

# WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXXI

LOUISVILLE: THURSDAY, JULY 15, 1897.

NUMBER 32.

## WESTERN RECORDER.

PUBLISHED BY

THE BAPTIST BOOK CONCERN.

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) . . . . . \$1 00  
After three months . . . . . 2 25  
After six months . . . . . 2 50

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TO ACKNOWLEDGE you have done wrong when you have done wrong is a sign of strength, not weakness. The weak man has a cowardly fear of the ridicule of others, the vain man cannot endure acknowledging his own lack of infallibility.

It is asserted that more and more thoughtful men are absenting themselves from the churches. This is not true of all sections. If it is true anywhere it is because the preachers have quit preaching the strong doctrines, and making men feel that heaven and hell are the great realities.

DR. S. W. DIXE says: "The self-assertion of our American youth, growing out of our interior egotism, with its lack of reverence, docility and ready acceptance of the duties and obligations of the school, has much to do with making the age later at which the American boy is ready for college, as compared with the youth of Germany."

SOME one has well said: "The Apostle James, who is eminently practical in his exhortations, writes: 'Be ye doers of the word, and not hearers only.' I think if he had lived in our day he might have written, 'Be ye doers of the word, and not talkers only.'" But it is so much easier to hustle around and talk than it is to do justly, love mercy and walk humbly with God.

A WRITER in the *Religious Telescope* wants the next General Conference to adopt measures to prevent trouble with choirs. He has more trouble and contention through the choir than through any other department of the church. There is one infallible rule for having no trouble with choirs, and that is never to allow any voluntaries to be sung.

THE *Herald and Presbyterian*, with which when it is not speaking upon immersion we usually heartily agree, has an article headed "Full consecration, the demand of God and of our times." That is not like our contemporary. It knows full well there is no other consecration possible but "full consecration." God has all or none. What is the demand of God and the need of the times is growth in grace in Christians.

THE *Interior* of Chicago, answers a question which was mooted at the Presbyterian ministers' meeting in that city: "Can a man who has convictions of truth which his brethren may think disturbing, because untimely, or for other reasons—can he honestly and conscientiously forbear to exploit them?" That will depend upon his opinion of himself—and that opinion will depend upon the amount of his knowledge. If he knows very little, then his discovery will occupy nearly his whole horizon, and appear to him so important that he must do or die. If his range of knowledge be large, then his new view will shrink in importance—and the more he knows the less inclined he will be to exploit his differences with his brethren."

## DR. LUDWIG KELLER ON THE RELATION OF THE WALDENSES TO THE ANABAPTISTS.

BY ALBERT HENRY NEWMAN, D. D., LL. D.

The visible church, in the opinion of the Protestant state churches and of the Roman Catholic church, is bound up in the possession of a definite confession of faith, and of means of grace, and of sacraments. "Where baptism and the Gospel are," says Luther opportunely, "there no one should doubt are the saints;" and Bellarmin (a famous Catholic theologian) embodies the same thought in the words that to the essence of the church "belong the confession of the faith and the participation of the members in the sacraments."

In sharp contradistinction to this position, the earlier evangelicals were of the opinion that the Christian congregation (*Gemeinde*) may be present even where, apart from the Holy Scriptures to which they held fast, a written formulated creed is wanting and the use of sacred acts [external ordinances, etc.] is suspended. The mark of the church they recognized rather in the regular possession of *official power*, and in the connection thereby assured with the Christians of the first centuries, whose teachings and faith they regarded as a norm and touch-stone, as well as in holding fast to the church order and polity which Christ, according to the purport of the Holy Scriptures, had given to his church, and which the apostles and their successors had observed.

It was a fundamental importance that they attached to these points. They believed that the words of Christ, or "Lord's words" (as they said), are not merely promises or rules of faith, but that through them also the characteristic features of church order, as Christ has willed it, are established. Quite in contrast with those who thought themselves justified in leaving out of consideration the clear and definite instruction of the sacred books, they held themselves under obligation to subject themselves to the commands of Christ and the apostles not merely in relation to doctrine and faith, but also in relation to the polity and order of their church.

In the mode of expression peculiar to these "heretics" of the Middle Ages (which has given occasion to manifold misunderstanding), they called the instruction referred to "the law of Christ," or the "gospel commandments," and one may often find in their writings statements to the effect that they could not belong to the Roman church for the reason that since the time of the Emperor Constantine and Pope Sylvester this church has forsaken and rejected the "law of Christ." They were just as unwilling to belong to a *priest-church*, as it had been constituted since that time, as to a *state-church*, and they were steadfast in their conviction that Christ willed to establish exclusively a *congregational church*, as the Christians of the first centuries possessed it.

As a matter of fact, the Roman church, as is well known, since the accession of Constantine, had given up the earlier apostolic congregational polity as it had persisted in the second and third centuries, and had put in its place an organization adapted to the polity of the Roman state. Therewith was lost for it the possibility of putting in practice the commands of Christ in their original sense, and they had felt compelled to resort to all sorts of subterfuges, that completely transformed the old polity.

To the essential elements of the older congregational polity belonged the *apostolate*, as according to the tenor of the "Teaching of the Twelve Apostles" it still existed in the second century. [I do not consider the early date commonly attributed to this document sufficiently established.

—A. H. N.], that is to say [referring to the apostolate], that college of itinerant preachers, whose members lived according to the prescriptions of the "law of Christ," as recorded in Matt. 10:1 ff. and Luke 9:1 ff., etc.

After the Roman church had set aside this apostolic college, seeing that it could not annihilate the prescriptions referred to, it felt itself obliged to adopt the expedient of declaring that Christ gave in part *commands*, but in part only *counsels*, which latter were given only for those who would attain to Christian perfection. Thus was introduced in the place of the ancient apostolic college *monasticism*, with the well-known theory of counsels, that gradually wrought a transformation of many old principles and views.

In sharp opposition to this theory the older evangelicals did not recognize the doctrine of "counsels," but adhered to the position that the instructions of Christ are commands and laws—only with the proviso that Christ, as he himself clearly and distinctly declares, gave a part of his instructions (for example, the teachings of the Sermon on the Mount,) for *all* men, but another part exclusively for those who as itinerant preachers would work in the service of the Gospel; since the apostles, said the "Waldenses," are an essential and permanent constituent part of congregational polity, as was ordained by Christ at the founding of his church.

We cannot here enter more minutely into a delineation of the apostolic college as it is found throughout many centuries among the older evangelicals, and must refer to the discussions that we have given in other places ("The Reformation," "The Waldenses," "Staupitz."—See indexes to these works under the word "Apostel"). Only one observation may here be made. It was natural that the ecclesiastical opponents of the Waldenses should be especially struck with the characteristic peculiarity of the apostles, who lived according to definite rules, and that malicious and superficial observers should be inclined to overlook the distinction that existed between the members of this college on the one hand, and the believers (*credentes*) and allies (*socii*) on the other—there were three gradations of religious life in the organization—and in many cases to represent the ascetical peculiarities of the itinerant preachers as characteristics of the entire body.

Thus it is explained that many outsiders recognized in this religious community only a sort of monastic order, and that asceticism and world-flight were looked upon as the prominent characteristics of the entire body, when in reality they were, or should have been, only the peculiarities of a narrower circle of specially set apart officials and servants of the body. The genuine and pure tradition of the older evangelicals knows of renunciation of the world as obligatory upon the "Friends of God" or "Apostles" alone, who in the difficult of life that subjected them to the stress of persecutions—it was their duty to preach the Gospel to the "strangers" [this term includes Catholics and all others outside their own communion.—A. H. N.], and they were therefore the missionaries of the body—must be trained to self-emptying and to sacrificial zeal.

Besides the apostolic office, the "order of Christ," as these "heretics" understood it, recognized bishops and elders in the church, for whom the regular communication of official power through the laying on of hands was requisite, and further deacons, deaconesses, evangelists and readers.

Since they possessed no confessions of faith binding their consciences, and, moreover, recognized no mediation of grace through the sacraments (it is well known that precisely the latter thought and the idea of the sacrifice closely connected there-

with lay at the foundation of the priesthood of the Roman church), they felt compelled to lay all the more stress on keeping each individual congregation through fixed forms in a regular and lawful connection with the entire body. This end was secured through the laying on of hands, which is related to the idea of apostolic succession, but is essentially different from it. The ancient Christian churches already know of a service (*leitourgia*) of the elders which was referred back to the apostles, and the same thought confronts us in the Middle Ages in the congregations which were called "Waldenses."

