he once cherished. And all these changes are according to the Word of God. These are evidences that he is in Christ Jesus, partaking of his spirit and inclined to imitate his example.

"Does regeneration precede or follow repentance and faith?" That question was answered in these columns not long since. There is a kind of repentance which may and naturally does precede a new heart, a

legal sorrow in view of death and God's displeasure. There is a kind of intellectual and historical faith which may be had with a carnal and unregenerated heart. But how a carnal nature, dead in trespasses and in sins, and if dead, then without spiritual life—how such a heart can exercise evangelical repentance or saving faith, or any other gracious and holy affection it is impossible for me to understand. An evil tree can not bear good fruit. Can a heart still in the gall of bitterness and the bonds of iniquity, destitute of the love of God produce the fruits of righteousness? Can a bitter fountain send forth sweet waters? Must not the heart be renewed before the graces of the Spirit can abound? Logically this must be the case. Chronologically it would be impossible for us to mark a distinction. To our apprehension they come together.

"Does an ordained minister have the right to receive and baptize persons where there is no church?"

No minister has the right to baptize persons into the fellowship of any church without the consent and action of that church. The church must judge of their fitness and vote to receive them when they are baptized. But if there be converts, as the result of a revival or otherwise, and no church near with which they can unite, and if such converts wish him to baptize them so they can unite in forming a church he may baptize them and organize them into a church. He can not lawfully baptize them to unite with other denominations nor for them to be scattered and go into no church. There may be exceptional and individual cases, where persons wish to submit to the ordinance of Christ, but where there is no church and not likely to be, but where the minister is justified in baptizing a believer. As Philip baptized the eunuch in the desert and Ananias baptized Saul in Damascus.

"What is regeneration?"

A change of heart from nature to grace by the special act and sovereign power of the Holy Spirit; being born again; born from above; Christ formed in the soul; a new life implanted in the soul, and a new principle imparted to the nature. And this change in the heart and the new life imparted works out into a new life manifested in the manner of living. The difference between a Christian and sinner is that the one is born again and has the life of Christ in the soul and imitates him in his conduct and conversation, and the other is destitute of all this.

REMEMBER.

BY SENEX SMITH.

"There, now, I meant to send a sack of flour to the Widow Jones to-day, but I forgot all about it. I wish that I had a better memory." So said my cousin, Solomon Smith, at the tea table. I was visiting him. I had been in his store during the day, and heard him talking about his business, so I asked, as innocently as possible: "Did you forget to collect that bill of Jones & Johnson, and to pay that note in bank that you were worrying about this morning?"

"Of course not. They were matters of business and had to be attended to."

"So your memory, it seems—is good enough in regard to bills receivable and notes payable, but fails in regard to poor widows and their starving children. What is the reason of this difference?"

"Why, Senex, I have to give my mind to my business. My bread and butter depends upon it."

"But it seems that Mrs. Jones' bread without any butter depended upon your giving your mind to her necessities. The Bible tells us to love our neighbor as we love ourselves. If you knew that there was no flour in your house, and that, consequently, there would be no bread when you came home for your supper, would you have forgotten to send a sack of flour to Mrs. Smith, poor as your memory is?"

"No, I think not."

"Then the trouble in this case was not so much that you forgot Mrs. Jones, as that you forgot the Golden Rule. If the divine law, 'Do unto others as you would that they should do to you,' had been deeply graven on your mind and heart, you would have remembered in this case as you did in the other. Let me read you a paragraph from a magazine that I picked up to-day:

"The serene way in which many good

people will admit the possession of a poor memory, suggests that the ethical element in this important faculty is but slightly appreciated, even among those with whom ethical considerations are presumably supreme. It would be startling to hear one of these excellent calmly remark: "I have a very poor faculty for speaking the truth," or "I have much difficulty in keeping my hands off other people's property," but what if it may be shown that a bad memory is often a moral defect as truly, if not as markedly, as lying and stealing. The custom is, however, to regard it scarcely as a defect in any sense, to view it in one's self with a complacency untinged with regret, save when it meditates some unusually disastrous result. . . . A bad memory is always a defect, frequently a fault, and sometimes a crime."

"That is pretty severe—to class forgetting with lying and stealing."

"True; but are they not equally forbidden in the Decalogue? The same God who wrote on the tablets of stone, 'Thou shalt not steal,' 'Thou shalt not bear false witness,' also wrote, 'Remember the Sabbath day.' To remember God's holy day is a duty, and every neglect of duty is a crime. We find the command to remember all through the Bible. Moses said to the Hebrews: 'Remember this day, in which ye came out of Egypt' (Ex. 13:3); and again, 'Remember all the commandments of the Lord,' 'Remember what the Lord did to Pharaoh,' etc. Solomon said, 'Remember now thy Creator' (Eccl. 12:1). The prophets are continually exhorting the people to remember, and denouncing them as guilty for forgetting God. Our Savior also rings the changes on this emphatic word: 'Remember the five loaves,' 'Remember Lot's wife,' 'Remember the word that I said, 'Do this in remembrance of me.' What would we think of a church that went on from year to year without a communion service, and then said, 'Oh, we forgot all about it!' I might quote a score of passages from the Acts, the Epistles and Revelation, where we are exhorted and commanded to remember. God has given us this wonderful faculty, and he will not hold us guiltless if we fail to improve it and use it aright."

But, Cousin Senex, how can we fix things in our memory so that we will never fail to think of them when we ought to? There was a fellow here last winter lecturing on what he called 'The Science of Mnemonics.' He claimed that he could teach a man to remember anything. He associated dates and names, and all such things that it is so hard for most of us to recollect, with certain rhymes and jingles. But it seemed to me like a humbug, and I did not pay much attention to it."

"In that you probably were right. There is a law in our mental make-up that we call the law of association. But the efforts to build up a memory system on it have not been very successful. There is a better foundation than this for us to build upon."

"I wish you would tell me what it is, for I would like to improve my memory."

"I will call it."

INTERESTED ATTENTION.

There are some things that you do not forget. Why? Because your interest in them is so great that you fix your mind upon them. That fixedness of attention insures recollection. For instance: You had a large note to pay in bank to-day. Your credit as a business man depended on your meeting it promptly. You could not get that note out of your thoughts. No matter how diverted or distracted, they would come back to it. Again, your wife told you this morning that Johnny was very sick, and that you must be sure to bring home some medicine for him. She told you at the same time to order some grain for the chickens as you passed the feed store. You handed her the medicine as soon as you entered the house; but when she asked you about the chicken feed you replied that you forgot all about it. You are more deeply interested in Johnny than in the chickens. Your love for the child fixed the request for medicine in your memory. It was impossible for you to forget it.

Take another illustration: You take up the morning paper. You read, or rather glance over fifteen or twenty columns in as many minutes. How much of it did you remember! It goes through your mind like water through a sieve. But there is one item among the hundreds on those pages that you recall many times during the day, and that

you will think about for many days to come. That item announced the failure of Jones Johnson & Co. They owed you ten thousand dollars. Your interests in the house fixes your attention upon the announcement. You must consult a lawyer right away and see what can be done to secure your claim. And you don't forget it.

"I was over at Abijah Allen's some weeks ago. The preacher was holding special afternoon services for the young people. Amanda came in. She is about fifteen, and they had just been telling me what a bright girl she was. Mrs. Adams said that she stood at the head of her class because she had such a memory. She would get a whole page of dates in modern and ancient history by heart in almost no time. Well when she sat down by the fire her mother said: 'Amanda, what was Dr. Wilson's text to-day?' 'Let me think—O dear it was something about—something about—well I don't know what. I can't remember it. But mamma, you know that Roberts girl from the city who is visiting Jennie Wallace; well she was there, and she had on a new winter bonnet.' And Amanda went on to tell all about the material, shape and color of that bonnet and just how many bows and ribbons were on it, as if she had been a milliner. She was therefore in fashions, but not in sermons. She gave attention to the bonnet because she was interested. But she let the minister's text and his discourse go in at one ear and out at the other.

The way to cultivate the memory, then, is to take a deep interest in whatever is good and true and useful, and thus fix the attention upon it. Try to forget all that is useless—turn it out of the mind as rubbish, in order that the storage room may be given to what is worth remembering. And let the Bible have the first place. God said: "The words that I command thee shall be in thine heart." We shall know them by heart if we love them and their author with all our heart.

MAKING THE CHURCH ATTRACTIVE.

There is an old story of a poor and much-tried wife, whose husband idled his time and wasted his earnings at the saloon, trying to make her home attractive. He himself had told her that the most pleasant and attractive place, and that he felt drawn to it as a place where he had congenial surroundings. She had heard various temperance lecturers say that women should make their homes attractive, and that if they should make more of an effort to do so, their husbands would stay there rather than at the saloon in the evening.

As the story goes, the woman took up the carpet from the sitting-room floor, covered the floor with sawdust, took down the curtains, hung up some comic pictures, put some old tables in and got some candle-boxes and broken chairs for seats, and, in other ways, as well as she could, made the little home to resemble the corner grocery which was just to the taste of her husband.

We are not told what was the result of this particular experiment, but we would all of us be ready to guess that little good was accomplished. We would all be ready to believe that the perverted nature of the man was not satisfied by these external resemblances. He himself needed a renewed nature and a better taste, and the safer and better plan for the wife would probably have been to make the home as much like a good home as she had the opportunity.

There are a great many calls to Christian people to make their churches attractive. Experiments like those of this mistaken, but sorely tried woman, will not succeed. It will not be possible to make the church like a theater, and so win people to it whose tastes run so to the play-house that they find no pleasure in the preaching of the gospel of Christ. It would not be possible to make the church a concert-hall, or a college, or a club-house, so that it will be attractive to those who have tastes for anything, or everything, except religion. Dr. Rainsford advises making a saloon out of some portion of it, but it is as dismal and foolish a venture as that made by the troubled woman. Men need to be converted to Christ in order to bring them into perfect touch and harmony with him, and everything which stands in the way of this, or comes in as a substitute for it, only defers the day when any real good is to be accomplished within them.—Herald and Presbyterian.

FOR THE Western Recorder. SHALL WE SEEK TO REFORM THE CRIMINAL?

BY THE REV. FAIRLEY D. ROOT.

"The history of the ways in which the Anglo Saxon people have dealt with crime for two or three centuries back is of exceeding interest. In England, notwithstanding the protection of the common law, punishments were very severe, and hanging for ordinary offenses was common. There was the pillory and even dogging. It is now believed that the very severity of the punishment tended to increase crime, but the administration of justice was comparatively inexpensive. A man once hanged troubled society no more, and if the man really belonged to the criminal class, it was diminished by every execution. When imprisonment came to be more generally substituted for all other forms of punishment the jails in the country were in horrible condition, and the suffering of debtors and others were enough to wring out of the wretched inmates imprisonment is very expensive. To keep a boarding-house costs money, even if we furnish no more than healthful food and cells with proper sanitary arrangements. Perhaps only a rich nation is able to care for its criminals as well as we do, although there should be great improvement in many prisons. Nevertheless, the chance of imprisonment, with healthful food and surroundings, while it may be untold horror to the man of fine sensibilities, is not always dreaded by the criminal class.

"Shall we seek to reform the criminal? If we can. We are under no more obligation to the criminal than to the law-abiding man; but if we can combine a form of punishment which the criminal class dreads with efforts for reformation, so much the better. The habitual criminal can not be reformed in prison, and his life since it costs too much to watch him."—Journal and Messenger.

"That the criminal class has ever been a source of trouble and anxiety to the better portion of society is well known, and many are the plans which have been devised for their betterment. One after another have the methods of humane men been put in operation with a view of lifting up the fallen upon a higher plane, so that when such ones should come forth from the prison in which they have been confined they might start out with fair prospects of entering and continuing upon a better life. Possibly all has not been done for these unfortunate beings which might have been done, but it is needless to add that their lot has been greatly bettered from what it was in the centuries before, or in the commencement of the present century.

"The time was when the most hardened and abandoned who could not be reformed, and such as were incarcerated for, it may be, the first wrong-doing, or for debt which they could not avoid, were given the most degrading and degrading description: An abject and a spirit of intelligence, and the relation we bear toward each other has advanced, it has been confined to respectability where one at this day is imprisoned for debt, and a care has been put forth to separate him who is found in a prison garb in a prison cell for the first offense, from the hardened criminal who would be "best imprisoned for life, since it costs too much to watch him."—Journal and Messenger.

"It used to be the practice of the judge in passing sentence on a criminal to consign him for a given time at "hard labor," but in many of our States this practice, because of the influence of trades unions and kindred societies, has gone out of use until by statute and by legislative enactment, the inmates of our prisons are largely sentenced to remain in prison for a given time, without a word being spoken with reference to what they were to do while there.

"To say that work to a prisoner is a blessing, is what we all know, and the question remaining shall we do with the prisoner during the weekdays of his imprisonment? Shall he merely be taken from his cell to some large room where with others he shall be compelled to sit in silence all the dreary hours until the time for his return shall have come, and then to be taken to the eye of his keeper? Hard is the lot of a convict, is such a life would be, and is, a thousand-fold harder than it was when every man was required to engage in some species of manual labor.

"If the idea of bringing about a reform in the criminal has been entertained, such a course, it would seem, would render such a thing among the impossibilities.

"That the criminal class is susceptible of being made better, even while incarcerated, there can be no doubt. While for the most part they are among the most ignorant of our fellow-beings, they are not without hearts, even though their consciences have been terribly blunted and seared as with a red hot iron. There are notable instances in which men have come forth from a prison cell to take a course which was worthy the admiration of the most virtuous, and there stands out before us to-day the result of at least the effort of one man as a monument of his doings on both sides the great waters, which no corroding hand of time shall destroy. I refer to the MacCaulay Missions which have accomplished such a wonderful work in France and in our own country. That that man might have been better fitted for his work had an effort been put forth in that direction, and possibly others have been led to embark on a similar mission, who can tell.

"But what course can be pursued by which the criminal class may be reformed? In the inability of a return to the course pursued by some of our States of taking all kinds of work from the inmates of our prisons, because of the strong sentiment which prevails in its favor, something must be found to take its place; something which will give the convict that which will occupy his mind and time, will not come into contact with such as are out of prison, and who are struggling to maintain themselves

and families in an honest and respectable manner. But what shall this be? While many have studied to find out what would be the thing to adopt, it may never have occurred to them that would they turn their attention in an educational direction, they might arrive at the right conclusion with reference to the solution of this great question.

"There is no reason why the most ignorant class among us should go forth from our prison doors as ignorant as they came, while it may be they are steeped in idleness a thousandfold more deeply. Let our prisons become educational institutions, and all who are placed in ward be compelled to enter upon a course of study, and there would be a wonderful change wrought among such as are placed there. It is generally acknowledged that "ignorance is the handmaid of crime," and that a large proportion of the inmates of our prisons are from the most ignorant classes. Why, then, would it not be a great step in the direction of reforming the criminal class to place them in classes in the prison and require of them to go through the different grades of study as we have it arranged in our public schools, advancing them as they made progress until they shall have received that education which their term of sentence kept them there so long.

"While they are pursuing their course of study, let them be under the strictest rules of prison discipline, as they are now, and if they refused to apply themselves, let them be punished as for any violation of the rules.

"Should there be found in the prison such as have mastered the difficult courses of an education, as will be the case, let them be made use of as instructors of others, under the direction of a competent superintendent, appointed by a committee of the city or county, to take the office out of politics, who should have it in his power to appoint and continue or discharge all of his assistants, calling from outside the prison, as in his judgment it was necessary, such teachers, to be endorsed by the committee, which appears to be a reasonable plan, if such as were competent for such positions, and willing to take the place assigned them could not be found among the convicts. If, however, competent men were found in the prison, and they were not deemed suitable for the position of teachers, let them be placed in other positions, and required to pursue a given course of study, as the superintendent should direct.

"Could some such system as this be adopted, the prison would gradually come to be a reformatory institution, and such as came forth from it, after having served out a longer or shorter term, would be not only fitted to take some respectable position, but would, in a measure, become self-respecting, and the chances for their return to a life of crime, especially among the younger portion, would be greatly lessened. It is not only humane, but it is practicable, and could but prove a blessing to the convict, to the prison itself, and to the state and nation at large.

"Why could not some such system be adopted? Let us not reformers who do not turn our attention to these unfortunate ones who have so carelessly and wretchedly bartered away their liberty and manhood? Will not such as are possessed with a philanthropic spirit interest themselves in this subject, and endeavor to bring about such a reform? For such a movement would be worthy of the nineteenth century, and reveal to the world a desire to lift up the fallen and to give substantial and enduring benefit to the unfortunate.

"Knowing the WESTERN RECORDER to be a paper which seeks in all ways and in every way to be of help to our fellowman, and recognizing the great influence it has throughout the South and among thinking men in the North, I send you these few thoughts upon a question which is deserving of the prayerful attention of all good men, in the hope that you will not only give it a place in your valuable paper, but give the strength of your influence in bringing about the adoption of the system herein suggested.

SHAKING THE SPICE TREES.

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

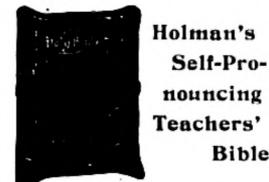
"That is a beautiful prayer that is found in the Book of Canticles—"Awake, oh north wind, and come thou south; blow upon my garden, that the spices thereof may flow out." The root of this prayer is found in the fact that as delicious odors may lie latent in a spice tree, so graces may lie undeveloped in a Christian's heart. In the garden of the church is often found a plant of profession; but from the cumber of the ground there is emitted no fragrance of holy affections or of godly life. So long as any member of a Christian church lives a hollow life of mere profession, as long as he aims to please self and not Christ; as long as he is grasping, self-indulgent and thoroughly worldly; as long as he occupies church soil and yields no fruits of the Spirit—so long is there no practical difference between a cinnamon bush and a Canada thistle.