While the college of apostles was self-perpetuating, the rest of the offices were filled with the essential co-operation of the body. With the sacrificial death of Christ, the object of the Jewish sacrificial system was once for all attained. In the place of the sacrificial service and the priesthood there had come according to their view, the universal priesthood of believers, and thereby had arisen universal rights and duties of the body in the government and control of the church.

These views and principles made it possible for the older evangelicals to exist quietly inside of the dominant church. As the ancient Christian churches had propagated themselves secretly inside of the pagan state churches in spite of severe persecutions, so also there existed for the "sects" of the Middle Ages the possibility of perpetuating their organization and their devotions inside of the Roman priest-church, either in religious forms, or under the shadow of secular usages, such as, for example, the guild-system furnished. Since participation in the public services in the [Catholic] churches was left free for believers [old evangelicals], it was difficult, as a rule, to ascertain who were the members of such a "Christian body," and accordingly persecutions, as a rule, befel only the apostles, who through the observance of the apostolic rules were distinguished from laymen and easily aroused suspicion against themselves.

From these considerations it follows that as a matter of fact there was not [during the mediæval times] an evangelical church in the sense in which the idea of the Protestant state-churches from 1525 onward was scientifically and legally established; there were wanting to the older evangelicals just the essential marks of the churches of the succeeding time, while the latter had given up what the older religious communities regarded as the essence of the true church. It is in fact quite easy to account for the fact that the Protestant state-churches of the succeeding time could not identify themselves with the older evangelical bodies.

A WRITER in a religious paper is reminded of a conversation he had a few years ago with one of the most eminent statesmen of this country, now a justice of the Supreme bench at Washington. Though not a professor of religion, he was a man who thought very profoundly on all religious subjects, and he said: "You ministers are making a fatal mistake in not holding forth before men, as prominently as the previous generation did, the retributive justice of God. You are fallen into a sentimental style of rhapsodizing over the love of God, and you are not appealing to that fear of future punishment, which your Lord and Master made such a prominent element in his preaching. And we are seeing the effects of it in the wide-spread demoralization of private virtue and corruption of the public conscience throughout the land."—Exchange.

EVERY evil to which we do not succumb is a benefactor. We gain the strength of the temptation we resist.

## SEVEN UNANSWERABLE REASONS FOR IMMERSION.

BY REV. J. B. HUTSON.

If it be true that seven reasons may be given in favor of any proposition which, in all fairness, are unanswerable, ought not that to settle the question forever with anybody and everybody who is willing to know the truth? And that such is the case in the question of immersion, let the reasons stated below answer for themselves.

1. It is a fact that the Greek word *baptizo*, which is rendered in our version baptize, and which (with its derivatives) is the only word ever used in connection with the ordinance of baptism, means immersion and nothing else. As a question of scholarship, this definition has been established by overwhelming authority. This one fact by itself is a self-evident argument for immersion.

2. It is a fact that the places chosen for the administration of the ordinance of baptism show that it was by immersion. John baptized "in the river Jordan" (Matt. 3:6, Mark 1:5). He also baptized "in Enon, near to Salim, because there was much water there" (John 3:23). In the account of the baptism of the eunuch, it is said, "they came into a certain water" (Acts 8:36); not a well, nor a spring. Paul and Silas and others were assembled "by a river side," when the baptism of Lydia took place (Acts 16:13). The Philippian jailer was not baptized in the jail, for it is said of Paul and Silas that he "brought them out," and he was not baptized in his house, for after the baptism, "he brought them up into his house" (Acts 16:30, 34). But sprinkling or pouring might have been done in either place.

3. It is a fact that the description of the act of baptism shows it was immersion. The Lord Jesus "was baptized of John in the Jordan. And straightway coming up out of the water," etc. (Mark 1:9, 10). It is said of Philip and the eunuch: "And they both went down into the water, both Philip and the eunuch, and he baptized him. And when they came up out of the water," etc. (Acts 8:38, 39). The baptism of the Holy Ghost on the day of Pentecost is no exception, for it is said "it filled all the house where they were sitting" (Acts 2:2). They were overwhelmed, submerged, baptized in fulfillment of the promise of Christ.

4. It is a fact that the significance of baptism shows it to be immersion. It signifies a burial: "We were buried therefore with him through baptism into death" (Romans 6:4). It signifies a resurrection: "the likeness of his resurrection" (Romans 6:5). And, "having been buried with him in baptism, wherein ye were also raised with him," etc. (Col. 2:12). It signifies a washing away of sins: "Arise, and be baptized and wash away thy sins" (Acts 22:16). "Having our hearts sprinkled from an evil conscience and our body washed with pure water" (Heb. 10:22). It signifies a cleansing of the spirit: "Not the putting away of the filth of the flesh, but," etc. (1 Pet. 3:21). Sprinkling or pouring could never be taken as signifying a burial, a resurrection, a washing or cleansing.

5. It is a fact that the Greek Church, dating back to the first centuries, always has, and still does, practice nothing but immersion; and those who still speak the Greek language, in which the New Testament was written, ridicule the idea that anything else but immersion for baptism is taught.

6. It is a fact that the Catholic Church did not authorize pouring and sprinkling as substitutes for immersion until the 13th century. Prior to this time immersion was the prevailing and as it had ever been, the only practice. Kings and queens, cardinals and popes were immersed.

7. It is a fact that all Christian denominations admit that immersion is valid baptism. It is also true that none are ever dissatisfied with their baptism who have been properly immersed, while thousands who have been sprinkled or poured reject their baptism and conform to the example given by the great Head of the church, the Lord Jesus Christ.

And now, these things being true, "why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the Lord."

## WALK ABOUT ZION.

BY THE REV. ISAAC L. KIP.

The poet prophet, in that inspired song which summons the friends of Zion to the most minute inspection of the solidity of its foundations and the impregnability of its position and the efficacy of its equipment, and which at the same time is conversely a challenge to the foe, and dares them to the most and worst they can do, is not availing himself of poetic license and making "wish the father of thought." It is no vainglorious boast or supercilious disdain which prompts the inspired utterances of faith's heroes in the security of defense or futility of assault. There is a consistent undertone of triumph that runs through all the voices which prophet or apostle, Old Testament or New, upraise to declare their confidence in the structure of grace. With all of warning or counsel or reproof their messages may convey, there is not a suggestion of essential flaw or constructive weakness. Whatever fears or dangers may be expressed, there are none of collapse or overthrow. There is no disloyalty of doubt. There can be none. In that intense Caesarea Philippi revelation, where Christ for all time asserts the foundation of the Church, it follows as a logical sequence that the gates of hell shall not prevail against it. There is a glorious optimism for faith inspection which is incontrovertible, and which every tour of Zion made under spiritual enlightenment will confirm.

But it is also true that light makes shadow. The advance from the glimmering rays of dawn to the fulness of day discloses all unrighteousness, as well as all desirability of view. Increasing light not only makes the way clear and plain, but reveals all impediments and dangers, and it is as important to know the one as the other. There is the man side to the Church as well as the God side. Whatever is committed to human agency partakes of human infirmity. Hence the walk about Zion is important as a cautionary measure as well as a confirmatory. The architect, with full confidence in his plan, keeps the details of construction under close supervision. Watching comes under the scope of divine intent as well as prayer and praise. While the Lord keeps the city, the watchman must be wakeful. Though God gives the increase, Paul must plant and Apollon water.

Nothing could be surer than God's covenant with the patriarchs; yet it did not prevent a forty years' journey in the wilderness, though Canaan was less than a month's distance from Egypt. It was unbelief that multiplied days by years. It was departure from plan that strewed the wilderness with the carcasses of the unfaithful. The land of promise was reached at last, as will the better country be, of which Canaan was the type. God's plan was not defeated. It was only those who did not adhere to it who could not enter in. Past experiences are present lessons. There is no impairment of foundation or structural weakness. Inspection reveals no decay. Confidence is confirmed, and prospective triumph assured.

But the builders must keep to the pattern. The Church must be true to type. Delays and disasters attend departure. The ark has been captured. Yet it never remained long in the hand of its foes. Nothing is clearer in the walk about Zion than that defeat ultimately leads to victory. Adverse conditions have proved to be purging experiences. Periods of deepest humiliation in all the history of the Church have always been followed by glorious revival epochs; and the course of the kingdom has been by graded ascents to higher and broader planes. Never was there a time when a walk about Zion was more profitable and encouraging than now to those whose eyes are opened to see that there is no enchantment against Jacob. "From the top of the rock" there is a glorious vision. At all curse or defiance, He that sitteth in the heavens has laughed.

There is little opportunity for any new or surprising attacks on Christianity. As the Scotchman said, "The cald kale may be hot again." But the essential points of opposition cannot vary much from what they have been. Divers and strange doctrines may be proclaimed, but so they were in Paul's time, and so they were in Luther's time. Iniquity may abound, and the love of many may wax cold. But when did not

the Gospel have this condition to face? There may be some discordant notes in the priests' trumpets. The aligned host may not all keep step. If some interpret the Bible in a Pickwickian sense, and some do not interpret it at all, this will not make the Word of God of none effect; nor will the average Christian faith and common sense of the Church receive any great shock. In fact, these varied extravagances of opinion and obliquities of judgment will prove a sort of *reductio ad absurdum* which will rather tend to steadfastness than disturbance of Christian sentiment. There has been and there will be no temptation or trial of faith which is not common to human nature.

Let the world have the Gospel, God's ultimatum; and its declarations should be made in strength and positiveness. Religion is no weak, dependent thing. There is a clear, sharp call to-day for all who are on the Lord's side to assert it. Truth must be winnowed from the chaff with which it has been mingled. A bounty should be put on all wolves in sheep's clothing, no matter into what fold they may have crept. The lion's skin should be stripped from those whose roar betrays their nature. There is considerable good honest work to follow a walk about Zion. And there is encouragement to do it. We have the Gates and Walls. All that is needed is the sincere and importunate call for that divine energy which will make them their salvation and praise.—Christian Intelligencer.

## BE SOMEBODY IN PARTICULAR.

A great many good men's lives come to nothing because there is nothing in them. There is a kind of form, a sort of goodness, which we call innocence. You know what a child is when he is called innocent. Many are very good when they cannot possibly stay in this world any longer; they consent to take heaven as a second chance. But as long as they are here they are good for nothing. They are a torment to their families, a bad example to their children and a burden to the church. We describe them sometimes as colorless men, as men without character. There is nothing of them.

Now St. Paul described men in the opposite way. He says, in writing to the church at Corinth, there are a great many men and women in the church that are "members" of the church. That is nothing. Anybody can be a member of some church or other. What is the word? My brethren, the difference between one Christian and another is the word that follows brethren. You are a member of the church? I am glad you are. St. Paul said, "Members in particular"—a particular member.

I come into your town to-morrow and walk along the street, and I see a good looking man and I say, Who is that man? Who is he? Well, I don't know; his name is—he is nobody in particular. But he is a man, isn't he? O, yes. Find his name in the directory? Yes. Got him in the census? Yes. What do you mean? I mean he is "nobody in particular." He might live anywhere else, do anything else; there is nothing of the man.

Who is that man? That man, that little man, sir? Rather a shabby hat, shabby coat? Yes, that man, who is he? Sir, that man is the finest lawyer in this town. But I mean the next man. That man is the deacon of our church. We have had seven ministers in seventeen years, and this man has gone through and held the thing. There's not a man in town worth so much as that poor, insignificant man. He is a member of the church. I dare say he is, and he is a member "in particular." What we want, my friend, to be is "members in particular." "Be somebody." Be somebody in particular. . . .

I beg this morning in the name of all truth and honesty add to your membership in the churches one new word. You might have two catalogues. In my old First church in Cambridge we have members in full communion and members who join the church, and then I have a private catalogue of another sort, members in particular. There are not so many of them, but every man of them counts a hundred, and we run up into thousands in that way in our church membership.—Mackenzie.

THERE is no admission into the straight gate for those who are not willing to give up all that is crooked.—Ram's Horn.

## LAMENTABLE.

Two ladies, of different denominations, both teachers of Bible classes of young women, a short time since in conversation stated that the members of their classes proposed that there be a party in which the feet of the young women should be auctioned off for the benefit of the church;—the scheme being to expose the feet and sell the owner to the highest bidder as a companion at the supper table. The low social and moral grade of the people where such proposals can be made is a sad commentary on the state of the churches to which they belong and the sphere in which they move. That such things have taken place in Methodist churches is true, and wherever they exist they are a strong temptation to the self-respecting to withdraw and find society and decency elsewhere. This, however, would be a grievous mistake, for they might find elsewhere something equally objectionable, and they might leave those whom they forsook to sink to something worse.

It is obvious to every thinking person that amusements are natural to the young, and that the old, in order to maintain their influence over them, must not withdraw themselves wholly from sympathy with rational and harmless entertainments in due proportion. Yet there are many amusements which are more pernicious than none at all, and the line between the noxious and the innocent is sometimes almost imperceptible. There is little difficulty in deciding between extremes; but who shall state the exact point when a normally loud voice becomes a scream? Who shall declare when a harmless witicism becomes a coarse and a sinful utterance? Who shall say when the element of fermentation in sweet juices has gone so far as to develop alcoholic poison? To proceed in a given direction with all sails set until just before the point of danger is reached, is to be in danger. The ship must be managed: the forces that have been let loose must be restrained. Hence amusements cannot be left to themselves, especially when the honor and the influence of the church are involved. The question of amusement is of sufficient importance to demand the best thought of all lovers of the church, not merely to furnish amusements, or to prohibit the gross and wicked, but to approve and promote such only as are compatible with the primary object of the church, a well rounded, moral, religious and social development.

The true course is for pastors, Bible class teachers, official members, and parents to be so closely in touch with those who in moments of thoughtlessness might suggest such things, as to be able to check them before publicity excites expectation, stimulates vanity, rouses self-will, involves older persons, and brings on an issue in which bad blood is sure to be stirred up. An incident is told of a person who was so disgusted, and justly so, with the church which he attended, that he determined to attend none, and would not allow his children to associate with those of the neighbors. Each Sunday he gave them instructions in mental and moral science, music, and other subjects suited, as he supposed, to their developing minds. The exclusion, however, was against nature. One of his sons cloped with a servant girl, and one of his daughters went away from home and engaged herself as clerk in a store, which was by no means disgraceful, but entirely contrary to his wishes, and without necessity.

In the communities of which persons are members they must associate with such people as are there, and the problem is, to maintain their dignity and to exert an elevating influence. The first question is, "Are proposed entertainments in harmony with the spirit of the Gospel and the Christian profession?" But if they are not willing to ask that question, they would be saved from many a "blunder" and "foolish notion" if they would at least ask, "How would this seem to the public if it were spread broadcast in the papers?" The secular press does a service whenever it holds up to its true colors anything disgraceful done by the Christian Church. And if the above important question were asked about amusements in connection with the churches, it might enable shame to reinforce laggard virtue, and fear of publicity to check the coarseness of the uncultivated imagination and the rashness of untrained impulses.—N. Y. Advocate.



SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897.

THIRD-QUARTER.

SUNDAY, JULY 25.

PAUL PREACHING AT ATHENS.

Acts 17:22-34.

MOTTO TEXT.—"God is a Spirit, and they that worship him must worship him in spirit and in truth."—John 4:24.

"Then Paul stood in the midst of Mars' Hill."—When the Jews raised a disturbance at Berea the brethren sent Paul, who was the one against whom their wrath was directed, away to Athens. Here he had argued with the philosophers. At last so many were interested—the Athenians being always eager to hear or to tell some new thing—that they crowded around Paul. Finally they took him by the hand and led him up upon Mars' Hill. This was a rocky eminence in the city, with seats cut out from the stone. Any one standing there could see over the city and could be heard by large crowds.

"Ye men of Athens, I perceive that in all things ye are too superstitious."—The Greek means "very religious." Athens was famous for the great number of statues to all gods of whom the Athenians could hear. They were considered the most religious of all the Greeks.

"As I passed by"—as he was going around the city. "And beheld your devotions."—Devotions here does not mean that he saw so many Athenians at prayer, but refers rather to objects of devotion, the temples, shrines and statues with which Athens was crowded. "I found an altar with this inscription, 'To the Unknown God.'"—There are many conjectures in regard to this altar and others with the same inscription. The usual one is that during a great calamity the Athenians erected such altars to propitiate some god whom they had unwittingly offended.