"But even in genuine Christians there are latent graces which require to be drawn forth; and this prayer is for the coming of winds that may use the fragrance of the soul's spices to flow out. Anything rather than scentless, fruitless religion. Let the keen "north wind" come, even though it be a cutting wind of conviction. Christians need to be convicted of sin as much as impenitent sinners. Peter was under intense conviction of sin when he went out of Pilate's courtyard weeping bitterly. Some of the most pungent griefs I have ever witnessed were exhibited by God's people after a fall, or after a period of sad spiritual declension. I heard Dr. Lyman Beecher say that one of the most remarkable seasons of awakening he ever knew was in a theological seminary! The north wind of the Holy Spirit's power was so strong that it never studied in the seminary abandoned their "hopes," and with contrition of heart dug down deeper for better spiritual foundations to build on. The most powerful revivals

HOW MANY MINISTERS

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

as well as others "find it difficult to pronounce the hard proper names contained in the Bible, and till the advent of the Holman Pronouncing Teachers' Bible, it was practically impossible to get a correct and uniform pronunciation for these difficult proper names. The change for the better since the publication of this now famous Bible is apparent. By a special arrangement with the publishers we are enabled to give you this Bible with a year's subscription to the WESTERN RECORDER for the small sum of \$3.50, to old or new subscribers. The Bible is finely bound in French Seal, with red under gold edges and linen lining. Has double column references and complete 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 book-store. We give you both for only \$3.50. Orders are coming rapidly so don't delay, but send your money at once to



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

Difficult?

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

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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.

heart-grace by prayer, Bible meditation, self-discipline, and study of our Master. Grace must be in the soul, or else no winds can bring it out. Secondly, let us aim to be the Christian always and every where. Jacob brought the smell of the field and the barley field with him in his garments. Let us carry the Spirit of Jesus Christ wherever we go, and the spices will flow out. Thirdly, our prayer must be continual and unceasing that the north wind and the south wind may be sent, in God's way and God's own measure; and whether it be a gale of affliction or a gale of loving kindness and tender mercies, the outflow of the sweet spices may be made to perfume the atmosphere in which we dwell.—Evangelist.

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 PREACHER'S HOMILETICAL COMMENTARY—GORTLIANUS, Henry J. Foster. New York: Funk & Wagnalls. 64 pp.

This is what it professes to be a homiletical commentary on the Epistles to the Corinthians. The passages suggestive of the leading thoughts are commented upon and illustrated, while the relations of part to part are fully shown. It would be interesting and helpful to read this commentary consecutively through—and yet without think of reading a commentary through.

The author has an eye to the practical needs of an ordinary congregation, and his comments and expositions are evidently designed to enable the preacher the better to minister to those needs. While the book is designed primarily for preachers, Sunday-school teachers and intelligent church members generally can derive profit from reading it. The whole series is a valuable one. Each volume, however, is complete in itself.

We dissent from some of the views expressed. For example, we dissent most emphatically from the doctrine laid down on p. 164 as follows: "Born into a redeemed human stock, every child born into a home enters it a redeemed child." Then Bob Ingersoll is redeemed, since his parents were Christians. The author's Pedobaptist and sacramental notions crop out ever and anon and mar this otherwise good book.

in churches are those which bring backsliding Christians to repentance and to the cutting off of the right-hand sin. Awake, oh, north wind of conviction and blow upon all of our dull, dry, odorless hearts, that the spices of penitence may flow out!

God often has a great purpose when he opens his "fists" (as the Bible phrase is) and lets the winds of calamity break forth on the community, or on his church. The "hard times" through which we are passing have shaken a great many spices from so many quarters as only evidence that God's breaking up the fetid miasma of prosperous worldliness, and shaking up his people that the world may discover how sweet their graces smell. Trying times are good times for the soul! Just as torches burn most brightly when swung to and fro, just as the juniper plant smells sweetest when flung into the flames, so the richest qualities of a Christian come out under the searching blasts of suffering and adversity. Buried hearts often emit a heavenly fragrance. A letter now lies before me, written by a young mother whose beautiful child was accidentally burned to death a few months ago. That lovely woman may never have suspected what grace her heart held in reserve until this fiery trial called forth the fragrance of her submissive faith. The Holy Spirit's influence is never needed more than in times of trial; for all afflictions do not bring a blessing. Some hearts harden in the flames. The same wind blows on the bramble bush and on the spice tree; but it is only one of them which gives out rich odors. Blessed be the trials which shake down a ripe, golden fruit from every bough of our character!

There are two winds mentioned in that prayer in Solomon's Song. God sometimes sends the north wind of conviction to bring us to penitence, and sometimes he sends the south wind of love to melt us into holy gratitude. If we often require the sharp blasts of trial to develop our faith and our courage, do we not also need to be melted by God's mercies and to be captivated, and, as it were, overpowered by the indwelling love of Jesus? Awake, oh sweet south wind that breathest from the lips of him who said, "As the Father hath loved me, so I love you; continue ye in my love!"

How shall our spiritual gardens attain to any measure of fertility and fragrance? In three ways, most assuredly. First, let us cultivate

THE OLD GUARD.

We give another installment of letters from the grand "Old Guard," of whom we are so justly proud, and whose prayers for the RECORDER are its mainstay and bulwark.

One of the letters is from one of the daughters of the veterans sending the obituary of her father who had been summoned home to glory. The Old Guard not only love their paper, but they train their children to love it. Bro. John C. Ashcraft, of Brandenburg, sending his subscription says his father now 85 years old has taken the RECORDER ever since its existence, and the most of his children are taking it.

Among those who have died since we published the letters last was Bro. James H. Haynes, of Ensor, who had taken the paper for fifty years. He left behind him a reputation for probity and piety which is the noblest legacy any father can leave. We are glad for them when God calls them higher, but sorry that the world is poorer from the loss of the example of their noble lives.

Among the truest and most valued friends the RECORDER has ever had is Deacon Moses of the Walnut-street church who has been a subscriber for 58 years.

Enclosed find \$2, my indebtedness to RECORDER to May 3rd. I have enjoyed it for 50 years.

Your friend,
Mrs. SARAH A. JONES.
Glasgow, Ky.

I send you \$2 for the RECORDER this year. I was a little behind, as my time expired the fourth of this month. I did not get this week's paper. Please send it. I cannot do without the paper, as we have been taking it over 40 years. Yours respectfully,

Mrs. E. SWITZER.
Cynthiana, Ky., March 21.

I send you by this mail a copy of your paper the first year I took it (Oct. 1, 1849). Have been reading it ever since, and my interest in its welfare increases as the years roll by. Yours in Christ,

N. E. LONG.
Pleasureville, Ky., July 8.

Words cannot express the appreciation of your paper in our family. I went to house-keeping in 1859. The first present my father sent me was the WESTERN RECORDER, and I have never been without it, one year since. I will imitate his example and send it to my son in his new home to make it more home like.

Mrs. E. M. JASTER.
Union Mills, Ky., May 29.

Bro. James Evans wrote: "Bro. W. W. Trueman lived at Fairmount Ky., 12 years, then at Bagdad, his old home, 20 years, then came to Paris, Tenn., and died. The paper has been going to his son in the old name 9 years, total 41 years. His widow is still living with her son at Paris."

Enclosed find check for \$2 renewal of my subscription and oblige. Have been taking it ever since 1868 without intermission. Did not notice in time that my time was out. I heartily endorse your views in regard to the young people's movement. I have read with much interest your productions and arguments with Bro. Kerfoot. I think the RECORDER sound in doctrine according to New Testament teaching. Very truly yours,

J. S. BUCKNER, M.D.
Fredonia, Ky., May 28.

I see my own subscription expired on the 9th inst. That will

not do, for I ardently want your continued weekly visits to the fireside in the future as in the past 43 years or more. Also please send a copy to my daughter, Mrs. C. K. Guthrie at Murray, Iowa. This is a substitute, or in place of last year's subscription for a daughter, Mrs. Augusta Johnson, at Prairie Grove, Iowa, which please discontinue. Enclosed please find draft for \$1 in payment of both the above. When the Murray subscription expires as above mark on your books "stop," but my own must continue for life.

Yours always,
D. T. MCNEIL.
Osceola, Iowa, May 15.

My time expires to-day. Enclosed please find check for \$2 to renew my subscription to RECORDER. This is my 61st subscription to the paper, as I began in 1835. Yours sincerely,

D. N. PORTER.
Eminence, Ky., June 1.

You find enclosed \$2 for renewal to the WESTERN RECORDER. This makes about 35 years I have taken our paper with the exception of one year while Bro. Caperton was editor. I now consider it better than ever before. Yours truly,

L. JOHNSON.
Walton, Ky., March 11.

Send the dear old RECORDER on to the same address as before. I have read this paper from childhood and appreciate it as a Baptist and Kentuckian should. Respectfully,
MARY J. MOORE,
Daughter of Thos. F. Moore, deceased.

Burlington, Kas., Aug. 17.

I regret exceedingly being unable to pay, as every friend to the cause and well-wisher as well as subscriber to such a grand and fearless advocate of the Word of God as held by the great and glorious cause which you so fearlessly advocate. I have been, with a short interval, a regular reader of the paper since 1839, the year I was baptized by Bro. Gilbert Mason, in the Ohio river when the ice was to be seen passing. Bro. Mason with myself and wife went down into the river together. I am now in my 87th year, and am in good health but quite feeble. I am a deacon. Been so hard of hearing and withal a cripple from 12 years of age, and can only get about with a cane, and have not been able to hear a sermon since 1850, which is a great cross, but I am truly thankful I can enjoy reading sermons. You have here with \$2 to pay for the dear old paper, the reading of which I enjoy more and more.

I am your brother,
E. T. METCALFE.
Maysville, Ky.

OHIO RIVER ASSOCIATION.

The fourteenth annual session of this body was held with Fredonia church, Lyon county, Ky., August 19-21 1896.

The annual sermon was preached by J. S. Miller from Ex. 32:25, "Who is on the Lord's side."

The former officers were re-elected, G. N. McGrew Moderator and J. S. Miller clerk.

The churches were all represented but two, there being 34 churches in the body. The reports were by no means flattering, but considering the financial pressure, I suppose they are at par at least with other churches of the state. These reports show a decline in the contributions, also in baptisms. There were 128 baptisms against 258 last year reported and \$1,958 68 total contributions against \$6,915.11 last year. But the decrease in contributions is principally in church building and

home expenses. The contributions for missions is less while for the Orphans' Home and Ministers' Aid it is greater than last year. The contributions for missions was \$225.29. Orphans' Home \$132.52 Ministers' Aid \$67.97.

Most of the churches report Sunday-schools, the 32 churches represented reporting 28 schools. Eight of the number report 12 months in session. We think our District Sunday-school Convention, which meets twice a year has increased the Sunday-school interest in our association.

The various reports were discussed freely, but by the members of the body and by visiting brethren. The following visiting brethren were present and by taking part in the discussions added greatly to the interest of the occasion. Dr. A. S. Pettie, President of Clinton College; Prof. A. F. Williams, of Bethel College, Prof. Edmund Harrison, of Bethel Female College, Prof. J. O. Ferrell, of Hopkinsville High School, Dr. R. W. Morehead, Elds. T. E. Richey, I. M. Wise and others from Little River Association, Geo. H. Cox, representing the Ministers' Aid Society, Ed. D. M. Green, from Blood River Association, Elds. J. W. Spurlin, C. H. Gregston, J. H. Hammock and others from Ohio Valley Association.

There was no question discussed that seemed to awaken greater interest than the resolution that was adopted concerning Dr. Whitsitt and the Seminary.

The resolution expressed disapproval of the course of Dr. Whitsitt. During the association sermons were preached by Bro'n Pettie, Gregston, Spurlin, Henry, Richey, Burns and others, some of which were happily received and highly complimented. One of the clearest and most forcible sermons it has ever been our privilege to hear on this subject, was by Dr. A. S. Pettie on the "Act of baptism."

Fredonia church with which the association was held is a young prosperous church. With her beautiful grove, her bountiful hospitalities and her kindly greetings, she has won the admiration of all.

Our next session will be held with Dyer's Hill church, Livingston county, on Wednesday after the third Sunday in August 1897.

Fraternally,
J. S. MILLER.

RESOLUTIONS.

The Central Association of Kentucky Baptists on September 14th, 1896 passed the following Resolutions by a vote of 22 to 2.

Whereas, W. H. Whitsitt D.D., President of the Southern Baptist Theological Seminary, has done and is doing, as we believe, great injury to the Baptist churches of the South, also to the Seminary over which he presides, by persistently trying to sustain some so-called historic facts which he has published at different periods, namely, Sept. 2nd, 1880: "Up to the year 1641 all Baptists employed sprinkling and pouring as the mode of baptism," 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," etc. In the same article, he says: "Edward Barber who wrote in 1641 was the founder of the rite of immersion among Baptists."

At another time he speaks of Mark Lucar as the founder of immersion in America in 1644. All which is shown after careful investigation by scholarly historians to have no foundation in historic records, not even the same authorities from which Dr. Whitsitt claims to quote. And

Whereas, Dr. Whitsitt teaches that Pedo-baptist churches are

New Testament churches, equally with Baptist churches, also from the priority of the family and hence precedence over the church, so that, if the wife and minor children are not in accord with the husband and father, they should give up their personal convictions and join the church with him. Now, inasmuch as this is contrary to Bible and Baptist teaching both in regard to the church branch, theory and family precedence, therefore, be it,

Resolved, that it is the sense of this body that from the foregoing Dr. Whitsitt is not in harmony with the churches through whose contributions the Seminary was built up, that he ought in the interest of truth to at once vacate his position or give up the untenable position he takes. And be it further

Resolved, that in his failure to do so we appeal to the Trustees whose prerogative it is to remove him from his position.

WM. M. STALLINGS.

GOSHEN ASSOCIATION.

The Ministers' Meeting of Goshen Association convened with Leitchfield church, Aug. 28th.

The following ministers were present: Dr. A. C. Caperton, Elds. W. V. Harrell, W. B. Rutledge, Vallandigham, pastor at Leitchfield, H. B. White, Isaac M. Washburn, J. R. Ward, Wm. Waltrip, H. Veach, I. C. Winchel, J. Armstrong. Visitors: Brethren Forest Smith, of the Theological Seminary, Louisville, A. J. Ashburn, Louisville, A. F. Williams of Bethel College.

The first subject for discussion was: Should Goshen Association tolerate alien immersion or retain a church that would tolerate it? Dr. Caperton led, after a timely discussion by Brethren F. Smith, Vallandigham, White, Washburn, Winchel, Ward and Willis, closing speech by Dr. Caperton. The point was finally reached, that such a church should deal with her individual members.

A paper was then read by Bro. Smith on the subject: Has missions been a failure or success? It was beautifully presented and nearly every phrase brought out. Several brethren took part. The loving, burning words of the brethren on that great question and its rapid advancement and God's light shining upon the noble work, it seemed that our hearts went out more and more for the salvation of the world.

Bible sanctification was then discussed and contrasted with modern sanctification as held by some, with points and comparisons. It was really a feast to us sitting together as brethren, having the sword of the Spirit and wielding that in the defense of Baptist (Bible) truth. I believe that greater peace will come to the hearts of those that feel their weakness, and remember that we are kept by the power of God, through faith unto eternal salvation.

On Saturday morning the subject, Should a Baptist minister solemnize the rites of matrimony to persons who have been divorced? was led by Prof. Williams and discussed by Brethren Caperton, Rutledge, Vallandigham, White, Ward and others. After all the beautiful speeches, we all concluded, as we had formerly done, that Baptists should be governed by the word of God, and here we let the matter quietly rest.

The subject, Are we as Baptists dependent upon the establishment of a line of succession direct from the apostles to establish our identity as the only true church of Jesus Christ? was led by Dr. Caperton, and in a masterly way

he showed that it did not. Taking the word of God as his guide, he certainly presented the subject so clearly that if we believe in prophecy and the New Testament Scriptures, that the church has stood and will stand until the wind up of time. It was really refreshing to our hearts to hear the aged man of God as he spoke of unwavering ways of God in establishing his church: that shall stand to the end of all the ages.

Then came Prof. Williams presenting in beautiful language God's care for his church as a great light-house of the world with the purity of its ordinances. Brethren Rutledge, Vallandigham and Smith, with rare qualities of mind, joined in with words so rich and so harmonious with what had been said, that I verily believe every Baptist felt like it was good to be there.

Next Elder H. B. White read a paper on the unjust steward, Luke 16:1-2. It was a strong paper indeed. After some discussion and all agreeing with Bro. White, the subject was passed unanimously.

The subject of Home Missions was led by Bro. Rutledge, and engaged in by several of the brethren and in which there seemed to be perfect harmony. All points being brought together, we thought that the best way to learn and encourage missions was to study God's word, get its truths indelibly stamped upon our hearts, and let the work begin at our hearthstone by asking God to impress us with our duty, and to pray with our churches and try to effect organization and encourage activity along the line.

Prof. Williams presented the claims of Bethel College in a ringing speech. We never get tired hearing him speak.

Bro. Ashburn was present in the interest of the WESTERN RECORDER but with what success I do not know. I wish every Baptist in all the land would take it.

The subject of missions, as to how we can best arouse our churches in regard to missions, was led by Bro. J. R. Ward. His position was strong, the grounds well taken. A lively discussion followed and perfect agreement prevailed.

On the Sabbath there was Sunday-school and a mission mass meeting in which there was good singing by the children, and some wholesome instruction by several of the brethren on Sabbath school and mission work.