"Whom therefore ye ignorantly worship, him declare I unto you."—Lwin says it was death for any private person to introduce any foreign god which had not been publicly recognized. Paul had already been said to be the setter forth of strange gods. By beginning thus, Paul avoided the charge of introducing strange and foreign gods. He begins at once by claiming that this God is the great, the universal God, and not merely the God of some one nation. He is the creator of all things, the ruler of heaven and earth. "Duelleth not in temples made with hands."—Being a spirit, and so great, He fills the universe. The images of the gods were in the temples, and the great mass of the people considered these the gods.

"Neither is worshipped with men's hands."—For his worship is a spiritual one. The reference is to the food which these heathen often placed before the images of their gods. This great God, creator of all things, could not be worshipped in this way. How could His creatures give him anything when he himself was the giver of their very breath and all they had!

This lesson is an abstract of Paul's sermon to cultivated heathen when he first preached to them. It is a model for missionaries. He puts God first, and God's power and sovereignty, not his love and mercy. That is to come after they have felt their guilt toward this great Lord God of Hosts. "And hath made of one blood all

nations of men for to dwell on all the face of the earth."—All are descended from Adam and Eve no matter where they dwell, or what their race and their advancement. Paul preaches the "brotherhood of man" in one sense. All unconverted men are brothers by the tie of blood. All converted men are brothers in Christ Jesus. "And hath determined the times before appointed, and the bounds of their habitation."—Paul delighted in the great, strong doctrines, and he did not minimize nor conceal them. He tells the Athenians of God's decrees in as uncompromising words as if he had been in a Baptist Association.

"That they should seek the Lord."—That is the great object for which they are given life and its opportunities. Alas, how many are so taken up with their habits and their business they do not seek Him. "If haply they might feel after him and find him."—He had placed conscience in their natures which was ever accusing them of guilt and making them feel that God must be propitiated, as their sacrifices showed. He was unknown to them, yet had he never left them. His care and long forbearance had blessed them. They were not excused because they had not found him—he was near them, and, though groping like blind men in the dark, they might have found him. Paul quotes Aratus, a well-known poet, to show that they knew the Creator was not far from them. If they were his offspring he would not leave them without any proof of his presence.

Verse 29—If they themselves acknowledged they were the offspring of God, as they had minds and souls, they ought not to think the Godhead was like their images no matter how costly nor how beautiful. Thus courteously but firmly he attacks their idolatry, and they seem to have taken no offense. What poor things the most beautiful images were, and how utterly out of place, in connection with worship when this great God of the stranger was before their minds.

"And the times of this ignorance God winked at."—Said it to pass as if unnoticed, "withheld the proof of noticing a thing which is at the same time a matter of distinct knowledge." Hackett's comment is excellent. "God had hitherto permitted the heathen to pursue their own way without manifesting his sense of their conduct, either by sending them special messengers to testify against it as he did to the Jews, or by inflicting upon them at once the punishment deserved."

But they were guilty, and they knew it, their consciences accusing them. Paul calls on them in company with all men to repent. They were sinners, and the judgment was surely coming. Unless they repented they would be condemned. This great apostle never let his hearers lose sight of the fact that they were guilty sinners, who were to be judged by a Holy God.

The Lord Jesus is to be no longer the Mediator, but the Judge, and men shall tremble before the wrath of the Lamb. The resurrection proved that all which he said of himself was true; God would not have so honored a false witness. And he had declared that the Father had committed all judgment to the Son.

Verse 32—They listened till he spoke of the resurrection of the dead, and then these Athenians, wise in their own conceit, turned away with a sneer. Some of them said courteously: "We will hear thee again of this matter."—But the opportunity never came. The great apostle passed on out of their lives forever. God had a few elect

in that city, one a woman of high standing, another one of the judges of the court of Mars' Hill. The dissolute Corinthians heeded the warning better than the fickle and curious Athenians; always desirous to hear or to tell some new thing.

THOSE TEMPERANCE RESOLUTIONS.

MR. EDITOR—I notice the following clipping in your issue of July 1:

"The Louisville Times says that the proposed amendment to the Constitution of the General Association on the whiskey matter was offered in retaliation, on account of the passing of the resolution calling on the trustees of the Seminary from Kentucky to insist on the retirement of Dr. Whitsett. This is quite interesting, if true. It happens that all those who advocated this amendment voted against that resolution. The Louisville Times has been very emphatic in supporting Dr. Whitsett and very bitter in attacking the editor of the WESTERN RECORDER."

This is rather a serious charge, and I am glad that you do not give it full credence. Yet you seem to feel that it could be true. I desire to assure you and to show that the charge cannot possibly be true.

1. The resolutions were prepared at least two weeks prior to the meeting of the General Association, and the author did not dream that the anti-Whitsett resolutions would be introduced. He read them to Dr. J. J. Rucker at least a week before the Association.

2. There were anti-Whitsett men on the Temperance Committee, they read and discussed and heard discussed every clause and every sentence of the resolutions, and heartily assented to them, and voted for and signed them with their own hands.

3. The resolutions, when they came before the Association, were opposed by a number of Whitsett men and were favored by a large number of anti-Whitsett men. So far as I know, only two anti-Whitsett men opposed the resolutions, while I can count seven Whitsett men who were opposed to them. The Whitsett matter simply was not thought of either by the committee or by the General Association when these resolutions were under discussion.

4. As to the churches that will be affected: I do not know of but few in the State, but of these few a majority of them have Whitsett men for pastors, and only one has for its pastor an anti-Whitsett man. He, it is true, is a leader, but I do not know of any one that bears him any malice or ill-will for any stand he has taken in the General Association. And if there are such they would not take revenge by a method which would affect three friends to one enemy.

As I am sure you do not desire to believe so severe a charge against your brethren, you will gladly recognize that it cannot be true. If such a motive had controlled us it would justly create great prejudice against the resolutions. However good they might be in themselves, they would become most odious by such a parentage. But if such a motive was foreign to those who offered and supported the resolutions, you will, I am sure, agree that they should not bear the stigma of so low an origin; but should be adopted or rejected because of what they are.

Let me say that the only motive which influenced the committee was the belief that whiskey men should be excluded from our churches. This is now well nigh the universal belief of Baptists. If the belief is well founded the pro-

posed amendment to the Constitution is just and proper. If the belief is wrong so is the amendment. This is the question, and to this the discussion should be confined. Z. T. CODY.

Georgetown, Ky., July 3, 1897.

We cheerfully publish this disclaimer from Dr. Cody. Our readers will remember that we gave our authority in the case—the Louisville Times, an ardent supporter of Dr. Whitsett, and a bitter opponent of the RECORDER; and that we did not indorse the statement, but said it was interesting "if true." The impression was quite wide-spread that the amendment was proposed in retaliation. The next week we saw a letter from a prominent pastor in another State taking just that view of it. Several have asked us why do not the Baptists in some other State take such action? Why should Kentucky stand alone? The Christian Index evidently had a similar notion, for, after speaking of the two resolutions, the editor says: "Things promise to be slightly mixed in the Bluegrass State. There seems to be a general desire to exclude each other." But we take Dr. Cody's disclaimer at its full value, and are glad to publish it.

FROM CHINA.

DEAR RECORDER—Perhaps an account of a day's work in this dark empire would interest you. Soon after breakfast I pushed my way through the pulsing, throbbing mass of humanity, stopping here to greet this man whom I have taught of Jesus, and turning there to speak to this inquirer, for he is seeking life. He has been a member of a sect for years who try to save themselves by their morality. They profess not to cheat, nor lie, nor drink; do not worship idols nor burn incense; but this man has become tired of that, and he is seeking life. He wants God, and it makes me glad; yes, it sends a thrill of joy through my soul to see a soul turning from dead-cold, lifeless images, to Jesus the Christ.