At 11 o'clock Brother Forest Smith delivered a missionary sermon to the delight, I hope, of all.

I must not close this without speaking a kind word for the Leitchfield people. They are a good people and Bro. Vallandigham has a hold upon the church such as I think the Lord will bless. I am expecting great things for the church; I pray it may be soon. It was good for us all to be there and revel in the enjoyment of our religion together. God bless the WESTERN RECORDER.

ISAAC M. WASHBURN.
Shrewsbury, Ky.

MINISTERS AND MEMBERS' MEETING.

The ministers and members of the Clear Fork and sister Baptist associations met at Epley, Logan county, Ky., on Friday, Aug. 28, 1896, and held another lively, interesting and profitable meeting. Lively because a majority of the speakers were enthusiastic and full of life. Interesting because quite a number of the speakers possessed tact and ability sufficiently to attract the most profound attention. Profitable because many of us went away feeling we were strengthened morally, mentally and spiritually.

We also realized that the Baptist

cause had been wonderfully built up and strengthened by such doctrine as was set forth by Rev. J. T. Barrow, A. C. Dorris and many others whose names, if we were to mention them, would doubtless take too much of your valuable space.

Fourteen preachers and quite a number of members were present and took part in the exercises. A collection was taken up on Saturday for the benefit of the church where the meeting was held, which is not yet complete. The amount received in cash and subscription was \$31.71; cash \$18. Such liberality, considering the scarcity of money, was very commendable and very much appreciated by the church.

The visitors from a distance and people from adjoining neighborhoods generally were wonderfully impressed with the kindness, liberality and hospitality of the people round about Epley, and doubtless felt like they would like to hold their ministers and members' meeting there every time.

Rev. B. T. Mayhugh, the moderator, did much to make the meeting a success. Our next ministers and members' meeting will be held with the White Oak Grove church, three and one-half miles west of Dunmore, beginning on Friday before the fifth Sunday in November, 1896.

D. V. PHILLIPS,
Secretary.

**SALT RIVER ASSOCIATION,
MISSOURI.**

This body, composed of about thirty-two churches, located in Pike and Ralls counties, met on Wednesday, Sept. 24, in its seventy-third annual session with Sugar Creek church, ten miles from Louisiana.

The introductory sermon was preached by Elder Jennings from Isaiah 22:22 and adjournment was had for dinner. At 2 P. M. the body met and listened to the reading of the letters, after which Bro. T. J. Ayres was elected moderator and W. P. Jacobs clerk, when the association got down to business in dead-hard earnest.

Two church houses which were built while Rev. S. F. Thompson, formerly of Kentucky, was missionary and on which was an indebtedness of \$1,200 came in for a large share of the afternoon's discussion and work, and \$900 was raised toward meeting this burdensome obligation, and also \$125 to pay for mission work done during the past year, and \$240 to begin mission work this year. This was a grand triumph and many hearts were made glad.

Foreign and Home missions were ably represented by Rev. W. L. Boyer, of Marshall. State missions were represented by the Corresponding Secretary, Rev. W. T. Campbell, and Bro. Dowling; other denominational interests were in good hands,—such as Sunday-schools, Missouri Baptist Sanitarium, Woman's work, Education, etc.

This association has strong and consecrated men, both ministers and laymen. Among the ministers are Brethren Biggs, formerly of Georgetown College, Patric, Hacker, McMannaway, of the Seminary, Simms, Whitesides, Beauchamp, Tipton, Jennings and others whom I cannot remember.

The Mission Board is composed of ten members—good business men—in whom the association has the utmost confidence, and who attend to the mission business and interests of the body in a most creditable and satisfactory manner. This executive board has made a selection of your humble servant as their missionary for the coming year, and I will enter this important and inviting field on Septem-

ber 11th and will serve these brethren to the best of my poor ability.

The visiting brethren were: Rev. W. L. Boyer, Rev. W. T. Campbell, Bro. Payne, of the Central Baptist, Dr. S. H. Ford, of the Repository, and others whose names I cannot recall.

I believe that two associations have gone out from this body, and it still has a membership of about 3,500 and is doing a splendid work.
J. N. BARBER.

**CHURCH MEETING AND
DEDICATION.**

The circle meeting met Saturday morning, Aug. 29th 1896, with the Baptist church at Robards, Ky.

After reading and prayer Bro. B. T. Taylor, of Smithland, Ky., made the opening speech by relating touching reminiscences of the past, and his joyful hopefulness for the future through the perfect righteousness of his Saviour.

The subjects on the programme were then taken up, and discussed with unusual interest.

Dr. H. H. Farmer gave us an excellent talk on the subject "Who is a Scriptural administrator of baptism," followed by Bro. I. M. Wise, Bro. J. M. Sallee.

Rev. T. N. Compton made an interesting talk on the "Mission of the Holy Spirit," followed by Bro. Sallee, Bro. Elmore, Jordan and myself.

The night session was made sorrowful by the news of the sad death of the two only children of Mr. Ezel Otey, who were killed by the train while at play. Our sympathies and prayers went out for the bereaved family.

There were some interesting facts brought out in the speeches. Dr. Farmer made a very interesting historical survey of the influence of Baptist principles in winning civil and religious liberty.

Other trophies were spoken of that were purchased by these principles, such as our public schools, Bible references, Bible societies, first work on religious liberty, and modern missions and etc.

Sunday was a beautiful day for the dedicatory services.

It is to the efficient and faithful services of Bro. I. M. Wise that we are indebted under God's blessing for the beautiful church at that place.

Bro. Wise went there several years ago, as a missionary, and under his successful labors he established a church and has succeeded in building a home that is beautiful, convenient, and a credit to the Baptist cause there. About a year ago under the efforts of evangelist T. N. Compton of Louisville, Ky., the church was blessed with a revival of religion and valuable accessions to the church. At last they have completed their house and on last Sunday dedicated it free of all debt to the service of the Master.

The dedicatory services were very enjoyable.

Prof. Welch, principal of the Robards high school, conducted the song service, Miss Lee McCormick presided at the organ. The music was marked with good taste and efficiency.

Rev. T. N. Compton preached the dedicatory sermon from the words, "Worship God," Rev. 22:9. It was a sermon suitable to the occasion; clear, vigorous, full of encouragement and spiritual power. Although the house was packed to overflowing yet the people listened for an hour or more with deep interest.

After the sermon pastor I. M. Wise made a statement to the effect that there was almost 75 dollars yet needed. This was soon collected, and Bro. B. T. Taylor offered the dedicatory prayer.

The people then repaired to the school grounds where a fine dinner was spread and enjoyed by all.

We shall never forget the hospitality of these good people, and may God abundantly bless their church and community.

T. A. CONWAY.

Zion, Ky., Sept. 1st, 1896.

**AN INSPIRING MISSION-
ARY MEETING.**

The ladies in attendance on the Long Run Association met in Walnut-Street church Louisville, at least 14 churches being represented, to hear talks on some of the lines of work they are asked to engage in, for the cause of Missions. Mrs. Kitzman spoke of an open door for some of us, in helping to sustain industrial schools in connection with the German Baptist church at Clay and Broadway. Twelve dollars will probably meet the cost of materials for the two schools, and help is wanted also in the way of busting the work, furnishing quilt-pieces, etc.

It is earnestly hoped that the ladies or girls in one of our churches will undertake this work, found to be so useful in reaching the children and through them the mothers. The Bible is taught in these schools every week.

Mrs. Wooly reminded us of the helpful information to be found in the Foreign Mission Journal, Kind Words and Young People's Leader; and in the tracts of which she has a supply for free distribution. Urging the formation of children's Bands or Sunbeam societies as a means of training the children in missionary zeal and knowledge, she recommended also Missionary Day for the Sunday School. Programs may be obtained from her if desired, but at least send for the beautiful little moneyboxes, and ask the children to deny themselves to make a special offering on the last day in September, for Home and Foreign Missions.

Mrs. McCloy's interesting talk on China made us realize afresh the need of sending more missionaries there, and enabling the Board to send back those and others who have been resting awhile.

Mrs. Boswell touched our hearts with her account of Mr. Yohannan's wife and child, who have reached Louisville after a weary journey of three months; having left their native Persia because of the frightful massacres of Christians by the Turks.

Mr. Yohannan is prepared to give lectures on Persia in our churches, and hopes thus to do good and to help support his family. A well-informed, earnest Christian, to hear him will broaden the sympathies of his audience and lead them into new interest in Christian work. Address here at Southern Baptist Theological Seminary.

Our hearts were uplifted by the hymns sung by Mrs. Boswell, and Miss Bolla, as well as those in which all heartily joined. Baptist women in this and all the Associations, awake to the conviction that

"There's a work for me and a work for you,
Something for each of us now to do,"
and let us try to rescue the perishing, as never before.

E. S. BROADBENT.

1319 Third, St. Louisville, Ky.

THE LADIES.

The pleasant effect and perfect safety with which ladies may use Syrup of Figs, under all conditions, make it their favorite remedy. To get the true and genuine article look for the name of the California Fig Syrup Company, printed near the bottom of the package. For sale by all responsible druggists.

CANADIAN LETTER.

We have had a most beautiful and enjoyable summer, and the crops of fruit, vegetables and grain are abundant, and excellent in quality; apples especially are plentiful, which is a good thing, for it is the poor man's fruit and there will be abundance for all. We are settling down from the excitement of our Dominion election, which has resulted in a change of government, the Liberals being now in power by a good majority with Mr. Lawrie at their head, who is already showing himself to be an upright and capable statesman. It is in many respects regarded by Baptists as a victory for free church principles and religious liberty. The vexed school question in Manitoba is likely to be settled in a satisfactory way. Professor Farmer of McMaster University, Toronto, has had a pleasant visit to the Northwest, where he attended the Manitoba convention. Like other visitors from the east, he comes back full of admiration of the country and the work being done there, and with increased enthusiasm for the cause of Northwest missions. The English, German, Scandinavian and Indian work are all in good shape, they have the fields and the men, but the money is scarce, with a double income a magnificent work could be done in that vast new country.

Many of our pastors are still away on their vacation seeking and enjoying their much needed and well earned rest and recuperation.

One very sad event has happened in connection with the holidays, principal J. L. Bates of Woodstock College while on his holidays at Muskoka lake, scratched his hand with a fish hook on which there was a particle of fish left there from last year, blood poisoning set in and in spite of the efforts of three doctors he passed away in a few days after suffering great pain.

He was tenderly beloved by all who knew him, for his quiet and beautiful character, an efficient teacher, capable manager, and will be much missed in both college and First church at Woodstock.

It is to be hoped a suitable successor will be found before long. The college opens on the 1st. September and ample provision has been made for carrying on the work in an efficient manner.

Woodstock has also suffered another loss in the removal of Dr. Danson of the First church to the pastorate of Olivet church Montreal. The latter church is to be congratulated on securing a scholarly and eloquent preacher, and an earnest and efficient pastor; a period of increased prosperity and usefulness for both church and pastor is confidently looked for. The Grand Ligne mission will be benefited by the presence of Dr. Danson at Montreal. He will be much missed in Woodstock, having endeared himself to all classes by his long service with the church there; he was also the tried friend and counsellor of every student in the college, and a tower of strength to principals and teachers.

Rev. Jno. Trotter after a successful pastorate at Peterboro, Ont., has removed to St. Catharines.

THOS. M. CHARLESWORTH.

London, Ont., Aug. 29th 1896.

You that are little ones, when the Lord speaks to you, cry to him, "Speak, Lord, for thy servant heareth;" and when, in the class or in the house of God, the word is preached to sinners, remember it is preached to you quite as much as to men who are six feet high.—C. H. Spurgeon.

Affection is the broadest basis of a good life.—George Eliot.

Nervous

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

Palpitation of the Heart.

The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor. In such condition quiet and pure compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion, self-control, vigorous health, and is the true remedy for all nervous troubles.

**Hood's
Sarsaparilla**

Prepared by Dr. J. C. Hood & Co., Lowell, Mass., U.S.A. Sold by all Druggists. Price 25c per bottle. Hood's Pills, 25c per box.

The enthusiastic endorsement of the faithful and conservative policy of the WESTERN RECORDER by the district associations and the hundreds of private letters received commending our course and the scores of new subscribers rolling in every day from Kentucky and other states, fills our heart with gratitude. Brethren, accept our sincere thanks and persevere in the good work. The WESTERN RECORDER has for over seventy years rung out clearly and never faltered in loyalty to Baptist principles and Bible Christianity.

W. P. HARVEY.

**DISTRICT ASSOCIATIONS,
TIME AND PLACE OF MEETING, 1896.**

- SEPTEMBER.
- Lynn Camp—Providence church, Clay county, Sept. 18.
- Second North Concord—Bethel church, Russell county, Sept. 18.
- Irvine—Drowning Creek church, at Paola, R. N. 1 & B. R. R., Sept. 22d.
- Salem—New Salem church, Hardin county, Sept. 23.
- East Lynn—Good Hope church, Taylor county, Sept. 24.
- Freedom—Albany, Sept. 25.
- Edmonson Association—Brownsville, Sept. 25.
- Goshen—Pilgrim church, Sept. 30.
- OCTOBER.
- Laurel River—State Hill church, Laurel county, Oct. 2.
- South Concord—Cumberland Ridge church, Russell county, Oct. 2.
- West Kentucky—Arlington church, Oct. 7.
- Enterprise—Lyton church, Magoffin county, Oct. 9.
- South Union—Marsh Creek church, Oct. 9.
- West Union—Blandville church, Oct. 14th.
- Ohio Valley—Sturgis church, Union county, Oct. 20.
- Blood River—Elin Grove church, Oct. 21st.
- Graves County—Wingo church, Oct. 25th.

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

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

IF WE HAD THE TIME.

If I had the time to find a place
And sit me down full face to face
With my better self, that cannot show
In my daily life that rushes so;
It might be then I would see my soul
Was stumbling still toward the shining goal.
I might be served by the thought sublime
If I had the time!

If I had the time to let my heart
Speak out and take in my life a part,
To look about and to stretch a hand
To a comrade quartered in no-luck land.
Ah, God! If I might but just sit still
And hear the note of the whippoorwill,
I think that my wish with God's would
rhyme—
If I had the time!

If I had the time to learn from you
How much for comfort my word could do;
And I told you then of my sudden will
To kiss your feet when I did you ill!
If the leas'n' stack of the coldness feigned
Could flow, and the wrong be quite explained—
Brothers, the souls of us all would chime.
If we had the time:
—Richard Burton.

OUR PULPIT.

BARTIMÆUS.

BY ALEXANDER MACLAREN, D. D.

"...Blind Bartimæus, the son of Timæus, sat by the highway side begging."—Mark 10:46.

Remember that Jesus was now on his last journey to Jerusalem. That night he would sleep at Bethany; Calvary was but a week off. He had paused to save Zachæus and now he has resumed his march to his cross. Popular enthusiasm is surging round him, and for the first time he does not try to repress it. A shouting multitude are escorting him out of the city. They have just passed the gates and are in the act of turning towards the mountain gorge through which ran the Jerusalem road. A long file of beggars are sitting, as beggars do still in Eastern cities, outside the gate; well accustomed to lift their monotonous wail at the sound of passing footsteps. Bartimæus is amongst them. He asks, according to Luke, what is the cause of the bustle, and is told that "Jesus of Nazareth is passing by." The name wakes strange hopes in him, which can only be accounted for by his knowledge of Christ's miracles done elsewhere. It is a witness to their notoriety that they had filtered down to be the talk of beggars at city gates. And so, true to his trade, he cries, "Jesus . . . have mercy upon me!"

Now, note two or three things about that cry. The first is the clear insight into Christ's place and dignity. The multitude said to him: "Jesus of Nazareth passeth by." That was all they cared for or knew. He cries, "Jesus, thou son of David," distinctly recognizing our Lord's Messianic character, his power and authority and on that power and authority he built a confidence; for he says—not as some other supplicants had done, either "If thou wilt thou canst," or "If thou canst do anything, have compassion on us." He is sure of both the power and the will.

Now, it is interesting to notice that this same clear insight into Christ's place and dignity is also represented as having had. Blindness has its compensations. It leads to a certain steadfast brooding upon thoughts, free from disturbing influences. Seeing Jesus did not work faith; not seeing him seems to have helped it. It left imagination to work undisturbed, and he was all the loftier to these men because conceptions of their minds were not limited by the vision of their eyes. At all events, here is a distinct piece of insight into Christ's dignity, power and will, to which the seeing multitudes were blind.

Note further, how in the cry there throbs the sense of need, deep and urgent. And note how

in it there is also the realization of the possibility that the widely-flowing blessings of which Bartimæus had heard might be concentrated and poured, in their full flood upon himself. He individualizes himself, his need, Christ's power and willingness to help him. And, because he has heard of so many who have, in like manner, received his healing touch, he comes with the cry, "Have mercy upon me."

All this upon the low level of physical blessings, need and desire. But let us lift it higher. It is a mirror in which we may see ourselves, our necessities, and the example of what our desire ought to be. Ah, brethren, the deep consciousness of impotence, need, emptiness, blindness, lies at the bottom of all true crying to Jesus Christ. If you have never—knowing yourself to be a sinful man, in peril, present and future, from your sin, and stained and marred by reason of it—gone to Jesus Christ, you never have gone to him in any deep adequate sense at all. Only when I know myself to be a sinful man am I driven to cry, "Jesus, have mercy on me." And I ask you not to answer it to me, but to press the question on your own consciences—"Have I any experience of such a sense of need; or am I groping in the darkness and saying, 'I see; weak as water and saying, 'I am strong!'" "Thou knowest not that thou art poor, and naked, and blind;" and so that Jesus of Nazareth should be passing by has never moved thy tongue to call, "Son of David! have mercy upon me."

Notice, further, the attempt to stifle the cry. No doubt it was in defence of the Master's dignity, as they construed it, that the people sought to silence the persistent, strident voice piercing through their hosannas. Ah! They did not know that the cry of wretchedness was far sweeter to Him than their shallow Hallelujahs. Christian people of all churches, and some stiffened churches very especially, have been a great deal more careful of Christ's dignity than He is, and have felt that formal worship was indecorously disturbed when by chance some earnest voice forced its way through it with the cry of need and desire. But this man had been accustomed for many a day, sitting outside the gate, to reiterate the noise of passers-by. So he was persistently bold and importunate and shameful, as the shallow critic thought, in his crying. The more they silenced him the more a great deal he cried. Would God that we had more crying like that; and that Christ's servants did not so often seek to suppress it, as some of them do! If there are any of you, who, by reason of companions, or cares or habits, or sorrows, or a feeble conception of your own need, or a doubtful recognition of Christ's power and mercy, have been tempted to stop your supplications, do like Bartimæus, and the more these, your enemies, seek to silence the deep voice that is in you, the more let it speak.

So, notice, Christ's call, and the suppliant's response. "He stood still, and commanded him to be called." Remember that. He was on his road to his cross, and the tension of spirit which the Evangelist's notice as attaching to him then, and which filled the disciples with awe as they followed him; absorbed him, no doubt, at this hour, so that he heard but little of the people's shouts. But he did hear the blind beggar's cry, and he arrested his march in order to attend to it.

Now, dear friend, I am not merely twisting a Biblical incident

round to an interpretation which it does not bear, but am stating a plain, unobtrusive truth when I say that it is so to-night. Jesus Christ is no dead Christ who is to be remembered only. He is a living Christ who, at this moment, is all that he ever was, and is doing in loftier fashion all the gracious things that he did upon earth. That pause of the King, and the quick ear which discerned the difference between the unreal shouts of the crowd, and the terrible sincerity in the cry of the beggar, is still open. He is in the heavens, surrounded by its glories, and, as I think Scripture teaches us, wielding providence and administering the affairs of the universe. He does not need to pause in order to hear you or me. If he did he would—if I may venture upon such an impossible supposition—bid the hallelujahs of heaven hush themselves, and suspend the operations of his providence if need were, rather than that you or I, or any poor man who cries to him, should be unheard or unhelped. The living Christ is as tender a friend, has as quick an ear, is as ready to help at once, to-day, as he was outside the gate of Jericho. And every one of us may lift his or her poor, thin voice, and it will go straight up to the throne, and will not be lost in the clamor of the hallelujahs that echo round his seat. Christ still hears and answers the cry of need. Send you it up, and you will find that true.

Notice the suppliant's response. That is a very characteristic right-about-face of the crowd, who one moment was saying "Hold your tongue, and not disturb him," and the next moment were all eager to encumber him with help, and to say, "Rise up! be of good cheer! he calleth thee." No thanks to them that he did. And what did the man do? "Sprang to his feet"—as the word rightly rendered would be—and flung away the frowzy rags that he had round himself for warmth and softness of seat, as he waited at the gate; and he came to Jesus." Brethren! "casting aside every weight, and the sin that doth so easily beset us; let us run" to the same refuge. You have to abandon something if you are to go to Christ to be healed. I dare say you know well enough what it is. I do not but certainly there is something that entangles your legs and keeps you from finding your way to him. And if there is nothing else there is yourself, and your trust in self, and that is to be put away. Cast away the garment spotted with the flesh and go to Christ, and you will get succor. Next, the question of all-granting love, and the answer of conscious need. "What wilt thou that I should do unto thee?" A very few hours before he had put the same question with an entirely different significance, when the sons of Zebedee came to him, and tried to get him to walk blindfolded into a promise. He upset their scheme with the simple question, "What is it that you want?" And that meant, "I must know and judge before I commit myself." But when he said the same thing to Bartimæus he meant exactly the opposite. It was putting the key of the treasure house into the beggar's hand. It was the implicit pledge, that whatever he desired he should receive. He knew that the thing this man wanted was the thing that He delighted to give.

—And what said the man? He had no doubt what he wanted most, the opening of these blind eyes of his. And, dear brother, if we know ourselves, as well as Bartimæus knew his blindness, we should have as little doubt what it is that we need most. Suppose you had this wishing-cap that

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Christ put on Bartimæus' head put on yours: what would you ask? It is a penetrating question if men will answer it honestly. Think what you consider to be your chief need. Suppose Christ stood where I stand and spoke to you: "What is it that I should do for you?" If you are a wise man, if you know yourself and him, your answer will come as swiftly as the man's—Lord! heal me of my blindness, and take away my sin, and give me thy salvation. There is no doubt about what it is that every one of us needs most. And there should be no doubt as to what each of us would ask first.

The supposition that I have been making is realized. That gracious Lord is here, and is ready to give you the satisfaction of your deepest need, if you know what it is, and will go to him for it. "Ask" and ye shall receive."

Lastly notice, sight given, and the giver follows. Bartimæus had scarcely ended speaking when Christ began. He was blind at the beginning of Christ's little sentence; he saw at the end of it. "Go thy way; thy faith hath saved thee." The answer came instantly, and the cure was as immediate as the movement of Christ's heart in answer.

I am here to-night to proclaim the possibility of an immediate passage from weakness to light. Some folk look askance at us when we talk about sudden conversions, but these are perfectly reasonable; and the experience of thousands assert that they are actual. As soon as we desire we have, and as soon as we have, we see. Whenever the lungs are opened the air rushes in; sometimes the air opens the lungs that it may. The desire is all but contemporaneous with the fulfilment, in Christ's dealing with men. The message is flashed along the wire from earth to heaven, in an incalculably brief space of time, and the answer comes swift as thought and swifter than light. So, dear friends, there is no reason whatever why a similar instantaneous change should not pass over some in this chapel now. You have come in unsave; you may go out saved. It is for yourself to settle whether you do or not.

Here we have a clear statement of the path by which Christ's mercy rushes into a man's soul. "Thy faith hath saved thee." But it was Christ's power that saved him. Yes! it was; but it was faith that made it possible for Christ's power to make him whole. Physical miracles indeed did not always require trust in Christ, as a preceding condition, but the possession of Christ's, salvation does, and cannot but do. There must be trust in him in order that we may partake of the salvation which is owing solely to his power, his love, his work upon the cross. The condition is for us; the power comes from him. My faith is the hand that grasps his. It is his hand, not mine that holds me up. My faith lays hold of the rope. It is the rope and the person above that holds it, that lifts me out of the horrible pit, and puts my feet on the rock of the city. It is the city that keeps me safe from the avenger of blood.

Brother! exercise thy faith, and you will find the vision.

Now, all of this story should be the story of each one of us. One modification we have to make upon it, for we do not need to cry persistently for mercy, but to trust in, and to take, the mercy that is needed. One other difference there is between Bartimæus and many of my hearers. He knew what he needed, and some of you do not. But Christ is calling us all, and my business is to say to each of you that the crowd said to the beggar, "Rise! be of good cheer; he calleth thee." If you will fling away your hindrances, and grope your path to his feet, and fall down before him, knowing your deep need, and trusting to him to supply it, he will save you. Your new sight will gaze upon your Redeemer, and you will follow him in the way of loving trust and glad obedience.

Jesus Christ was passing by. He was never to be in Jericho any more. If Bartimæus did not get his sight then he would be blind all his days. Christ and his salvation are offered to thee, my brother, now. Perhaps did you let him pass you will never hear him call again, and may abide in the darkness forever. Do not run the risk of such a fate.

DR. WHITSITT AND THE SOUTHERN BAPTISTS.

Will the RECORDER allow me to give candid expression to my honest convictions in regard to what is called the "Whitsitt matter," a matter which threatens to affect injuriously our Theological Seminary? I do not write as a partisan of Dr. Whiteitt; I doubt if I am personally known to him. I do not write as a "Seminary" or "College" man, but it is precisely because I am not. For twenty-five years I have been trying to preach the Gospel. During all these years I have felt keenly, and at times almost overwhelmingly, the great disadvantage of trying to do such a work without college or seminary training. I have given of my own means and have urged upon others to give liberally to ministerial education, believing that no other investment would pay larger dividends. I have never failed to urge upon young preachers to attend, if possible, at least one session at the Southern Baptist Theological Seminary. I have ever been grateful to God for the true and noble men who have filled its chairs and taught its classes, and for all the good fortune which has come to it in men, money and fame. But my heart is sad. My last sermon was from the text, "We wept when we remembered Zion." I am grieved at the thought that influences are at work which will bring harm to the Seminary and injury to the cause of Him whose we are and whom we serve.

For a number of years it has been a real inspiration to see the unity and enthusiasm of Southern Baptists in behalf of what they were proud to call our Seminary. Now the sunshine is giving way to portentous clouds. A good deal of a certain kind of sowing has been done within the past few

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, SEPTEMBER 17, 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.

It is curious and even ridiculous that the Whittitt controversy has been turned so largely into a personal warfare. Just now the Western Recorder and its editor are the objects of attack. How badly we have acted is the theme with some brethren and some papers. All sorts of horrible things have been charged upon us, and all sorts of diabolical purposes have been laid at our door. We are at a loss to understand it. Is it believed that making people think ill of the Recorder will make them believe that Roger Williams was sprinkled by Ezekiel Holliman, and that Edward Barber was "the founder of the rite of immersion among the Baptists"? Yet that seems to be the notion of some brethren. If only they can crush the Recorder, they think they will have every thing their own way. They do not know the Baptists of the South.

We do not propose to answer the many stories against us that have been evolved out of the depths of the feverish consciousness of excited brethren. Last week we answered one, and we now answer another, which is a fair sample of many. It has been freely told that in returning a manuscript to the Rev. S. M. Provence, from this office, either on the manuscript or in an accompanying note (we have heard the story both ways) was the statement, "Dr. Whittitt is under the ban of the denomination and will have to go"—or words to that effect. We wrote to Bro. Provence about it and here is his reply:

DEAR BRO. EATON:—(referring again to your inquiry concerning an alleged note accompanying my MSS. returned from the office of the Recorder, saying that "Dr. Whittitt was under the ban of the denomination and would have to go," I take pleasure in saying that no such words have come to me from the Recorder office in any shape whatever. I have carefully preserved the correspondence, and have gone over it all since I received your inquiry. Very faithfully,
S. M. PROVENCE.
Tennessee, Fla. Sept. 17, 1896.

This is but a sample. We have heard of hosts of horrible things the Recorder has done, or has tried to do; but we do not propose to go into the arena of such warfare. If brethren wish to contribute man motives to us, they can go on doing so till they get tired. If they make some good people believe evil of us, as may be the case, time will give us all the vindication we desire. We will not be dragged into personal warfare. We have never cherished in all this controversy any unkind feeling toward Dr. Whittitt or anybody else. We do not think we have said anything that could fairly be taken as personally offensive, or that would have been so taken had not the brethren been excited. If, however, we have said anything that can fairly be construed as personally offensive, we cheerfully retract it.

Personalities in no way affect the merits of the questions at issue. Their effect is to irritate. There will be enough alienations at the best, and all should strive to

have as few and as slight ones as possible. We will all need to co-operate when this affair is settled, and all should be careful to do nothing that will render future co-operation difficult.

Flinging personalities cannot settle any principles. What cannot be done by fact and argument is better left undone. To draw party lines between brethren, arraying brother against brother, is evil and only evil continually. We do not propose to engage in any such business. There is no brother over whom we wish to triumph.

Our discussion of the matters at issue shall continue to be strictly on their merits, and we will utterly discard personalities. Those who may persist in saying ugly things about us, can have that business all to themselves. With us it shall be what and not who. When the case has been fully argued, and all the facts have been brought out, the denomination will decide, and we have no fear of the result.

In the meantime our columns are wide open to facts and arguments on both sides. We are glad to publish what is furnished us along this line, within the limits of good Baptist journalism. We do not however promise to republish what is furnished other papers.

The Christian Index brings a charge against us that seems to merit our attention, since it is not personal but official.

Speaking of the statement of Dr. Spencer, and the testimony of the Rev. J. H. Burnett, that on the way to the Southern Baptist Convention in 1894, Dr. Whittitt said wives should join their husbands' churches, because the family comes before the church, the Index says:

The only direct testimony, therefore, is that of Dr. Eaton and the Western Recorder. Yet Dr. Eaton is a trustee of the Seminary, and at Washington, a year ago, when the conversation on the train, he seconded the nomination of Dr. Whittitt in a hearty speech, and gave him later, editorially, the highest praise as a teacher and a man.

If these charges are true, Dr. Eaton has been aware of it, and he was aware of it, when Dr. Whittitt was made President of the Seminary. If these charges are true, we charge him in turn with being false to his trust as trustee of our Seminary. We dislike to believe that.

According to the Index, then, we were false to our trust as trustee of the Seminary in advocating Dr. W.'s election as President, if we heard him say what he is reported to have said on that train. The fact is we did hear that conversation on the train, and the statements of Bro'n. J. H. Burnett and B. J. Davis, already published concerning it, are strictly true. Similar statements from others have been sent us also. We not only heard Dr. Whittitt at that time say that wives should join their husbands' churches, because the family comes before the church, but we heard him say the same thing on another occasion in Louisville. His denial by telegraph is not that he did not say this, but that he did not teach it. Here are the telegrams:

Did you ever teach: First, Pedobaptist churches are New Testament churches? Second, Wives and minor children should belong to churches of husband and father against conviction?
BELL & VAN NESS.

No, I have never taught either position.
W. H. WHITTITT.

It is thus apparent that Dr. Whittitt denies teaching rather than saying in conversation what Bro. Burnett and others claim he said. We do not recall ever hearing him advocate the "branch church theory," or speak of minor children's joining their father's churches. Our personal knowl-

edge in this matter is limited to his saying wives should join their husbands' churches.

Why, then, did we, after hearing him say this, advocate his election as President of the Seminary?

We had never heard of his teaching such a view in his classes, and since it did not come in his department, his saying it did not impress us at the time, as it has impressed others, as involving any particular peril to the Seminary or to the cause. Consequently when the question of who should be President came up, this matter did not occur to us at all; and we advocated Dr. W. as on the whole the wisest choice. The fact is, we did not think of the matter at all during the entire time the election was pending. What we ought have done, had we thought of it, there is no need of our discussing now.

The Index is at liberty to believe that we ought to have opposed the election of Dr. Whittitt, and we have no quarrel with our contemporary on that account. What a trustee does, in his capacity as trustee, is the business of all the Baptists in the South, and we recognize their right to criticize our course in this regard.

The people of England are becoming aroused in regard to the Turkish atrocities. The massacre of 2,000 Armenians right in Constantinople was too much for the British public. The Marquis of Salisbury's speech last Spring was thought to "mean business," and but for diplomatic complications it would, no doubt, have "meant business." But alas! there is always a supply of these diplomatic complications on hand to spoil any real reform in Turkey. Mr. Asquith now proposes to make the Turkish question an issue before the people, but we have little hope that anything to speak of, will be accomplished. For a long time England has maintained the Turkish Government as a check to the aggressions of Russia. Had England withdrawn her support at any time, the Sultan's Government would have fallen. And now she can let the Sublime Porte drop whenever she pleases. But what will Russia do then? That is the question. The only practicable plan to hold Russia at bay in the East, has been for England to maintain the Sultan in his position. Until some other practicable plan is found, it is not likely he will be overthrown. England dreads Russian aggression in Turkey more than she dreads the massacre of Armenians.

When we were in Constantinople last May, we learned that the Austrian Ambassador said he had just been examining the old papers of his office, and he found that the dispatches sent to Vienna a hundred years ago, were almost word for word the same as he had been himself sending. Thus there has been practically no progress during the past century in solving the "Eastern Question."

Of course we will hail with joy anything England may do for the relief of the Armenians and the overthrow of the monster of the age, but we have little hope. We will believe something worth while will be done when we see it done.

The only practical thing we see is for the United States Government, with a strong hand, to protect American citizens and American property in Turkey. The effect of this would be to stop the massacres and bring relief. Our Government is not in dread of anybody's aggression, nor is it tied up in treaties with the "Powers." It is from America that relief must come.

DEAR DR. EATON:—I have been very much interested in your letters of travel which have been published in the Recorder for some time. I regard them as valuable contributions to the literature on oriental travel. Could you be induced to publish them in permanent form? If so, I shall be pleased to have a copy, and I am sure a number of my members would secure copies. I believe the publication of the book would be of widespread interest and would do good.
D. G. WHITTINGHILL.
New Orleans, La.

We have received a good many letters like this, and we have concluded to test the question whether the publishing of such a book is worth while. There are so many books of travel that we doubted whether enough copies of a book from us would be sold to pay the cost of publication. With the material we have gathered, such a book can be prepared with comparatively little labor; and we are willing to publish it if enough people want it to pay the cost. So to test the matter we ask all who want copies to say so on postal cards, addressed to this office. If enough respond to provide for the expense of publication, the book will be issued. The price will not be over \$1.50, and the book will be illustrated.

The Louisville Evening Post has been doing good service among the pool rooms. At last the Board of Safety have acted and several arrests have been made. Gambling is a felony in Kentucky, but we have yet to hear of a man's being sent to the penitentiary on account of being guilty of it. There is always something wrong in the proceedings, or some irregularity that enables the gamblers to get off with, at the very worst, a fine. The only way to have the laws respected is to enforce them.