After I pass through the city gate out of the impure, poisonous atmosphere I can breathe more freely, for there are great wheat fields and the air is more sweet from the growing grain and the blooming fruit trees. But that mournful sound, what can it be? A woman, bent with age, is kneeling by the grave of her mother and father; at home she became angry and her heart was sad, so she has come here to weep and worship her ancestors, only to be repeated again in a few days. If she would only believe how happy she could be all the days. On my return home an inn-keeper has come for me. A mule driver who is at his inn, having spent all his money, tied a rope to the joist and then around his neck, jumped, but failed to kill himself. In a little time he is set right again. So many of the people come to me when they get in trouble. Will you pray that they may go to Jesus, who will bear all for them! Then there is a cry at the door, and I find the most miserable specimen of humanity I ever beheld. He has a few ragged bits around him, and has a most horrible disease, and has wasted his living smoking opium. He says he has come here to die and refuses to leave. Upon inquiry I find he is the same person to whom I gave an old garment some time ago and he sold it for opium.

Then Mr. Liang came to have his eyes treated. When he first came he could scarcely see, and now he tells every one he can see so well, and, what is better, says he is trusting Jesus. He said to another man, "I formerly was constantly getting mad, but I don't

A MISSIONARY'S WIFE.

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." Mrs. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

cure nausea, indigestion, biliousness. Price 25c.

Hood's Pills

get mad any more now, for I come here every Sunday and hear about Jesus, and he has saved me." Then there are letters to be written, accounts to be kept, silver changed for copper cash, the currency of the country. But there must be time to talk to God, for amid this dense darkness one needs to live always holding his hand, for these people are heathen, and unless we are filled with the Spirit and taught by him how can we teach these benighted, hell-bound people!

Reader, has God told you to come to China? Are you obeying his commands?—Oh, Christian people, will you in God's name come or send the Gospel to these people, that he may be glorified! In far-away China.

F. M. ROYAL, Gospel Mission, Chinkiang, China.

THE PERIL OF SONG.

Song owes much of its force to associations. These we have often heard sung on funeral occasions, must ever tell us of the grave. Those of our childhood speak not so much the sentiment of the authors as the emotions our childhood felt. Songs, as everything else, to be kept good, must be kept in good company. Evil communications corrupt good songs.

The great peril to which the song is exposed is its being sung to faint the sentiment it expresses on occasions where this sentiment does not exist. This repeated takes away the wonted spirit of the hymn and breathes into it the spirit of the occasion. There is sometimes such an abuse of a hymn for factional purposes. Some of us have heard "Blest be the Tie that Binds" sung at union meetings where union had become a faction and now the song carries the scars. Other hymns have been thus abused.

And now must we lose the best of them all. "How Firm a Foundation" has contained, like a golden chalice the choice wine, a noble sentiment of life and religion. This golden vessel is more precious now, because it has been present at many banquets, when the saints of the Lord feasted with great joy upon the hidden manna from heaven. Hallowed be its associations still. Brethren, spare this hymn from abuse. When you are moved by partisan spirit, when you have a faction to promote, don't, don't, sing "How Firm a Foundation."

ULYSSES RANSOM, Hopkinsville, Ky.

Giving money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of sacred praise, or teaching in a mission school, or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental, it is put in the forefront of our religious duties.—Dr. T. L. Cuyler.

MISSISSIPPI BAPTIST CONVENTION.

GRANADA, JULY 7-12.

The Historical State Association of Mississippi Baptists met in the Granada Baptist church on the evening of July 7, 1897.

After appropriate songs and a fervent prayer by Dr. J. B. Searcy, of Corinth, the large congregation was held in rapt attention to a most excellent address by Dr. Z. T. Leavell, of Clinton, Miss., on "Some Facts in Baptist History During the Past Twenty Years." The address presented in an elegant and forceful way the History of Baptist Record, Mississippi College and State Missions during the past twenty years. The speaker was requested to furnish the State Baptist papers with copy for the publication of the address. Considerable interest was awakened in the work of the society. Thirty members were enrolled and the following officers elected for the ensuing year:

I. H. Anding, President; J. L. Johnson, Recording Secretary; L. S. Foster, Corresponding Secretary, and J. T. Buck, Librarian and Treasurer.

Rev. N. W. P. Bacon was elected to address the Association at its next annual meeting on the evening preceding the meeting of the Baptist Convention in 1898.

Thursday Morning.

After devotional exercises, conducted by Dr. T. G. Sellers, of Starkville, the Convention was called to order by the former President, Dr. A. A. Lomax. About two hundred delegates were enrolled, and perhaps as many visitors were present.

While waiting for the report of the tellers which names the officers of the present Convention, several brethren spoke tenderly upon special objects, such as the young men in our Baptist ranks. These were remembered in special prayer led by Dr. W. P. Harvey, of Louisville. Our beloved Bro. H. F. Sproles, who is now absent in North Carolina seeking to recuperate his health, Gen. J. Z. George, that noble Christian gentleman and statesman, whose health is sorely impaired, and the faithful wives of our ministers, all these were borne as special objects before our Father's throne.

The announcement of the names of the officers is as follows: President, A. A. Lomax, Batesville; Recording Secretary, T. J. Bailly, Winona; Corresponding Secretary, I. H. Anding, Utica; Statistical Secretary, A. J. Miller, Yazoo City; Treasurer, W. T. Ratliff, Raymond. Bren. Sellers, Searcy, Rainwater, Lowrey, Purser and Schilling were elected Vice Presidents.

The address of welcome, delivered by Mr. Geo. L. Chapman, was pleasing in its fitness and very cordial in the welcome extended. This was responded to by P. H. Lowrey, Esq., of Batesville.

Bro. J. K. Pace, of Hazlehurst, preached the Convention sermon.

The report of the work of the Convention Board was read by Secretary A. V. Rows. It was clear that progress had been made on all lines of work during the past year, notably, the Foreign Mission interest which received \$8,528.

Dr. W. H. Whitesitt, of the Theological Seminary; Bro. Walker Dunson, representing the Home Board; Dra. W. P. Harvey, of the WESTERN RECORDER, and W. C. Luther, of the A. B. P. Society, were recognized by the President, who gave them a hearty welcome.

At this juncture the following resolutions were adopted by an overwhelming majority:

"Whereas, Dr. W. H. Whitesitt, of the Southern Baptist Theological Seminary, has been so unfortunate in the presentation of his views as to alienate a large number of Southern Baptists who were formerly friends and supporters of the Seminary; therefore

"Resolved 1. That the Baptist State Convention of Mississippi do now request the Trustees of the Seminary representing Mississippi to insist upon and vote for the retirement of Dr. Whitesitt from the Seminary.

"Resolved 2. That we reaffirm our interest in the Seminary, and pledge it our full support when the Trustees shall have taken such action as shall again gain for it the sympathy of Southern Baptists."

The motion to refer to a committee was lost and the resolutions were adopted almost unanimously.

It was suggested that Dr. Whitesitt be requested to address the Convention and take a collection for the Seminary.

In the face of the resolutions already passed it was objected that such a collection could not be taken. Seeing that agitation was imminent, Dr. J. L. Johnson wisely poured oil upon the troubled waters by saying that he would sooner pay the whole amount that would be contributed than to have the peace of this Convention disturbed by such a collection.

"The peace of this Convention," said he, "lies in the direction of letting this whole thing alone."

A motion to lay the matter on the table was well nigh unanimously adopted.

Brookhaven was named as the place for the next meeting of the Convention.

The following named visiting brethren were cordially invited to seats in the Convention: J. M. Frost, of the Sunday-school Board; R. J. Willingham, Secretary of the Foreign Mission Board; E. E. Folk, of the Baptist and Reflector, and Geo. H. Simmons, of the Theological Department of the Southwestern University.

The Mississippi Baptist Orphanage recently located in the city of Jackson, and under the management of Rev. L. S. Foster, received the promise, by way of resolutions, of the hearty sympathy and support of the Convention.

The report on Mississippi College, barring a deficit of several hundred dollars in the salaries of the professors, made a fine showing for work and progress during the past session. Sixteen young men were graduated and considerable material improvements made. Dr. J. W. Provine was elected to the Presidency of the College. Plans are being matured for an increased endowment of the institution. An effort to raise \$700 was responded to by subscriptions reaching quite that amount.

At this juncture a resolution strongly condemning "Martinism" was presented, but since it was believed not to be germane to the Convention work to sit in judgment upon points of doctrine and matters pertaining to church sovereignty, the question was tabled.

The report on Home Missions was read by E. P. Jones, of Columbus. Bro. Walker Dunson, of Atlanta, led off in a strong and helpful speech upon the work of the Home Board. While we missed Dr. Tichenor, who was unavoidably absent, the Board was ably represented by Bro. Dunson.