We are glad to note that since our editorial of August 20th, several associations in objecting to certain teaching in our Seminary, have said that they will not withdraw their support from the institution. Good brethren, for whom we have the highest respect, differ with us on both sides of this question. We have reason to believe that editorial has done good in preventing brethren from turning their backs upon the institution, which has cost so much to establish, because they object to something in its working. We find we were right in saying that those who decided to sit-with-draw their support did so, not as a permanent thing but, simply as a means of giving force to their protest. And it is certainly true, even conceding all the objections that have been offered, that the Seminary is the soundest institution of the kind in the world. God help us to make it as nearly perfect as it is possible for such an institution to be.

The aggregate circulation of all the papers in the United States is forty millions. That is the number of subscribers. Where a man takes several papers he is counted several times. We suppose not 20,000,000 different people in the United States take any kind of a paper. Many Baptists take secular papers, and take no Baptist paper. How many non-Baptists take Baptist papers and take no paper of their own sort? How many Pedobaptists take Baptist papers, and yet get no Pedobaptist paper? How many worldlings take Baptist papers and take no secular papers?

In a letter from Rev. J. T. Stamper we learn of the death of his four-year-old daughter. Bro. Stamper and his wife have our sympathies in their sore bereavement.

Editorial Varieties.

The Holy Synod of Russia has built five chapel cars to be used in sparsely settled parts of the empire.

Pythagoras said: "Hold thy peace, or say something which is better than silence." This is good advice for brethren to bear in mind.

"Sometimes," said Uncle Eben, "we man put on 'or long face' an' says he's discouraged, when he's simply too lazy to try again."

Missionary work in Sumatra is being greatly blessed. Recent reports tell of 4,000 converts, of whom 1,000 are from the Mohammedans.

You can always tell in a controversy which side is getting the worst of it, by observing which side shows the more temper.

The Canadian Baptist speaks of our Seminary as the "Southern Baptist Seminary situated at St. Louis, Mo." We have sent it a Baptist catalogue.

We are glad to hear that Prof. Nathaniel Schmidt leaves Colgate University to become a Professor of Semitic Languages and Literature in Cornell University.

The continued shipment of gold to the United States is doing much to relieve the financial strain in this country. Over 4,000,000 lbs. have so far been shipped since the 1st of this year.

The Standard reports that there are 5,000 Johnsons, 4,200 Smiths, 2,700 Williams and 3,700 Andersons in Chicago. We would like to know how many Joneses, Davises and Thompsons are there.

The Rev. Thomas Cobnett, a Puritan preacher of two hundred and fifty years ago, was the author of "a large nervous golden, conscientious discourse against the Baptists." We do not doubt it was "nervous."

The missionary sermon at the Sulphur Fork Association, by Pastor J. D. Day of Emmons, made a profound impression. We were present the next day, and the air was full of echoes of the sermon. We heard a good sermon from Bro. Arnold.

We had a pleasant visit from the Rev. C. E. W. Dobbs, D.D. of Indianapolis. He came to Louisville to see a new grandson. The Dobbs will ever be at home in Kentucky, and a good many think he should be located on this side of the river.

We are receiving replies to our request to our readers to send us on postal cards the first lines of the five hymns they regard the best. We hope to get a large number of responses. The result will be more interesting, the larger the number of replies.

It is so claimed that Prof. Langley, of Washington, D. C. has "invented a flying machine which flies." The great trouble with the many flying machines invented hitherto is that they could not be made to fly. We hope Prof. Langley has solved the difficulty.

Mr. W. H. ... (quoting Emerson) ... "The essentials of happiness" ... The fact is, neither of these is essential. Men can be happy without them all, and men can be miserable with them all. Happiness depends on character rather than on environment.

Gen. John M. Palmer, nominated for President of the United States by the Indianapolis Convention, is a Baptist. Three three of the five Presidential candidates are Baptists. We venture to say, however, that the name of the next President of the United States is William, and that he is not a Baptist.

The Sulphur Fork Association last week thanked Mrs. Judge DeHaven for the handsome gift of a new and beautiful house of worship to our church in Lagrange. They passed resolutions of sympathy and endorsement for Dr. Spencer, and we were gratified at their hearty endorsement of the Recorder. The cause of missions received a decided impulse.

Dr. Arthur Peter says: "I am going to try to get religion and I do not want the religious papers to interfere with me in it." Alas, that there should be any occasion for such a remark. Let the religious papers be more religious. Let our preachers also get more religion. And a little more would help the deacons and church-members generally.

Ruskin says: "All that I have taught of art, everything that I have written, every greatness that there has been in any thought of mine, whatsoever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me learn a part of it by heart." Will not our Baptist mothers do this with their children? It is not gloriously worth doing!

Our church at Emmons, under the leadership of Pastor J. D. Day, has increased their missionary contribution from \$124 a year to \$500 a year. Well done for Emmons! A similar advance throughout the state would be glorious indeed. Why not? Why not such an advance throughout the bounds of the Southern Baptist Convention? We believe the day is not far distant when single churches will do as much for missions as associations are now doing, and individuals will do as much as churches now do.

In Georgia the main issue in the state election this year is the Anti-Bar-Room-Bill. According to this measure there is to be in every county a "public liquor store," where liquor can be bought but where none can be drunk. Nothing else is to be sold there and the storekeepers are to be salaried officials. Accurate lists of all sales are to be kept which lists are to be examined by the grand jury at each term of the Superior Court. No liquor is to be sold as any other place. This certainly would be a great improvement on the saloon, and we will watch the outcome with interest.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Seven joined by letter. Pastor Eaton will in October deliver five lectures on the Orient, one each on Egypt, Palestine, Syria, Turkey and Greece.

Broadway.—Pastor Pickard preached. Young Peoples' Society organized. Two received by letter, one for baptism and one under watchcare.

Chestnut-st.—Pastor J. M. Weaver preached. One received by letter.

East.—Pastor Christian preached in the morning and Bro. Farrar preached at night in the tent. Tent meeting every night. Twelve professions, four received for baptism and one by letter.

McFerran Memorial.—Pastor Jones preached. One received for baptism.

Twenty-second and Walnut.—Pastor Hunt preached. Three baptized. Brethren Wharton and Baron will aid in a meeting beginning about the middle of October.

Franklin-street.—Pastor Edwards preached. Two joined by letter, two received for baptism and five baptized.

German.—Pastor Ritzman preached at both hours. Young Peoples' Society organized.

Highlands.—Pastor Dawes preached in the morning and Bro. Thompson at night.

Logan-st.—Pastor Ewing preached. Two received by letter and one baptized.

Parkland.—Pastor Nowlin preached at both hours.

Portland-avenue.—Pastor Irvine is absent in Virginia and Bro. A. J. Coons preached.

Southgate-street.—Pastor McFarland preached. Three baptized.

Third-ave.—Pastor Taylor preached.

Twenty-sixth and Market.—Pastor Thompson preached in the morning and Bro. Dawes at night. Meeting every night. Twelve received for baptism, three by letter, and five baptized, making 21 in all received during the meeting.

Thirty-sixth and Blumark-avenue.—Pastor Sads preached.

Clifton.—Bro. Masters preached in the morning and Bro. Reed at night.

City Mission.—Pastor Masters preached.

Highland Park.—Pastor Burroughs preached as usual.

Pastor Weaver read a fine paper to the Western Recorder on his work with the churches.

THE STATE.

Pastor Williams at Sanders has been aided in a meeting by five of Louisville. There were 23 additions.

Bro. H. E. Tralle has taken pastoral care of our churches at Flahersville and New Haven.

Pastor H. F. Taylor, is being assisted this week in a meeting at Perryville, by Bro. Francis W. Taylor. They had a successful meeting together last year at the same place.

The honored veteran, Bro. Cleon Keyes, will represent the Western Recorder in the bounds of Bracken Association, and anywhere else he may have occasion to go. Bro. Keyes needs no introduction, his name is a household word wherever he is known.

Bro. E. L. Stephens, writing to subscribe for the Recorder adds: "I have lately taken charge of the church at Corbin, and I would put me in touch with state and southern work. I know no better way of doing so, than through the Recorder."

Pastor Wm. M. Stallings writes: "I closed a good meeting with my New Hope church last Sunday with 5 additions by baptism. Bro. J. H. Dew, of Keene, did the preaching to the great delight of the church and community. This was Bro. Dew's 3rd meeting with us there."

Pastor R. A. LaRue writes: "Just closed a one week's meeting with my church at Dees Creek. Nine additions by baptism and one by letter were received. A loud 'amen' to the action of Long Run Association. I don't feel so lonesome now."

Pastor I. T. Crook writes from Providence: "God's sovereign grace has been vouchsafed us in the regeneration of twenty happy converts, two additions by letter, community stirred for miles around. Bro. B. B. Bailey, of Winchester, conducted the meeting in the regular Pauline method, and is the star preacher of this end of the state."

Bro. L. M. Copley writes from Louisa: "Have just closed a series of meetings at the Baptist church here. The meetings lasted twelve nights, the pastor, Bro. F. Caudill, preaching. Visible results: 10 additions to the church, perhaps more to follow, the church greatly strengthened spiritually. The meeting was unexcelled, beginning in a prayer-meeting. Our pastor is an ex-

cellent preacher. Praise the Lord for his goodness."

Pastor B. F. Hagan writes from Hodgenville: "We closed a meeting of some days with Big Spring church. We were blessed with a good attendance and a profitable meeting. There were 12 additions by baptism, 10 by letter. We were with us and delighted the people with his preaching. Brethren Kimble and Williams began a meeting at Buffalo on the 17th."

Pastor A. B. Gardner writes: "I have just closed a seven days' meeting with my church at Beckland, Logan county, which resulted in three souls hopefully converted to Christ, and re-baptized, five additions to the church by experience and baptism, and two by letter. Church much revived. Bro. J. E. Gardner of Wood, assisted me and did most of the preaching. Bro. G. W. Milam was also present and rendered valuable aid."

Pastor B. J. Davis writes: "Have just closed a 12 days' meeting, with the Clay Village church in which Rev. C. J. Thompson a former pastor did the preaching. His sermons were greatly appreciated by the large congregation who crowded the house daily to hear him. The church was greatly revived, many of the members taking a solemn vow to dedicate themselves to the service of God. Several of the brethren for the first time led in prayer. One was reclaimed and I received for baptism and were baptized September 11th in the presence of a large congregation. Bro. Thompson with his wife and little child have returned to their home at Lynchburg, Va."

Rev. F. H. Pinson writes: "I began a series of meetings at my church at Salt River on Friday night before the fourth Sunday in August, and it continued till Monday night after the first Sunday in September. I did not go myself till Monday after the fourth day. The first time I led in prayer. Bro. H. C. Hines who assisted me in the meeting began on Friday night. There were 26 professions, and about 20 additions to the church, and 16 were baptized. I have never been with a finer worker than Bro. Hines, and he did some very fine preaching. The people all fell in love with him. The church was greatly revived, and among those that were added, there were four Presbyterians and one Campbellite. Bro. Hines will assist me at Borden, Ind., beginning the third Sunday in September."

Bro. J. W. Porter writes from Pewee annual review, which proved to be a real revival. Not only was the church strengthened, but our lagathering was greater than we have had from any meeting in the last five years. Our pastor did all of the preaching, the church helped with heart and hand, and the Holy Spirit did the work. By the way, I note considerable comment in the Recorder on the word "Landmark" which is often applied to us as an opprobrious epithet. Permit me to say that, though we perhaps have a much wealth and culture for our membership as any church in the state, that we are proud of the name, and it is given to the spirit in which it is given—(namely) as we are not ashamed of the Gospel of Christ."

Bro. J. E. Shropshire writes: "Last Sunday night 30th of August, we closed one of the best meetings at Clover Bottom church we had in years. Bro. R. L. Boman, of Arkansas, did all the preaching but two sermons, and did it to the entire satisfaction of pastor, church and community. Bro. Boman is a man of God. His equal is hard to find. Church greatly revived; 16 added to our number—12 for baptism, 3 under watchcare, 1 by relation, 2 wait the ordinance of baptism. Pastor J. H. Dew has given us to write Sunday evening this year more than he agreed to do. He is earnest, a good builder and worker and beloved by all. In the last year we have received 23 members in the church; good material as in the community. We are discussing plans for a new church building on the pike. Meeting house capacity 500, filled on several occasions to overflow. Meeting lasted 16 days. We are rejoicing."

Pastor T. E. Richey writes from Princeton: "The meeting with my Grand Rivers church closed last Friday evening. Elder J. H. Spurilin, of Sturgis, did the preaching and did it well, and endeared himself to all the people. He is one of the best revivalists I ever worked with. No clap-trap is indulged in; nothing but the pure faithfulness is preached and that with great faithfulness, warning of the impending doom to the sinner being earnestly proclaimed, while a glorious hope for the child of God is held out. The full results of the meeting can hardly be estimated. I baptized 14 in the Cumberland river. 2 reclaimed and approved, and others will most likely be added to the church. One of those baptized was a gentleman seventy-one years old. I carried down to the liquid grave one entire household in a group, the mother being a prominent member of the

Presbyterian church converted to the Baptist faith. She is one of the brightest lights in all that region. In fact, the entire family is in the front rank of best society. Nine were received into the church by letter and others will be next meeting an quite confident. To God be all the praise ascribed."

Pastor J. R. Stewart writes from Paducah: "I have just closed a meeting at Liberty Baptist church in Graves county, closed after two weeks duration. The pastor was assisted by W. M. Rudolph, Vienna, Ill. The result of the meeting was glorious. The church was greatly revived and quite a number of backsliders reclaimed. A great many strong young men and young ladies saved. Several married men and women were converted and added to the church. There were over sixty professions and fifty-six were baptized. The church, so far as letter, three by restoration, forty-six by baptism. Liberty is the best country church in Graves county, its membership is now over two hundred and located in one of the best of order prevail throughout the meeting. Bro. Rudolph did most of the preaching; we admire and love him. He preached Christ and not himself. He is a Gospel preacher with power and demonstration of the spirit. Bro. Rudolph is pastor at Vienna, Ill. for one-half of his time. Such a preacher should have all his time employed. We closed the meeting with good interest. There were over two thousand people at the baptizing last Sunday morning and forty-six were baptized. This was one of the best meetings ever held in the church. To God be all the praise."

Bro. W. M. Hall writes from Auburn: "By request of Bro. R. E. Holder, (who has been pastor of Pleasant Hill church, Logan county, Ky., for one year and eight months) I report a meeting held by him, assisted by Bro. H. Taber of Tennessee, at efficient work at above named place. The meeting began the fourth Sunday in August, continuing ten days. I was in the meeting five days. The church has had a hard time, yet has stood the storms of forty-two days of the best power seemed to attend the whole meeting. The church was gloriously revived, and so were the preachers. Bro. Holder tendered his resignation on the second Sunday of the meeting, when it was like a moral, which proved the devotion of the people to the pastor and his reciprocal fondness for them. Bro. Tabb did nearly all the preaching. He strongly endeared himself to the people. We had 22 professions, 16 additions, 3 reclaimed and restored, 11 baptized, 2 reclaimed approved."

Pastor J. M. Fowler writes from Sulphur: "A meeting of three weeks continuance at Sulphur closed August 13. The earnest and able preaching of Bro. Geo. Guirey which was enjoyed by all, was especially helpful to the letter. I was assisted by Bro. H. C. Guirey in a meeting at Eagle Station. His preaching was very effective, and highly appreciated by the large congregation which gathered to hear him. As the result of three weeks' labor 39 were added to the church, 26 by baptism, 6 by letter and 7 by restoration. Wherever Bro. Guirey goes a deep and wide interest is awakened in religious matters, and the church is greatly benefited. He will not soon be forgotten by the people of Eagle whose prayers will constantly ascend to a throne of grace in his behalf."

OTHER STATES.

Pastor R. C. Medaris writes from Moody, Texas: "Am settled here as pastor. Have a good work and will give my entire time and energies to this field. Will write up the field after awhile."

Bro. J. N. Barbee writes: "You may state in your religious news column that I have accepted the mission work of Salt River Association, composed of the counties of Pike and Ralls and entered on the work on the 2d Saturday, 12th day of September, at Bowling Green, Mo. I am much pleased with the outlook."

Bro. J. M. Phillips writes from Mosey Creek Tenn.: "Carso and Newman College was opened splendidly. It is the best opening the college has had for years. The prospects are flattering for a largely increased attendance over any previous year. The church here is sustaining me well. I give my whole time to it, and am greatly encouraged with the growth and increased interest both on the part of our membership and of the congregation. Our Association closed a most harmonious and profitable meeting two weeks ago. The reports from the churches showed marked progress all along the line of denominational work."

Pastor E. E. Brown, of Aiken, S. C., added Pastor Brown, of Aiken, S. C., to the Phillips church. There were 21 additions to the fellowship of the church.

A meeting in the Emmaus church, York county, Va., closed with 30 professions of religion. Twelve or more will unite with the church, the others will go to a Methodist church near by.

Blessed be the Dover Association in Virginia. In spite of the hard times the association gave \$700 more to State Missions than they did the year before.

Thirty-one have been added to the Gwynn church, Matthews county, Va., 19 by experience and baptism.

Elder J. M. Mizell held a meeting in the Trinity church, Texas, of which he is pastor, which closed with 11 additions to the fellowship of the church.

Nine have been added to the fellowship of the modern church, Texas, all by experience and baptism.

The Hanokko church, Texas, is rejoicing in the results of a meeting which added 12 to its fellowship.

A meeting in the Georgia Camp church, Houston county, Texas, closed with 37 additions to the fellowship of the church.

Elder J. W. Weathers held a meeting in the Mt. Zion church near Bonham, Texas, which closed with 17 professions of religion and 15 baptisms.