Bro. E. P. Jones followed in a well-received speech. Speaking with reference to the influence of Christian women in our Mission work, Bro. Jones said: "When God touched the heart of the mother of Diaz he put a greater force in Cuba than Diaz himself."

At the night session the report on State Missions was presented and ably discussed by Bren. J. B.

Searcy, J. M. Frost, R. A. Cobron and Secretary Rowe. While the Secretary reports a debt of \$1,500, it must be remembered that a larger work than usual was projected for the past year, and the heavy drafts upon our people for the Foreign Board and the disasters to them from the overflow have tended to deplete our State Board's treasury. Secretary Rowe, by his zeal and fidelity to his trusts, has endeared himself to Mississippi Baptists. A collection was taken in cash and subscriptions for the Board amounting to nearly \$700.

Saturday morning was set for several special orders, but was consumed largely in the effort to get a deliverance from the Convention upon the subject of "Martinism." In order to allay agitation, which would not down, the matter was referred to a committee of five, who were instructed to bring in a report that would define the attitude of the Convention toward "Martinism." J. K. Pace, C. L. Lewis, J. L. Johnson, N. W. P. Bacon and J. P. Culpeper were the committee.

The report on Foreign Missions was read by Chairman N. W. P. Bacon, of Hernando, who led off in a good speech. Bro. J. K. Pace spoke briefly, followed by R. J. Willingham, who spoke with thrilling interest and happy effect. The receipts show that the contributions for Foreign Missions are larger than any previous year, yet the average is less than one cent a month per member.

On Saturday afternoon Bro. Hudson, of Tennessee, led the opening prayer.

The Mississippi Baptist Orphanage, located at the capital of the State, was tendered to the Convention, which was accepted.

Here the committee to whom was referred the matter of "Martinism" made their report which contained the following resolution:

Whereas, This committee has been authorized by this Convention to make a deliverance on "Martinism;" therefore

Resolved, That this Convention does not indorse but condemn the doctrinal views of Prof. M. T. Martin, as these views are set forth by himself and published over his own name in his pamphlet entitled "The Doctrinal Views of M. T. Martin."

The resolution was adopted by a rising vote of 101 to 16.

The report on Sunday-schools was read by Chairman W. T. Yarborough, and was spoken to in a speech of great interest by Dr. J. M. Frost, Secretary of the Sunday-school Board. The degree of prosperity attending the work of this Board is highly gratifying.

The report on publications made kindly mention of both State papers—the Baptist Record and Baptist Layman, also the Orphanage Gem and Foreign Mission Journal.

The report on young people's work and sustentation were adopted without discussion.

The report on Obituaries was read by Bro. Fariah. Memorial services were appointed in the First church for Sunday at 3:30 p. m. By request the President led in a touching prayer for those of us who are alive and remain.

The night session was occupied mainly in the presentation and discussion of the report of the Committee on Mississippi College Endowment. The report recommends that \$50,000 be raised as soon as possible, and that the month of November next be made "College Month," in which the college, with its interests, shall be kept before the congregations by the pastors and contributions solicited. It is thought advisable for the Board of Trustees to place a man at the

head of this interest who shall travel throughout the State and awaken among the pastors and churches a live interest in the endowment of the college. The discussion was enthusiastic and the report unanimously adopted. The Recorder brother gave us words of encouragement.

The report on temperance was amended with the following resolution:

"Resolved, That we memorialize the Mississippi Legislature to pass a general prohibition law at its next session."

The Methodist pulpit was occupied on Friday evening by Dr. Whitesitt and on Saturday evening by Bro. Lucado, of San Antonio, Texas.

The pulpits of the Baptist, Methodist and Presbyterian churches were occupied on Sunday morning and night. The former by Dr. Willingham at 11 A. M., the latter by Dr. Harvey at the same hour. Dr. E. E. Folk supplied the Methodist pulpit and Dr. J. L. Johnson the Episcopal.

The convention contemplates a new work for the coming year and proposes the establishment of a Church Building Fund. This plan of work has been used to great advantage by our Methodist brethren in the state and Baptists may learn wisdom from them. The work of the women of Mississippi is a commendable feature in missionary work. They have done exceedingly well.

The entertainment of the convention was all that could be desired, and the good people of Granada will long and gratefully be remembered for their kind hospitality. Pastor Merrill was watchful and untiring in his efforts to do the handsome thing for the convention.

Withal we believe the Mississippi Convention has made a good stride forward, and we trust they shall have abundant peace and great prosperity for the future.

Ant.

SUNDAY SCHOOL LIBRARIES IMPORTANT.

It is remarkable how few Sunday-schools in the country, are supplied with a library or any books at all, for the children. Most all of the city schools and those in large towns have fairly good libraries.

There are a very few country Sunday-schools that have them and these are to be congratulated.

The plea I now wish to make is for a good library in every Sunday-school, both in the towns and in the country.

Nothing is as helpful to children as good books and if they have any inclination to read at all they will read anything they can get and if they can go to Sunday-school and bring home a good book how much better. It is very important that children should read for this is their chief means of gaining information and par-

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ents, Sunday-school teachers and officers should see that the proper kind of books are furnished. In the country many families have no books at all in their homes and that makes it much more necessary for the Sunday-schools to have a library. Again books are so cheap that any school can afford to have some books for the scholars. A splendid way for children to pass the Sunday afternoons is to read a good book. You might not be able to buy over twenty or thirty books at first, that will be a start, and will get the boys and girls interested, then you can add to the number as the money is accumulated.

In this advanced age when books are so cheap and so much read, why not give the children of your community the same advantage as others have, place good books in their hands and they will form habits of reading good literature, and will be better men and women, when grown. The chief end of a Sunday-school is to save souls and do good, this is certainly one way to do a great deal of good. If your school has no library start the movement at once and secure one. It is a means of doing much good, which is sadly neglected.

J. HENRY BURNETT.

MR. JOHN RUSKIN, the great art critic, explains that his mother was accustomed to drill him every day in reading or reciting the Bible, from the first verse of Genesis right through to the end of Revelation, over and over, from the time he could read at all till he went to Oxford. "To that discipline," he says, "I owe the best part of my taste in literature, and once knowing the Bible, it was not possible for me to write superficial and formal English." Hence the exceeding richness and beauty of his diction, and his transcendent imagery as gleaned from the Bible.

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IN OUR WINDOW

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THE SOWER.

BY FRANCES RIDLEY HAVERGAL.

The sower goes forth to sow,  
With a fainting heart maybe,  
With his hands all full of seed  
To sow for eternity.

Some fall by the wayside,  
Where never a seed was sown;  
Some fall in the fruitful soil,  
And some, alas! amid stones.

The sower goes on and on  
Through the burning heat and cold,  
Some ayside heart is gladdened,  
For the sweet old story told.

God bless the wayside sower  
Who sows with a faithful heart,  
When the Harvest Home is gathered,  
Grant him the faithful's part.

OUR PULPIT.

LOVING ADVICE FOR ANXIOUS SEEKERS.

BY C. H. SPURGEON.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1:5.

I. First, I shall call your attention to the great lack of many seekers, namely, wisdom. This lack occurs from divers reasons. Sometimes it is their pride which makes them fools. Like Naaman, they would do some great thing if the prophet had bidden them, but they will not wash and be clean.

The natural heart rebels against the simplicity of the way of salvation. "What! am I to do nothing but simply accept the righteousness already finished? Am I to leave off doing, and merely to look unto him who was nailed to the tree, and find all my salvation in him? "Well, then," saith the proud heart, "I cannot understand it." It cannot understand it because it doth not love it. Now, soul, if this be thy difficulty, and I believe, in nine cases out of ten, a proud heart is at the root of all difficulty about the sinner's coming to Christ—if this it is which turns you aside and makes you foolish, then go to God about it, and seek wisdom from him. He will show you the folly of this pride of yours, and teach you that simply to trust in Jesus is at once the safest and most suitable way of salvation. He will make you see that if the way of salvation had been by doing, the method would not have suited you, for what could you do? If it had been by feeling, it would not have suited you either, for what can your heart feel? How can you make yourself tender of heart? But seeing that it is by faith, it is therefore by grace. O that you may be made wise enough to stoop and kiss the silver sceptre which is entrusted to you, to come and buy this wine and milk, without money and without price, and accept with your whole heart, with intense joy, this perfect righteousness, this finished salvation which Christ hath wrought out and brought in for every seeing soul.

Many persons also, are made foolish, so that they lack wisdom through their despair. Probably nothing makes a man seem so much like a maniac as the loss of hope. When the mariner feels that the vessel is sinking, that the proud waves must soon overwhelm her, then he reels to and fro, and staggers like a drunken man, because he is at his wife's end. Ah! poor heart, when thou seest the blackness of sin, I do not wonder that thou art driven to despair; and when thy sins come howling behind thee, like so many ravenous wolves, all seeking to devour thee, I do not marvel if thou shouldst be ready even to lay violent hands upon thyself. It is no strange thing for men to be sorely tempted when they are under a sense of sin. And now thou knowest not

what to do. If thou couldst be calm and quiet, we could tell you plainly the way of peace, and you might understand that there is no reason for despair, since Jesus died and rose again, and is "able to save to the uttermost them that come unto God—by him;" but you cannot give us a calm hearing, for you are distracted, and you think that this comfort applies to everybody but you. You lack wisdom because you are in such a worry and turmoil. As John Bunyan used to say, you are much troubled up and down in your thoughts. I pray you, then, ask wisdom of God, and even out of the depths if you cry unto him, he will be pleased to instruct you and bring you out into a safe way.

No doubt many other persons lack wisdom because they are not instructed in Gospel doctrine. It is wonderful how Satan will plague many timid hearts with the doctrine of election. That doctrine, rightly understood, is full of comfort; but, distorted and misrepresented, it often appears to be a bolt to shut sinners out from mercy—the fact being that it shuts none out, but shuts tens of thousands in. Why, the very doctrine of the atonement is not understood by many, while they are under a sense of sin. If they could see that Christ took their sins and carried their sorrows; if they could perceive the meaning of that word, "substitution," light might break in. The window of the understanding if blocked up with ignorance; if we could but clean away the cobwebs and filth, then might the light of the knowledge of Christ come streaming in, and they might rejoice in his salvation. Well, dear friends, if you are bewildered and be-puzzled with difficult doctrine, the text comes to you and says, "If any man lack wisdom, let him ask of God."

Ignorance also of Christian experience is another cause for the lack of wisdom. I have seen many enquirers who have told me what they have felt, and to them it was so amazing, that they half expected to see every individual hair of my head stand upright while they told me their feelings; and when I said, "Oh! yes, yes, I have felt just that; that is the common way of most souls that come to Christ;" they have looked surprised beyond measure. The very road which is most safe, you think to be most dangerous; and that which leads to Christ, you fancy leads to hell. Little do ye know the value of that stripping work which you so much dread. "Surely," say you, "I am being stripped that I may be cast away;" whereas the Lord only strips those whom he intends afterward to clothe with the robe of his salvation. Those cuttings of the lancet are sharp, and you think the surgeon means to kill, but he intends to cure. When God is making you feel the burden of your guilt, you suppose that now he has forgotten to be gracious, whereas it is now that he is gracious to you in very deed, and is using the best means of making you understand and value his grace. The way of life is a new road to you, poor seeking soul, and therefore you lack wisdom in it and make many mistakes about it. The text lovingly advises, "Ask of God;" "Ask of God."

Very likely, in addition to all this, which may well enough make you lack wisdom, there are certain singularities in the action of providence toward you, which fill you with dismay. Ever since you have begun to think about the Lord Jesus, things have gone cross with you in the outward world. You have not only trouble within, but, strange as you think it is, you have now trouble without; it partly arises from friends who say you

are mad—would God they were bitten with the same madness!—partly from circumstances over which you can have no control. It is not at all unusual for God to make a complete shipwreck of that vessel in which his people sail, although he fulfill his promise, that not a hair of their heads shall perish. I should not wonder if he would cause two seas to meet around your barque, so that there should not be more than a few boards and broken pieces of the ship left to you, but oh! if you have faith in Christ, he will certainly bring you safe to shore. It is not at all an uncommon thing for the Lord to add to the inward scourings of conscience the outward lashings of affliction. These double scourings are meant for proud, stubborn hearts, that they may be humbly brought to Jesus' feet, for of us it may be said, in truth, as Solomon saith of the child, "Foolishness is bound in his heart; but the rod of correction shall drive it far from him." God is thus, dear hearer, bringing folly out of you by the smarts of his rod. It is written, "The bluntness of a wound cleanseth away evil," and therefore the Lord is making your wounds to be black and blue, and I should not wonder if he will even let them putrify, till you have to say with Isaiah, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." Then it is that eternal mercy will take advantage of your dire extremity, and your deep distress shall bring you to Christ who never would have been brought by any other means.

To close this somewhat painful picture. Many lack wisdom because in addition to all their fears and their ignorance, they are fiercely attacked by Satan. John Bunyan tells us of Apollyon, that he said, "No king will willingly lose his subjects." Of course he will not; and Apollyon, as he sees his subjects one after another desert him to enlist under the banner of King Jesus, howls at his losses, and he leaves no stone unturned to keep souls back from mercy. Just at that critical moment when the soul is beginning to turn to God, he says to himself, "It is now or never. If I do not nip these buds, they will become flowers and fruits; but if I can bring in a withering frost, I shall kill the young plant." The great enemy makes a dead set at anxious souls. He it is who dig that Slough of Despond right in front of the wicket gate, and keeps the big dog to howl before the door, so that poor trembling Mercy may go into a fainting fit, and find herself too weak to knock at the door. "Now," saith he to all his servants, "shoot your arrows at that awakened soul; it is about to escape from me: empty your quivers, ye soldiers of the pit; launch your hot temptations, ye fiends of hell! Sting that soul with infidel insinuations and hideous blasphemies, for if I once lose it I have lost it forever; therefore, hold it, ye princes of the pit, hold it fast, if ye can." Now, in such a plight as that, with your foolish heart, and the wicked world, and the evil one, and your sins in dreadful alliance to destroy you, what could such a poor timid one as you do, if it were not for this precious word, "If any of you"—that must mean you—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not!"

II. We shall now mention the second point in the text. The proper place of a seeker's resort—"Let him ask of God."

My dear friends, bear me witness that it is my constant effort to teach you the spirituality of true religion, and the necessity of

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our own hearts having personal dealings with the living God. Now, though this you have heard thousands of times, I was about to say from me, yet, once again, I must remind you of it; the text says, "Let him ask of God." Now, you perceive, that the man is directed at once to God, without any intermediate object, or ceremony, or person. When a man is really under concern of soul, he is in a condition of considerable danger. Thus it is that an artful false teacher may get hold of him, and cozen him into heresy and unscriptural doctrine. Hence the text does not say, "If any man lack wisdom, let him ask his priest," that is about the worst thing he can do; for he who sets himself up for a priest is either a deceiver or deceived. "Let him ask of God," that is the advice of the Scripture. We are all so ready to go to books, to go to men, to go to ceremonies, to anything except to God. Man will worship God with his eyes, and his arms, and his knees, and his mouth—with anything but his heart—and we are all of us anxious, more or less, until we are renewed by grace, to get off the heart-worship of God. Juan de Valdey says, that, "Just as an ignorant man takes a crucifix and says, 'This crucifix will help me to think of Christ,' so he bows before it and never does think of Christ at all; but stops short at the crucifix; so," says he, "the learned man takes his book and says, 'This book will teach me the mysteries of the kingdom,' but instead of giving his thoughts to the mysteries of godliness, he reads his book mechanically and stops at the book, instead of meditating and diving into the truth." It is the action of the mind that God accepts, not the motion of the body; it is the thought communing with him; it is the soul coming into contact with the soul of God; it is spirit-worship which the Lord accepts. Consequently, the text does not say, "Let him ask books," nor "ask priests," but, "let him ask of God."

Above all, do not let the seeker ask of himself and follow his own imaginings and feelings. All human guides are bad, but you yourself will be your own worst guide. "Let him ask of God." When a man can fairly and honestly say, "I have bowed the knee unto the Lord God of Israel, and asked him, for Jesus' sake, to guide me and to direct me by his Spirit, and then I turned to the Book of God, asking God to be my guide into the book," I cannot believe but what such a man will soon obtain saving wisdom.