Twenty-six have been added to the fellowship of the Bethlehem church, Texas, all by experience and baptism.

THE BEST I HAVE EVER KNOWN.

BROWNSVILLE, TENN.—"I have been handling Hughes' Tonic for years, and pronounce it the best chills remedy I have ever known. During the past two years I sold nearly Two Gross. It comes nearer being a universal chills cure than anything I ever handled."

(Signed) STACY LORR. Sold by Druggists 50c and 1/2 bottles.

GREENUP ASSOCIATION.

This association met at Mt. Olivet church, 18 miles south of Ashland, September 9th. Bro. D. Wood was re-elected moderator and Bro. Eugene May was elected clerk. The introductory sermon was preached by Rev. B. S. Akers, and the annual sermon by the writer. While we have not done what we might have done, the reports showed a gratifying increase in missionary contributions. For once I do not so much regret that so few papers are taken, for the disgusting controversy that is now raging was not mentioned, and we got in some ringing strokes for missions instead. So at least one association has confessed loyalty to the Lord's work. Would to God the brethren who are rushing into print would remember the millions who are perishing, and spend their energies in carrying out the best commission, which a few chosen experts set at this question. We may boast of the history of our fathers, but we are now making history that our posterity will be ashamed of. ROBT. N. BARRETT. Ashland, Sept. 11, 1896.

SOME GOOD MEETINGS.

At Pleasant Grove, Graves county, Ky., I assisted the pastor W. F. Lowe here in a two weeks' meeting, which resulted in 8 baptisms, and the church much revived. Bro. Lowe is a strong Gospel preacher, and I enjoyed holding a meeting with him. This meeting was in July.

At Liberty church, Graves county, Ky., J. R. Stewart is the splendid young pastor. I assisted him here in a 12 days' meeting in August, which was the best meeting I ever saw. The Lord was with us in power, and about 60 souls were saved and added to the church. I saw 36 of them baptized at one time. Others stand approved for baptism. Most of these converts were grown people. Only five boys and girls saved. About 25 grown young men baptized at one time. It was glorious. This is a fine country church of about 250 members. A young doctor who was saved said he was going to preach the Gospel. May God bless him. A great many of them were converted at home. The meetings closed with a fine interest. 3 converts set at liberty the night it closed. We had to close it was so dusty, dry and hot; people sick and tobacco to cut, etc. I shall never forget this meeting. May the Lord bless them and their good pastor, Bro. Stewart, baptized me a little over five years ago.

At Vienna church, Vienna, Ill., you scribe is pastor. We have just closed

Holes in Your Health. What does that mean? Suppose you are taking in money all day, and drop it into a pocket with holes; you will find yourself a loser instead of a gainer by the day's business. Same with your health. You eat and drink and sleep, yet lose instead of gain strength. There's a hole in your health. Some blood disease, probably, sapping your vitality. You can't begin, too soon, to take the great blood purifier, Ayer's Sarsaparilla.

A meeting here of two weeks' duration. We had the most able services of Bro. Ben. M. Bogard of Charleston, Mo., and Prof. T. A. Scott, of Kentucky to conduct the singing. We certainly had fine preaching and music, but we had in some respects a poor meeting. Result, 3 professed faith in Christ and I gained by baptism. But such preaching as we had will do good by and by. W. M. RUDOLPH. Vienna, Ill.

GOOD MEETINGS.

Great revivals of religion have been held all over the state and God has graciously blessed the labors of his servants. While crops are short and the drought has prevailed, the showers of spiritual blessings come.

Only three days ago a glorious meeting, conducted by the pastor and assisted by Rev. R. C. Pender, of Denison. The meeting lasted eleven days, resulting in thirty additions to the church, twenty by baptism and ten by letter. The church was greatly revived and built up. Bro. Pender did some fine preaching for us five days spent here. The pastor continued the meeting.

At Willow Springs, the writer who is pastor there, assisted by Rev. R. C. Pender, held a glorious meeting which lasted seventeen days, resulting in ninety-one accessions to the church, eighty by baptism. The pastor baptized seventy-six in thirty-five minutes, in the presence of at least 3,000 people. There were over 200 conversions. Bro. R. C. Washburn preached five sermons for us and Rev. J. T. Vance one. Bro. Pender stayed with us five days, doing faithful work. The pastor continued the meeting after Bro. Pender left. The general verdict was that this was the best meeting ever held in this part of the country.

The church at Tioga has just enjoyed a good meeting, resulting in thirty-two additions to the church, twenty-seven by baptism and five by letter. (Rev. D. J. Hays, of Denison, assisted the writer who is pastor here also. Truly the Lord was with us. Bro. Hays preaches well and is a very consecrated man. He has been a lawyer all his life, but has recently gone to preaching. God be praised for all his blessings to the children of men.) J. H. MYERS. Aubrey, Texas, Sept. 4, 1896.

Bro. W. K. PENROD has taken hold at Paducah with fine prospects. The old First church is a noble body of people, and under Bro. Penrod's leadership, by the blessing of God, we may look for gratifying results. We heartily welcome him to Kentucky.

Bro. W. B. CRUMPTON writes that Georgetown College has matriculated for the new session 270 pupils.

TEARS are but finite; 'tis but while that we shall weep after a foe who others that fall from our eyes we shall have a perpetual sunshine. In heaven the battle of tears is stopped.—Watson.

OPHEM AND MORPHINE "HABITS." Write me at once. My treatment is infinitely different from all others, contains no opiate or any narcotic, cures secretly, without suffering. Free trial. M. D., 15 Race St., Cincinnati, O.

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FAMILY CIRCLE.

THE TWO GATES.

A pilgrim once, (no trust an ancient tale)
Out, wove and sped, crept down a shadowed vale.

On either hand rose mountains bleak and high;

Chill was the gusty air, and dark the sky.
The path was rugged, and his feet were sore.
His faded cheek was scarred by pain and care.

The pilgrim who had crept that toilsome way;
But while his dim and weary eyes came o'er,
To find an outlet in the mountain side,

A pondous sculptured brazen door he spied,
And tottering towards it with fast falling breath.

Above the portal read, "The Gate of Death."
He could not stay his feet, that led thereto,
It yielded to his touch, and passing through,

He came into a world all bright and fair.
Blue were the heavens, and balmy was the air.
And to the blood of youth was in his veins,

And he was clad in robes that held no stains
Of his long pilgrim age, amazed he turned,
Behold! a golden door behind him burned

In that fair sunlight, and his wondering eyes
Now lustful and clear as the new skies
Froze from the mist of age, of care and strife.

Above the portal read, "The Gate of Life."
—Unidentified.

HOW PEACE WAS MADE.

BY SALLY CAMPBELL.

"He is the meanest soul livin'!"
I haven't got any use for a man like him.
We've been neighbors now g'ra on
seven years, and I'd ought to know him
pretty well by this time. An so I do,
and I don't know any too much good of
him. He's got the biggest notion of
himself and his own rights, and the
smallest notion of other people and
their rights of any one person, I guess,
in all these United States. He hasn't
ever used me at all, neighborly, and I
tell you, standing here, that if I knew
his whole farm, crop, and barns, and
all, was goin' to be swallowed up in an
earthquake the next minute, and I
could save it by liftin' one o' my fin-
gers, I tell you I wouldn't lift 'em. So
I would not; I'd let his property go and
serve him right, too."

All this farmer Beton had said concern-
ing farmer Martins just one week
ago, and he was a man at it. The
meanest what he was, was usually
in his office. And, further-
more, he was a man at it.
And spreading its branches farther for
months, like some hateful tree. But
now, when a very small measure of the
ill-fortune which he had undergone for
years on his way toward the Martins'
farm, and he had to stand by and
see it accomplished, farmer Beton hesi-
tated.

You see a good many things can hap-
pen in a week. In the first place, his
own little baby's first light of her
grandfather's eyes, had waked up with
the croup one night, and the dear little
unsteady feet had travelled very near
to the land of shadows before they
turned back. The farmer's heart had
been wonderin' soft since that night.

"And then on the top o' that," he re-
membered now, "come the young
preacher in the church last Sunday,
with his sermon about the peace that
passeth understanding. It was power-
ful preachin', that was, and I've been
thinkin' after the peace o' God all
this week, and wonderin' for all I am
a deacon in the church, whether the
root o' the matter is in me. If I just
stay still and do nothing for half an
hour longer, the cattle will be all over
the meadow, through that sneakin'
hole in the fence toward the
south, and seein' the men are busy
in the other fields, 'tain't likely any
notice will be took of them, and they'll
eat off a pretty lo' o' money before they
quit. And I'm glad of it."

Mr. Beton was standing on his back
porch while he did his thinking, and
now, as he paused, little Dot came
round the corner of the house and up
the steps to him, tripping over her
short, tucked up, but here she had
holding tight in her dimpled hand a
red rose almost as big as herself, which
she stretched out as a gift to "g'ndaps."

Beton took the flower, kissed, and
thanked the giver, heitated a little
longer, and then, with a portentous
frown on his face, and the rose still in
his hand, stamped across the porch
and down the steps and over the fields
to Martins' meadow. Here it only
took a few strokes of his strong arms
to do away with all the "sneakin'
hole" possibilities of danger.
"Now anybody can tell me," he
said to himself grimly, "what I did
that for, I'd like 'em to speak up. It's
right against all my principles from
beginnin' to end. If folks ain't con-
trary, and yourself more than most
folks, and if there's any countin' on

human nature, why, then, I'd be pleased
to find it out. That's all."
During the rest
of that day and the whole of the next,
certain very perplexing and uncom-
fortable ideas presented themselves to
Mr. Beton's consideration, and re-
fused to be dismissed without a hear-
ing. In his wife, passing the par-
lor door in the early morning, he
was surprised at finding it ajar, peeped
in at the formality and gloom which
usually reigned there undisturbed dur-
ing busy week days, and found the
farmer sitting on one o' the stiff-backed
chairs by the centre-table, with his
spectacles on his nose and his toil-worn
finger travelling slowly down the page
of the family Bible spread open before
him, she drew back almost in a fright.
"Father ain't himself," she whis-
pered to the others of the household,
"nor he ain't been for this day or two
back. I don't know what's wrong, but
he don't appear to relish his meals for
one thing, though I beat up his favo-
rite cup-cake for supper last night just
o' purpose. And then he's so quiet
and kind o' lost like to overthinkin'. It
ain't natural nor healthy in a stout
man like father; I'm afraid he's comin'
down with some kind of a fever or some
other disease. Well, we can't do noth-
ing but wait and see how it will turn
out."

A little later Dot, too, noticed the
open door and pushed her way in, and
then, with a chuckle of satisfaction,
made a dash over the Brussels carpet
to a seat on her grandfather's knee.
The picture reminded her of the
Sunday, and Sunday made her think of
her first visit to Sunday-school the
week before.

"G'ndaps," she said, looking up into
his face with very solemn, wise eyes,
"God made Dotty, and 'ou, and the
chickies, and the fow'ers, and ev'ry-
thing else in the world, and he made
me, too. 'Yes, my pet, so he did," she said,
going on with her lesson: "g'ndaps and
g'ndama, and all the little child'en,
and I dese he loves pussie and my dol-
lie; but I dese," stopping and looking
doubtful, "he don't love Martins' folks
any, does he?"

Beton cleared his throat uneasily.
"Yes, he loves everybody."
To his relief the repetition of the fa-
miliar phrase turned the little girl's
thoughts away from troublesome ques-
tionings.
"God made ev'rythin'," she began
again, "and he made me, too. 'God
loves ev'rybody. 'God loves ev'rybody. 'God
loves another.' There!" she said
triumphantly, "Dot' members all her
fres lessons bookful."

And though he
had started out in just the opposite di-
rection he found himself at the end of
his walk in the very heart of the
meadow. A moment's delay, then with a
sound in his throat like the turning of
a key in a rusty lock, Martins answered
shortly:
"I'm willin'."
He stretched his brawny arm with-
out any difficulty across the few feet of
disputed territory which had separated
them for so long, and the two farmers
shook hands without more words.

"And now, seein' that you've been so
straightforward," said Martins, "I'm
speakin' to your mind, I'd got some-
thin' to say myself. And it's this:
I've had my sermon, too; I don't know
as it come right out of the Bible, nor I
won't say it didn't; it warn't preach-
ed on a Sunday nor in any church pulpit,
but yesterday afternoon down in my
clover meadow, but you see, you was
there, too. Well, after I saw that,
it just come home to me, the same as
you've been sayin' how for a thin rib-
bon o' land that either one of us could
claim o' anywhere else on our farms,
and not know it was gone harin', we'd
turned our back on believin' in the
communion o' the saints, and lost all
the joy of our fellowship in the Gos-
pel. We've been slow to learn the
Lord's lesson" but he has got it into
our thick heads at last, and I, for one,
am heartily glad of it."

When farmer Beton went back to
the house Dot was sitting in front of
the kitchen door, with her Sunday pic-
ture paper spread out on the stones be-
fore her.
"G'ndaps," she said, "hear Dot's les-
son. 'God loves another.'"

"One another, Dotty," corrected Dot
grandma from inside.
"Let's love one other," repeated Dot
obediently.
"So we will, my pet," cried grandpa,
catching up his arms; "one oth-
er, and all others, after this. And so
our hearts and minds shall be kept in
the peace of God that passeth under-
standing." — Examiner.

ONLY THE FIREMAN.

In the brilliantly-lighted billiard-
room of the Palmer House sat a young
man. He paid little attention to the
players, but watched the door leading
into the hotel office as if expecting
some one. Suddenly his face lighted
up as a young fellow about his own age
entered the room.

"Hello, Tom!" said the newcomer,
as he shook hands with the young man
who was seated and apparently had been
waiting for him, "have you been wait-
ing long?"
"Replied Tom: 'I've waited here
nearly two hours for you to play that
gamey billiard.'"
"Wait, tell the man to bring the
balls, and we'll start in. I couldn't get
here any sooner. Had a wreck out
here on the C. & G. road. Two freight
cars came together and smashed things
up so that it delayed our train over two
hours."

"Kill any one?" asked Tom.
"Only the fireman," the other re-
plied.

At 8:30 the following morning the
General Manager of the C. & G. R. R.
entered his office. Seating himself at
his desk he glanced hurriedly over a
pile of telegrams and reports that were
lying there, picked out several of the
telegrams and, crossing one hall, en-
tered the President's office.

"Any news this morning?" asked the
President.
"Ye, the manager replied, 'I've
got reports of a bad wreck on the C. &
G. division No. 21, west-bound, and
that took train No. 26 out of the
millow west of Baxter Junction. About
eighty head of stock killed and four or
five cars of freight destroyed, and both
engines badly wrecked.'"

"Whose fault?" inquired the Presi-
dent.
"The night operator at Avon. He
had orders for 21 to meet 26 at Shelby,
but neglected to hold 21."

"Any one killed or injured?" in-
quired the President.
"Only the fireman on 21. I believe
the reports stated that he was killed,"
replied the manager.

Over on the West Side, in a cozy
little flat, a young woman was busily
engaged in preparing supper. She did
not seem to get along with her work
very fast, as she stopped nearly every
minute to talk to a little mite of hu-
manity who watched her movements
intently with big blue eyes the very
counterparts of her own.

"Google-Goo will be here in half an
hour, and just think, baby, Google-Goo
won't be to go to the office for nearly
two whole days. Won't that be nice?
And to-morrow, if you are real good,
you, Google-Goo and I will go down to
the park," said the little woman, as
she picked up the baby and commenced
to walk around the room.

"Here comes Google-Goo, now," she
exclaimed, as a step sounded on the
stairs. "He's a little early to-night."

She threw open the door, and there
stood a big policeman.
"Is this the room?" he asked.
She only nodded her head, poor little
girl, and couldn't speak. There was
no need to ask the big policeman why
he was there.

"Bring him up here," she quietly
said.
Silently, and with uncovered heads,
they carried their burden up the stairs
and tenderly laid him on the bed. She
did not shriek or cry out. Kneeling,
she clasped the poor, mangled form in
her arms, and, as she kissed the cold
face, all stayed back forward. Tenderly
they raise her up, as unconscious as
the still form beside her.

"Google-Goo," said the baby.
It was only her fireman.—Watch-
man.

STARVED TO DEATH.

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York.

TOPSY'S FOURTH OF JULY.
Bobby was shooting firecrackers.
The little black kitten came along.
She saw Bobby throw the little red
sticks with tails to them on the
ground.

She crept softly along and slapped
one. It did not run away, but the tail
kept wagging shorter. Then the little
black stick began to hiss as though it
wanted to fight.

Topsy's hair stood up, then she put
up her back and walked along on tip-
toes to the stick; and was just lifting
her paw to give it a hard slap when it
said, "Plee-z, bang!"

It hopped up and kicked Topsy on
the nose and on her foot.
Topsy jumped and screamed, "Meow-
you!" She ran about as though she
were crazy. She rubbed her nose and
licked her foot and shook her head.

Topsy doesn't like Fourth of July
since then.
When Bobby gets little red sticks to
play with, she goes to the barn and
stays till the bang is over.—R. E. M.,
In The Paw.

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HOW THE POTATOES WERE NOT BOILED.

BY SARAH MITT.

"Ally, if you were to stay at home from school to-day, do you think you could manage to look after the house for me?" inquired Mrs. Brown one bright summer morning, as Ally was collecting her lesson-books together. "Your father was sure you could."
"Of course I could, mother," returned Ally confidently. "Is anything the matter? Are you ill?"
"No; but Mrs. Thomson down the road; and I promised to go and help her a little. The only thing is, that Uncle Sam is coming in with father to dinner, and I don't feel quite easy; he is rather peculiar."

"You must be so uneasy a bit, mother," said Ally, with some indignation; "why, for years, I've been able to manage the housekeeping. Everything will be just as nice as if you were at home."
"In fact, mother is quite unnecessary," said Mrs. Brown, laughing as she tied on her bonnet at the hanging-lashes beside the window. "Very well, Ally; you must do your best. Remember you are mistress in my place. Keep up a nice fire and a tidy hearth, and have plenty of potatoes boiled for dinner exactly at one o'clock. The meat is ready in the cupboard, so the potatoes are all you have to cook. Do be careful."

Mrs. Brown gave a final look round, and went down to the tiny green gate. Ally stood on the topstep, and watched her brown bonnet as long as it was visible over the hedge-top; then she went into the house, and laid down her book-bag into the depths of the corner cupboard.
"Lie you there till to-morrow," she laughed. "Hurray! there's no school for me to-day! I'm the housekeeper now, though I believe mother thinks nobody can do anything but herself."

It was delightful to walk about with full liberty and nothing particular to do—better far than going to school and learning horrid lessons all the time. Ally glanced at the freestone; it was a great deal too early to tidy up yet; it would be all dusty again long before dinner time and Uncle Sam came. There were the breakfast things to wash, and mother always did those first; still it seemed a pity to bother about them when she could do them while Ally sat at the dinner things also.

There were the bees to look at, a brood of great little yellow chicks to feed with all the stray crumbs she could find, a big bunch of ox-eyed daisies to gather from the meadow behind the cottage. Ally came back at last, quite tired with all the running and dancing, and began to think about her duties.
"Perhaps I'd better do those potatoes first, then they can be boiling while I dust up the kitchen. Dear me! mother made such a fuss about keeping house; it's a deal easier than going to school."

A great deal. Ally thought she might as well do those potatoes out in the sunshine. She brought out a seat for herself, a stool for her feet; it was as well to be comfortable. "Mother would call that a lazy way," she said to herself, "but it really doesn't take a bit longer. There, I think that's all; and there is plenty of time."

Ally had forgotten to look at the fire when she went in. Fires are apt to be forgotten on warm summer days; winter is the time for remembering them. She settled herself beside the doorway and began.

Two or three potatoes, and Ally laid the knife down to rest her fingers, and began to consider. Mother always boiled a panful of Ally's little sure they could not need so many today. Two for father, two for Uncle Sam, one for herself, ought to be plenty. They were awkward things to pare, too. When she was grown up and had a house of her own, she would not trouble about potatoes every day. She would have a little parlor with a carpet in the middle, and pink vases on the mantel-shelf. Those daisies would look lovely in pink vases; or perhaps by then she might have real hot-houses, like Mrs. Green's. Katie's father was a gardener, and they never thought of putting common wild flowers in their windows.
Ally tucked her head comfortably into the angle of the door to think over this point. She looked up at the blue sky and tiny, fleecy clouds overhead, and planned out a dozen day-dreams for that blissful time when she should be housekeeper always, not just for a day or two. The sky was blue and cloudy and plans grew hazy and fading tint together—the housekeeper was sound asleep at her post.

And there she slept utterly unconscious of her responsibilities, till a click at the green gate, and her father's voice, brought her down from the clouds with a start.
"Well, little housekeeper," he cried cheerily, "have you got any dinner ready for two hungry men?"
Ally looked up at him confusedly, at Uncle Sam's sober face behind, at her half-finished task on the ground; then she made one despairing spring indoors. Alas! here matters were worse still; how could she have forgotten that fire? Not a single spark of it was left, and the sun was shining brightly down on the dusty hearth and untidy table.

"What is the meaning of this?" demanded her father, surveying the room with displeased surprise.
Hot tears splashed down Ally's face; it was bad for her father to have found her in this plight; but before Uncle Sam, who never gave her credit for being able to do anything properly, it was terrible.
"Oh, father! I did mean to have it all nice for you," she sobbed. "I could have done everything just as well as mother, if only I hadn't got so tired first."

"Little girls are always a great deal cleverer than their mothers; we know that quite well," remarked Uncle Sam, in his most grating fashion.
"Well, you can go back to your play," said her father quietly. "It's too late for repenting now. There must be no more housekeeping for you at present."
Ally ran away to the end of the garden, and cried her pinafore damp, under the shade of the cherry-tree. Oh, if she had only had the sense to do things as mother did them. Instead she was trying plans of her own! How was she to tell mother about it? How was she to make father understand all she had meant to do? How was she to face Uncle Sam again? Nobody would ever trust her any more; or forget how she had disgraced herself to-day, and she might live to be quite old. "What was to become of her till then?"

Father and Uncle Sam went away again half an hour later. Father looked back at her, as he opened the gate. "Go straight into the house, Ally," he said, "and remain there until your mother comes home."
Ally crept in very soberly and shut the door. She wanted to see no more of the sunshine; all the brightness had gone out of it. She commenced to straighten up the house as well as she could, seeing everything through a mist of tears. While she was in the midst of those neglected breakfast-things, the door opened and Mrs. Brown came in.

"Well, my dearie," she began cheerfully; and then she caught sight of Ally's woebegone face. "Why, what is wrong, my dearie? Have you hurt yourself?"
"No, mother; but I've not been doing one single thing right the whole day. I'll never think I'm clever any more; and father's so angry with me, I don't think my heart's just broken."
By degrees the whole sad history came out. Mrs. Brown listened gravely, but perhaps she thought the little culprit had suffered enough, for she made no reproaches.

"All the time, too, mother, I was thinking how clever I meant to be when I had a house of my very own, and how nice she'd be to me; and now I don't feel as if there would be one bit of pleasure about it."
"There is plenty of time to think of that, Ally," mother told her presently; "and I've always found that little present duties well done are worth far more than good intentions, and that's the way to leave that to take care of itself, and do your best just now; it's the only safe way."
"Ally's heart was not quite broken, after all; indeed, two or three days later there was little trace of the disaster, beyond a certain shyness in Uncle Sam's presence. But mother will leave her to keep house with fewer misgivings next time. Ally is finding out that something more than mere good intentions are needed for doing one's duty.—The Quiver.

The Herald and Presbyter takes issue with the present tendency in the conduct of prayer-meetings to make them occasions for Scripture readings, lectures and talks when it says:
"The best prayer-meeting is the one in which there is most real prayer. After attempting the highest, we must afterwards utter a prayer service which has been filled up with remarks, however good. The best and most satisfying element of all such meetings is prayer."
We most heartily endorse the sentiment here expressed, and we must add that the best prayer-meeting is the one in which they pray, not necessarily lead in prayer, or even pray aloud, but in which the spirit of prayer prevails, and none are listless, or spend the time of prayer in yawning, kneeling with uplifted eyes, and looking about or whispering to some one else.

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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.]

Edw. Hall: Will you please answer the following questions:

- 1. Does it take a unanimous vote to receive members into Baptist churches?
2. Does it take a unanimous vote to exclude them?
3. Is there any difference in the methods of excluding a lay member and a preacher?
4. If a brother in the church refuses to pay another a just debt what ought to be done with him?

Your brother in Christ, W. H. TINDALL, Garrison, Texas.

Answer: 1. The reception of members should be by a vote of all. 2. A majority vote excludes members from the church. 3. There is no difference whatever in the standing of a preacher who is on trial and any lay member. 4. Any man or woman that won't pay an honest debt is unfit for church membership...

It was my pleasure to be with Bishop Hopewell in his Providence field last week, in a series of meetings. Bro. Hopewell could only stay a few days on account of other engagements, but he has a noble company of brethren and sisters at Providence, and they stood by me. Bro. D. Whittinghill also stayed with me, and rendered valuable service. He is a brother greatly beloved for the faithful service he has rendered in the past, and for the fine spirit of earnestness he has for the present. My home was with Prof. Coleman who has done royal service in the education of the young people of the town for years past. He and his wife and son are now most thoroughly devoted to the church, and are great workers for the Lord. I met many noble saints who are heroically battling for the cause. The Lord blessed us with about ten or eleven professions of faith, and six additions to the church.

As a great many persons have been inquiring about the probabilities of the publication of the Hall-Minton debate that was taken down for publication I may say that it is very likely that it will not appear in print. I have a letter from Bro. Minton in which he refuses to accept the work done by the reporter, and in which he also says that the lady reported me better than she did him. I also have a letter from the reporter in which she says that it was not her fault that Bro. Minton does not show up as well in the debate as I do, because it was not her place to make arguments, but to report them. It will be a bad thing for the brethren after they have done so much bragging among themselves about the debate if the champion goes back on it because it don't show him up as well as it does me. All this, too, has happened when I spoke almost half as fast again as he did, and had no manuscript to furnish the reporter to aid her in her copying, while nearly half the matter he used was written out. The brethren had better not send in any money for the debate until it is in print.

I HAVE a note from Bro. W. S. Wilburn that talks pretty plainly to a correspondent of the Central Baptist because of some criticism of said correspondent on preachers who debate with Methodists and others. I would say to Bro. Wilburn that it is a lesson I learned some time ago that the severest critics a real Baptist is likely to have

will be found amongst his own brethren. I think it best to take it kindly as a part of the lot that falls to the faithful. For my part I have a profound admiration for the Baptist preacher who has no fear of anything in the universe, but his Lord and Master, and who seeks to please no one else but him. Bro. Wilburn is one of that sort.

I WISH to say to Bro. W. R. Cross, of Magnolia, Ark., that it would be a great pleasure to me to reproduce the sermon I preached on temperance at Magnesia Springs, Ark., in July, if I could do it, and I would not object to offering it to the office editor of the RECORDER for publication if desired. But I never write sermons, nor use any sort of manuscript in preaching, and it would be practically impossible for me to write it out from my present recollections of what I said. This in reply to his request for the publication of the sermon in the RECORDER.

A DEBATE has been arranged between Bro. W. B. Clifton, Baptist, and W. L. Carnell, a Hardshell, to begin at Cerulean Springs, Monday at 2 P. M. September 14th, on the following propositions:

- 1. The Scriptures teach that all for whom Christ died will finally be saved. Carnell affirms, Clifton denies.
2. Missions, as taught and practiced by the Missionary Baptists, are authorized in the Bible. Clifton affirms, Carnell denies.
Bro. Clifton is a fine student, a good speaker, a close reasoner, and thoroughly well up on the points of debate. It will be of interest to hear this debate. It is to continue four days.

THERE will be a debate between a colored Baptist and a colored Methodist, at Clinton, Ky., beginning Nov. 24th, on the questions of infant baptism and the mode of baptism: G. W. Kane will represent the Baptists and P. W. Walls will talk for the Methodists. Of course the colored people have an interest in these questions, and they have opinions to express, and I should not be astonished if some rare and racy things were said in that debate.

THERE is both religious and political agitation in the country, and I find that I am getting myself into a close place in both directions. I opened my noon mail one day last week, and out of about eight letters four of them were asking for that many different religious debates, and two of them were asking my opinion on the political questions of the day, and especially about the money issue. I had to reply to all the calls for debate that my time was all promised for this year, and I told my political friends that I thought the best solution of the money problem was for all of us to vote for Joshua Levering, and turn the tide of the whisky gold and silver into sober channels for the support of our homes and the payment of our debts.

IN any locality where there are Christians, or even one Christian, these Christians, or the one Christian, make up or compose the church of God, or the body of Christ, in that locality, though there may not be a regular organized congregation. This is true from the fact that every Christian is a member of the church, the body of Christ, from the simple fact that he or she, as the case may be, is a Christian. Then just to the extent that there are Christians, or even one Christian, in a given locality, there we have the church of God, the body of Christ, in that locality. Should one Christian go all alone to a great heathen country to preach the gospel to the heathen, that one Christian would be the church of God, or the body of Christ, in that heathen country till others had become Christians.—The Register.

In plainer words it would be the

idea of the Register that all Baptists, Methodists, Presbyterians, Campbellites, and all other sorts, if they are truly Christians, in any given locality, constitute the church of Christ in that locality. It is known that Campbellites believe in the genuine salvation of Baptists and others who have been immersed, and the Register includes all of us in its so-called church of God. That surely gives us a beautiful (!) picture of Christ's body. It is divided and subdivided into warring factions until destruction could be the only legitimate outcome. It is only a class of people who know they have no church that try to thus tack on to others.

PROF. STARR'S LECTURE ON MISSIONS IN MEXICO.

I have just returned to my home from the Sunday Vesper Services of the University, which to-day consisted chiefly of a brilliant lecture to that cultured and representative audience by Prof. Frederick Starr, Ph. D., Associate Professor of Anthropology, on "The Present Day Religion among the Primitive Mexicans." The audience was probably larger and more expectant because of the subject and in view of the fact that Prof. Starr spent several months recently in Mexico studying as a scientist the people, their history, civilization and religion. The speaker stated that his purpose was to teach a much needed lesson of practical common sense, viz., the absurdity of the prevalent notion among Christian people in this country that by a sufficient expenditure of money and enthusiastic evangelizing you may supplant a native pagan religion with distinctive Christianity. Following some statements as to the large per cent. of unmixed Indians still in Mexico, he insisted with emphasis upon the earnest and self-sacrificing missionary labors early expended on them by "Christians" and that the nation is now, and for over 300 years has been universally Christian. Then came the brilliant and catching argument: 1. That there is to-day outside the practices allowed by the church a great deal of pure pagan faith and worship privately but persistently carried on. 2. That in Christianizing the country it was "necessary" to adopt and incorporate with slight modification much more of the religion of the natives. 3. That Christianity itself in many of its fundamental features was modified in the direction of the Aztec religion, e. g. polytheism. 4. That some of the "most objectionable features of Christianity," which indeed belonged to it before and elsewhere, were here, being unrestrainedly, emphasized in cruelty and barbarity, e. g., penitential flagellation.—These four propositions were elaborated and copiously illustrated from history and personal observation.

Some of the most thrilling, and in many instances, heart-sickening descriptions were given of the actual present religious state of things in Mexico,—mainly such as I have seen in print or heard from the platform by Baptist and other Protestant missionaries. But, as you see, the facts were used for a very different purpose and presented in a very different light. The argument and conclusion are these: 1. Christianity with a favorable and determined activity and long enough time to make it a thorough test, has laid itself out to uproot and supplant this one pagan religion. 2. In this fair and representative case, the attempt has been an inglorious failure. 3. Therefore, the enterprise of Christian missions (evangelism) is folly and a failure. JOHN S. TANNER. Chicago, Ills.

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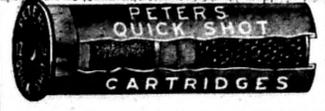
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During the last five years the number of missionaries in its employ has averaged about 400. The results of their labors have been most inspiring. In that time they have baptized more than 20,000 believers, constituted more than a thousand churches, organized twice that number of Sunday Schools and erected more than 500 houses of worship on their fields of labor.

Of this work the distinguished historian who delivered the semi-centennial address in Washington in 1895 said, that it was "the joy and marvel of our recent history."

This year the work of the Board, under the trying conditions of the country, is going forward with most gratifying success. One of our missionaries recently reported 61 baptisms as the result of nine weeks of labor. Another says, "Held 12 days meeting, baptized 32."

Our work in Cuba, though suffering a temporary depression in consequence of the enforced absence of the pastors, is being carried on by Godly women and the brethren who are suffering to remain in Havana.

Transferred to this country these banished pastors are doing good work in their respective fields. Especially in Key West brethren O'Halloran and Calejo are meeting with gratifying success. Bro. Calejo says he expects to baptize his mother as soon as she comes over from Havana.

So everywhere from all our fields and from every department of our work come the glad tidings of the Divine blessing attending the works of our brethren, asking them God's power unto salvation.

A noble christian woman who is thoroughly acquainted with the work of the Home Mission Board, in a recent letter asks, "Why are the labors of the missionaries in the destitute fields more fruitful than those of our pastors at home?"

In its work the Board needs the constant sympathy and support of the churches. To these it owes its past success, and without them there would be no hope of the future.

There is a danger that in these times when so many weighty questions are pressing themselves upon public attention, there may be forgetfulness of our mission work. The cry of hard times which has filled the land may lead some to withhold their needed aid. Let our brethren remember that whatever betides our country or ourselves, the Lord's work must go forward. No difficulties, no labors, no sacrifices must deter the blood redeemed from obeying the Lord's command to give the Gospel to every creature.

The Board is now in need of the help of the churches. Their contributions have not been sufficient to enable us to pay the salaries of our ministers, and they need every dollar of the meager sums we have promised them to procure the necessities of life. In portions of Oklahoma and the Indian Territory where crops have failed, brethren write that our missionaries must suffer unless we can help them more this year than we have done in the past.

We appeal to our brethren to extend to us now the support we need to carry us through the work of the year. Do not relax your interest or diminish your contributions and see if the Lord will not continue and increase His blessings

on our work. A time of joy it will be if at the next Convention we shall be able to report more work, larger results, greater blessings than ever before.

Dear brethren, by the help of your prayer and offering this may be.

HENRY McDONALD, Pres. I. T. TICHEBOR, Cor. Sec. WALKER DUNSON, Treas.

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NORTH BEND ASSOCIATION.

This body held its 94th annual session with the Bellevue Baptist church, Boone county, Ky., Sept. 10th and 11th, 1896. The introductory sermon was preached by the Rev. C. G. Jones, of the First church, Covington, and was vigorous in thought and expression, and elicited many comments of praise from the large and attentive audience. The text was "Lose him and let him go" (John 11:4) from which the speaker discussed three thoughts—human instrumentality, divine agency and self exertion as "The Trinity of Power in Conversion."

Of our 19 churches all sent letters giving fairly good reports, and all had made contributions to missions, though the aggregate amount fell far below the previous year. Our church at Independence, the county-seat of Kenton, reported her dissolution on account of various difficulties embracing the loss of a union house of worship by lightning firing it. It had had a struggling existence for years.

Dr. J. A. Kirtley, our moderator for 21 consecutive years, again pleaded with his brethren to relieve him from the honors and responsibilities of the moderator's chair, and Bro. Allen asked to be excused from the clerkship of the body, whereupon Rev. B. F. Swindler was elected moderator, Rev. J. A. Kirtley, assistant moderator, and Bro. D. E. Castleman, of the legal profession, clerk. This blending of the law and the Gospel was thought to be legitimate. Bro. Kirtley graciously accepted the second place, as his brethren were so loath to part with him entirely from this department of the work. Bro. K. is greatly beloved by his brethren both in the ministry and out of it.

We had good reports presented on all the denominational interests fostered by our body. The discussions were lively and pointed, and the voting decided and harmonious. There seemed an earnest desire to mend our ways in matters when we had come short. By vote of the body the secretary of the Executive Board of the association was instructed to secure cards and envelopes from the State Board and send out to our churches with the request that they try the envelope system. Several of our churches already have this system of mission collections.

The body struck out from its order of business the receiving and appointing corresponding delegates and writing a letter of correspondence. All visitors will be received as such, and all our people visiting other bodies will so represent themselves. In addition to the commendation of the WESTERN RECORDER contained in the report on denominational literature, a special resolution was offered by Dr. J. A. Kirtley in view of the unusual condition at this

time, strongly endorsing the paper for its staunch defense "of those things which are most surely believed among us." The resolution will be found elsewhere.

Miss Mary Hollingsworth of the Orphans' Home, Dr. W. P. Harvey of the WESTERN RECORDER, Rev. Amos Stout, of Campbell County Association, and Revs. Roberts and J. L. Presser, of Indiana, were with us and added much to the interest and pleasure of the occasion.

The serious illness of the beloved pastor of the church, Rev. T. L. Utz, in the parsonage near by, cast a gloom over our hearts, and many earnest prayers were offered for his recovery. His brethren and sisters were equal to the emergency and treated their guests in the royal style for which Boone county is famous. The hospitality was all that could be desired. And withal a good spiritual feeling pervaded the meetings. "God be with you till we meet again" was sung and the gathering pressed forward to give the parting hand to Brother J. A. Kirtley, and Brother S. P. Brady, who had served so long as officers, to the new moderator and to Bro. R. E. Kirtley, who is lovingly called "Uncle Robert." Thus closed a precious meeting of old North Bend. The next meeting will be at Big Bone church, Wednesday after first Saturday in September, 1897. B. F. S.

THERE is a best way to live, and it is best to live the best way.—Joseph Cook.



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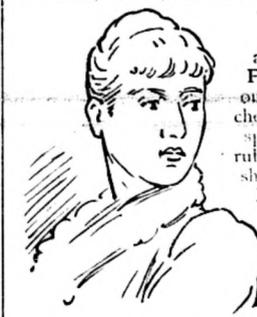
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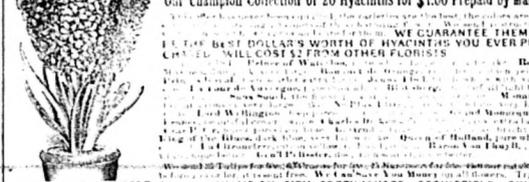
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and see the women who are using Pearlina. It's easy to pick them out. They're brighter, fresher, more cheerful than the women who have spent twice as much time in the rub, rub, rub, of the old way. Why shouldn't they be? Washing with Pearlina is easy.

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LOUISVILLE TO ST. LOUIS.			
No. 1.	No. 2.	No. 3.	No. 4.
Leave Louisville..... 8:55 a. m.	8:35 p. m.	9:35 p. m.	9:35 p. m.
" New Albany..... 9:25 a. m.	9:05 p. m.	10:05 p. m.	10:05 p. m.
" Huntington..... 10:05 a. m.	9:45 p. m.	10:45 p. m.	10:45 p. m.
" Princeton..... 10:45 a. m.	10:25 p. m.	11:25 p. m.	11:25 p. m.
" Mt. Vernon..... 11:25 a. m.	11:05 p. m.	12:05 p. m.	12:05 p. m.
" Centerville..... 12:05 p. m.	11:45 p. m.	12:45 p. m.	12:45 p. m.
Arrive St. Louis..... 6:35 p. m.	7:04 a. m.	7:04 a. m.	7:04 a. m.

ST. LOUIS TO LOUISVILLE.			
No. 2.	No. 4.	No. 3.	No. 1.
Leave St. Louis..... 7:40 a. m.	8:35 p. m.	9:35 p. m.	9:35 p. m.
" Centerville..... 8:20 a. m.	9:15 p. m.	10:15 p. m.	10:15 p. m.
" Mt. Vernon..... 9:00 a. m.	9:55 p. m.	10:55 p. m.	10:55 p. m.
" Princeton..... 9:40 a. m.	10:35 p. m.	11:35 p. m.	11:35 p. m.
" Huntington..... 10:20 a. m.	11:15 p. m.	12:15 p. m.	12:15 p. m.
" New Albany..... 11:00 a. m.	11:55 p. m.	12:55 p. m.	12:55 p. m.
Arrive Louisville..... 5:25 p. m.	7:00 a. m.	7:00 a. m.	7:00 a. m.

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

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

CINCINNATI AND THE EAST; ST. LOUIS AND THE WEST.			
LEAVE	No. 20	No. 18	No. 19
Louisville.....	2:25 a. m.	8:25 a. m.	2:45 p. m.
Ar. Cincinnati.....	6:00 a. m.	11:55 a. m.	4:05 p. m.
Columbus.....	11:55 a. m.	5:45 p. m.	11:05 p. m.
Princeton.....	9:00 a. m.	2:55 p. m.	8:25 a. m.
Washington.....	6:00 a. m.	11:00 a. m.	5:00 p. m.
Baltimore.....	10:15 a. m.	4:15 p. m.	8:15 p. m.
Philadelphia.....	10:15 a. m.	4:15 p. m.	8:15 p. m.
New York.....	12:35 a. m.	6:35 a. m.	10:35 p. m.
Boston.....	2:00 p. m.	8:00 p. m.	12:00 a. m.

ST. LOUIS, SPRINGFIELD AND THE WEST.			
LEAVE	No. 20	No. 16	No. 44
Louisville.....	2:25 a. m.	8:25 a. m.	2:45 p. m.
Ar. St. Louis.....	12:30 a. m.	6:30 a. m.	2:15 p. m.
Ar. Springfield.....	9:10 p. m.	5:00 p. m.	1:30 p. m.

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The Farm

W. B. Kidd bought 86 export cattle from C. M. Clay, Jr., at 4 and 40 from Matt Bedford at 4 and 18 at 4c.—Paris News.

A valuable horse belonging to R. M. Jackson, of London, ran into a fence at the Williamsburg Fair and broke its shoulder.

Kit Parks and W. B. Smith sold to Bales & Wagers 56 cattle, 1,100 pounds, at 3 1/2, to be delivered by the 15th.—Richmond Register.

W. S. Beazley shipped 138 export cattle to Boston parties from Lancaster Friday. They averaged 1,648 pounds and at 4 1/2c. per pound amount to \$9,668.

The Woodford Sun reports sale of 100 hogs to average 250 pounds and delivered Dec. 15th, at 2 1/2; 62 breeding ewes and a South-down buck at \$250 and 100 lambs at 3c.

Joe. C. Turley has bought in the past week over 1,000 export cattle from the farmers of this section, says the Mt. Sterling Gazette. He bought a few at 4c., but paid 4 1/2 cents for most of them.

William Moreland bought of W. A. Coffey 17,100-pound cattle at 3 1/2c and five averaging 1,250 at 3 1/2c and \$1 premium per head. He also bought of Emmett McCormack six weighing 950 pounds at 3 1/2c; three of George S. McKinney at the same price, and of J. J. McKinney 26 1,000-pounders, at 3c.—Interior Journal.

Messrs. Pile & Pedigo bought the largest and fattest cow seen on the Glasgow market for some time last week. She weighed 1,400 pounds, and brought the seller \$30. The same firm has, within the past two or three weeks, shipped 1,600 head of sheep from this point. Upon this whole lot they cleared between \$50 to \$75.—Glasgow Times.

The Winchester Democrat says that John Embry bought for Nelson Morris in that county export cattle as follows: Of Joe. L. Brown, 207; W. M. Robb, 53; H. R. Brown, 100; G. M. Procter, 48; T. G. Barrow, 50; W. H. Kenick, 50; Thornt and Thad Hampton 48. They will weigh about 1,500 pounds each and were sold at 4 1/2 cents, thus making about \$40,000 to that portion of the county. Roger Gannon bought in the eastern portion of the county, a lot of 1,100 pound feeders at 3 1/2c.

The Harrodsburg Democrat says that Simon Wehl bought 134 cattle in Mercer at 3.85 to 4c and stated to its reporter that \$300,000 worth of fat cattle had been shipped from the blue grass region in the last two weeks, and that there is quite an active feeling in cattle now. He says that small cattle were in demand during the warm weather, but since the cool weather has commenced the preference is for large ones. Coleman & Walter bought a car of hogs at 2 1/2 to 2.85; one of sheep at 2 to 2 1/2 and another of butcher cattle at 2 to 2 1/2c.

Morris Larrison sold to Nat Ragland, of Clark county, a bunch of hogs that averaged 165 pounds at 3 cents.... Wallace Norris and Wm. Mellon sold to R. G. Engle 23 head of cattle at \$5.15 per head.... A. K. Lewis sold to G. W. Lewis, of Clark county, eight head of cattle at \$2.25 per hundred.... C. G. Webber sold to S. J. Willoughby a nice mule colt for \$20, payable when Wm. McKinley is elected President.... The peach crop on the mountains is the largest it has been for years, and the owners of peach orchards have a demand for the full crop.—Spout Spring Times.

A PROFITABLE CROP.

On many farms the turkey crop is a very profitable one. The main requisites needed on a farm to adapt it to this crop are: 1. Some warm lying fields near the building in which the young birds are to be started. 2. A good range for the growing and mature birds; for they cannot grow in confinement. 3. Freedom from animals of prey, as hawks and foxes. Where these conditions are present, and there is any one on the farm who can give the birds regular attention, there is no doubt about the feasibility of producing a good-sized flock of these highly prized birds.

The rearing of turkeys is a much more pleasant work than the rearing of chickens. Turkeys are cleanly birds while chickens are filthy in their habits. Chickens are subject to many diseases difficult to control, while turkeys are free from these. This last statement may be disputed by some who have tried to raise turkeys and have failed. It is true, that when reared as chickens are they will die more rapidly than young chickens; but reared as nature intended them to be reared, they very seldom sicken or die. A knowledge of turkey life is needed to enable one to raise them successfully.

When the young birds are hatched, give them all to the turkey hen. Chicken hens do not know how to raise turkeys, and there is no use whatever in trying to teach them to do this work; for they can never make a success of it. Young turks under a chicken will get lice and will die of the gapes, while they will entirely escape these pests under their natural mother. A good, sensible turkey hen can care for thirty young, if they have not been hatched too early, and if she has just a little human help. In this help lies the secret of successful turkey raising.

As soon as the young birds are out of the shell, remove mother and young from the nest to a field or grove in which the grass is thin and short. Feed them well for a week or ten days, and the work is in large measure accomplished. Turkeys are only partially domesticated, and for this reason do not bear confinement. The writer has been uniformly successful in raising large flocks when giving them full liberty, while any attempt at confinement has always been attended with disaster. Not even in wet weather are they placed in a pen. A sensible hen will care for her young in all kinds of weather. But if in a field where the grass is tall and thick the young will surely be lost. The secret by which the mother is made to protect the young in wet weather lies in the feeding. This should be done at night and early in the morning. Formerly it was the writer's custom to feed them shortly after daybreak. After a full feed the hen will sit over the young until the grass is dry. At present, the plan followed is to feed after a roosting place has been selected for the night. Enough food is thrown down for supper and for an early breakfast. The hen under this treatment does not roam about until the grass is dry. A second breakfast is given from seven to eight o'clock. They are never fed at noon, two feeds being all that are needed. The evening feed brings them home, and the morning feed keeps them quiet until the grass is dry.

For many years the writer has used only white bread from his table to start his flock of turkeys. This dipped in water and crumbled as it is thrown to the birds. The bread should be well baked and a day old. In the course of

three weeks the bread may be replaced by cornmeal and wheat bran, mixed in equal parts and wet with water. On this food given as above stated, turkeys will uniformly thrive. As soon as they can swallow whole corn they may be given all that they can eat. When grasshoppers become abundant, a single meal is sufficient, and this may be given preferably in the evening, as this will teach them to come home.

The wandering proclivities of this bird are found an insuperable objection to them by many farmers. The writer successfully overcomes this as follows: 1. A few birds are each year raised about the lawn. Being fed frequently they become very tame, and have little desire to roam far from home. 2. The flocks are fed with great regularity and at nearly the same place. To this place they will usually come night after night for their supper. 3. If a hen persists in roaming off and failing to return at night, some one, usually a child, is sent after her and she is driven every night. This will generally break up the habit. If it does not so the hen is killed and eaten, and the young watched for a few days near the buildings. They seldom roam far after the loss of the mother.

As to breeds, the Bronze turkeys are certainly larger than the common birds, and should for this reason be bred. They are fully as hardy as any other strain. The white Narragansetts are beautiful birds, a flock being an ornament to any farm. They are also said to sell in the markets at a higher figure than the other breeds.—Du. Geo. G. Groff, M. D., in the Independent.

THE FRUIT CROP.

The monthly report of the Agricultural Department on the fruit crop, shows that conditions throughout July were favorable to apples, the figures having advanced from 64.6 to 67.7 per cent. In the northern belt of states whence comes the main supply of winter apples, the prospects are far better than the general average of the whole country would indicate. The peach crop is abundant in the central states and Maryland, but rather slim in New Jersey, Virginia, Georgia, and California. Grapes are generally abundant. Reckoning the earlier small fruits, 1896 will be known as a good fruit year.

GEESE, to be profitable, must have water for swimming as well as for drinking purposes, but their range should be confined or the birds will swim away. Geese are very destructive to grass, eating some and trampling down a great deal more. They should have a pasture to themselves and can be shut up with a fence, tight near the ground. They will not generally fly more than four or five feet up, and if disposed to go higher than this their wings may be clipped.—Exchange.

WATER the horses early and often this hot weather, and especially before feeding, as the French breeders do. In France some worthless horses were killed for dissection on purpose to determine the effect of giving water immediately after eating, and some of the grain was found undigested in the intestines 20 feet beyond the stomach, and it had caused inflammation of the mucous membrane.—Western Agriculturist.

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AND ITS CURE
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The Missouri Pacific Ry. and Iron Mountain Route will sell round trip tickets from St. Louis, Cairo, and Memphis, August 18th, September 1st, 15th, 29th, October 5th and 29th, 1896 to points in Missouri, Kansas, Nebraska, Iowa, Minnesota, Wisconsin, North and South Dakota, Arkansas, Indian Territory, Texas, Oklahoma, Louisiana and A. T. Rate one fare plus 25c for the round trip, tickets good twenty-one days, stopovers allowed with transit limits of 14 days. For Land Folders and full particulars address W. C. 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, 16th and 20th, good for return up to and including Oct. 1st. For information as to rates and time tables write to W. A. McQuinn, Traveling Passenger Agent, Louisville, Ky. or E. W. La Beaume, G. P. & T. A., St. Louis, Mo.

HOME SEEKERS excursion tickets at one fare (plus 25c for the round trip) will be on sale by the Cotton Belt Route Aug. 4th, 18th and 29th, to Chicago, St. Paul, St. Louis, and other points in Arkansas, Texas, Oklahoma, Indian Territory and Louisiana. For rates and full information write to W. A. McQuinn, G. P. & T. A., Louisville, Ky. or E. W. La Beaume, G. P. & T. A., St. Louis, Mo.

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Items of Interest.

The white oligarchy who rewarded the hospitality of the gentle and kindly Sandwich...

Word comes from Constantinople that every day...

After viewing the landscape over in Philadelphia, Li Hung Chang went to Washington...

The G. A. R. in their recent meeting in St. Paul, Minnesota, elected Major T. S. Clarkson...

Commander John S. Newell, commander of the Detroit, died in Seattle, Washington, on Sept. 23...

The state election in Arkansas is as practically unanimously Democratic as that of Vermont...

Spain is having trouble everywhere. An outbreak has occurred in the Philippine Islands...

Prince Lobanoff Hostenaky, the Russian Minister for Foreign Affairs, died suddenly in a railway carriage...

Mrs. Bishop, who has spent years in traveling in out-of-the-way parts of the world, has returned from a trip into the interior of China...

Owing to a strike, the owners of the Bon Air and Penrose mines in Colorado have stopped their pumps...

DEATHS.

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

COLEMAN.

Bro. W. L. Coleman died June 10, 1896, at his residence in Trimble county, four miles from Sulphur, Henry county...

anchor of safety when he came to the last river. He called his wife and children around him when he could speak, giving to each a special charge...

YONTS.

Joseph Davis Yonts born Oct. 25 1841; married Mrs. Lillian Howard Handcock Nov. 25, 1878, professed religion and united with Mt. Carmel Baptist church...

KEETER.

While visiting in Hardeman county, Texas Rev. A. L. Keeter was fatally injured by a frightened team...

ELLIOTT.

Mrs. Essie Crowder Elliott was born Oct. 9, 1867, died Sept. 1, 1896. She was converted and joined the Mt. Pleasant Baptist church...

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