I beg to caution all of you against stopping short of really asking of God. I conjure you by the living God, do not be satisfied with asking of me. I am no priest, except as all believers are priests, thank God. I wear no title of ecclesiastical dominion: Be not content with asking my brethren, the deacons and elders: God has made many of them wise in helping souls out of difficulties; do not be satisfied with the advice of any man, however godly and holy, but go direct to the Lord God of heaven and earth, and say unto him, "Lord, teach thou me! Show me

thy way, O God! Teach me in thy truth!" You are not bidden to go to any second-hand source of wisdom, but to God the only wise, who alone can direct you. "Let him ask of God."

Such advice as this must be good. You cannot suspect us of any interested motive in exhorting you to this. It is your good which we seek, and not our own glory. It must be best to go to headquarters; you will surely be led aright if so you seek direction. Some say, "Lo, here!" others say, "Lo, there!" but if you go to God, and then with his guidance study his word, you shall not fail of wisdom. How can you?

Moreover, remember that there is one blessed person of the divine Unity who makes it his especial office to teach us! Hence, if you go to God for wisdom, you only go for that which it is his nature and his office to give. The Holy Ghost is given to this end; "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." When you go to God, you may say to him these words, "O Father, thou hast been pleased to reveal to us the Holy Spirit, who is to lighten our darkness, and to remove our ignorance. Oh, let that Spirit of thine dwell in me; I am willing to be taught by thy Spirit, through thy word, or through thy ministers, but I come first to thee because I know that thy word and thy ministers, apart from thyself, cannot teach me anything. O Lord, teach thou me." I do not mean by any word of mine to make you think little of Scripture—God forbid!—nor little of those who may speak to you with the Holy Ghost sent down from heaven, but I did mean to make you look ever at that Book, and at God's ministers, as being subservient to the Holy Ghost himself. Go to him; ask him: for there in the Book is the letter which killeth; he, he alone can make you to know the living essence and the quickening power of that word. Without the Holy Ghost, my dear hearer, you must still be as blind with the light as you would have been without it. You will be as foolish after having been taught the Gospel in the theory of it, as you were before you knew it. Let the Holy Spirit, however, teach you, and you shall know all things that are necessary for this life and godliness.

Thus, then, we have brought two points before you: the great lack of the seeker is "wisdom;" and the right place to get that lack removed.

III. Thirdly, the right mode in which to go to God. "Let him ask." Oh! that simple word, "Let him ask!"—"let him ask!" No form of asking is prescribed, no words laid down, no method dictated, no hour set apart, no rubric printed; but there it stands in gracious simplicity, "Let him ask."

He who will not have mercies, when it is to be had for the asking, so, deserves to die without it. While I am thinking of this word of before I plunge into its fullest meaning, I may well say, if God will, will give wisdom to the seeker only because he asks for it, what ab-

I say of the folly which will not even ask to be made wise! May God forgive you such folly for the past, and deliver you from it for the future.

Observe here, what an acknowledgment of dependence there is. The man sees that he cannot find wisdom anywhere else, but that it must come from God. He turns his eye to the only fountain, and leaves the broken cisterns. Do this, dear hearer. I feel as if the text did not want any explanation from me, but only wanted carrying out by you, "Let him ask of God." I think I can hear fifty thousand objections from different parts of the building. One is saying, "But I don't understand, ask of God." Another is saying, "I cannot comprehend, ask of God." If thou hast made some difficulties for thyself, if thou art such a fool as to be tying knots and wanting to get them untied before thou wilt believe in Jesus, then I have nothing to say to thee, except it were, beware lest thou dost tie a knot that shall destroy thy soul; but if thou be troubled with an honest objection, I say to thee now, in God's name, "Ask of God." You need not wait till you get home, you need not stay till you have left that seat, but now, silently, in your soul, as Hannah did when she went up to the tabernacle breathe the prayer, "O God, teach thou me; lead me to the foot of the cross; help me to see Jesus; save my soul this day; end the doubtful strife; answer these questions; bring me, as an humble seeker, to lie before the footstool of thy sovereign mercy, and to receive pardon through the mediatorial sacrifice." "Let him ask"—that is all—"let him ask."

IV. Fourthly, the text has in it abundant encouragement for such a seeker.

There are four encouragements here. "Let him ask of God, who giveth to all men." What a wide statement—Who "giveth to all men!" I will take it in its broadest extent. In natural things, God does give to all men life, health, food, raiment. Who "maketh his sun to rise on the evil and on the good," who causeth the rain to descend upon the fields of the just and of the unjust. Every creature is favored with divine benevolence; and there is not a creature, from the tiniest ephemera, which creepeth upon the green leaf of the forest, up to the swift-winged angel who adoringly flies upon his Master's will, which is not made to partake of the gifts of the Great Father of Lights. Now, if God hath gifts for all men, how much more will he have gifts for that man who earnestly turns his tearful eye to heaven and cries, "My Father, give me wisdom, that I may be reconciled to thee through the death of thy Son!" Why, the grass, as Herbert says, never asked for the dew, and yet every blade has its own drop; and shall you daily cry for the dew of grace, and there be no drop of heaven's grace for you? Impossible. Fancy your own child saying, "My father, my father, I want to be obedient, I want to be holy;" and suppose that you have power to make your child so, could you find it in your heart to refuse? No; it would be a greater joy to you to give than it could be to the child to accept.

But it has been said, the text ought not to be understood in that broad sense. Very probably it ought not to be. I conceive that there is implied the limitation that God giveth to all who seek. Though the limitation is not stated, yet I think it is intended, because of spiritual mercies God does not give to all men liberally. There are some men who live and die without the liberal favours of grace, because they

wantonly and wickedly refuse them; but he gives to all true seekers liberally. We may take that view of it, and we may find you hundreds of witnesses to prove the truth of it, and can find them in this very place this morning. Here is one witness: I myself personally sought the Lord, and he heard me, and delivered me from all my fears. My dear brethren, and my sisters, too, I know you could spring up like a great army, if it were a fitting thing to ask you to do, and you could say, "'This poor man cried, and the Lord heard him.' 'The God of Jacob hath not despised nor abhorred the cries of his people.'" Now, soul, if God has heard so many who sought his face, why should not he hear you? Is it not a comfort to think that hundreds, thousands, and tens of thousands, have gone to God, and there never has been a case in which he has refused one. Will he begin with you? Shall you be the first rejected seeker? Oh! then, what a strange destiny yours will be, to have to say in another world, "I am the first who sought grace, and found it not; I wept at the foot of the cross, and I found no mercy; I said, 'Lord, remember me,' but he would not remember me." You will never be able to say that. Hell will never make its boast over such a case; heaven will never have its honour tarnished by one such solitary instance. Seek the Lord and his strength; seek his face evermore. Your hearts shall live that seek him.

The next comfort is, he gives to all men liberally. God does not give as we do, a mere trifle to the beggar, but he bestows his wealth by handfull. Solomon asked for wisdom: God gave him wealth and power. In nearly every instance of prayer in the Old Testament, God gives ten times as much as is asked for. Jacob asked that he might have bread to eat, and raiment to put on; God made him to be two bands. The Lord will "do exceeding abundantly above all that we ask or think." This is the divine habit. He not only redeems his promises, but when he might meet them in silver he prefers to pay them in gold. He is exceedingly bountiful. Dear hearers, we have found him so when we have tried him, and do you think he will begin to be niggardly with you? If he should liberally forgive your sins, he will be none the poorer; if he should withhold forgiveness, he will be none the richer. Why should he stint his favour? You want to wash away your sins: there is a river of grace to wash in. You want grace to refresh your souls: he has floods to pour upon the dry ground. We read of the unsearchable riches of Christ. Holy leviathan Christians, here is an ocean of mercy for you to swim in. Hol ye elephantine sinners, here is an ark large enough to hold you and float you above the waters of the deluge! Hol ye gigantic sinners, whose sins of pride reach up to heaven, and whose feet of lust are plunged in the mire of hell, the sacred hiding place is large enough to hide even you. The Lord is great in mercy. Oh! who would not ask of so liberal a God, whose thoughts are as high above our thoughts as the heavens are above the earth!

It is added as a third comfort, "and upbraideth not." That is a sweet word. If you help a friend who is in debt, and wants to borrow money, you say, "Remember, I do not like it, you ought not to be in such a state." Your brother wants some aid; you have helped him many times, and will again, but still you upbraid him and tell him he is very imprudent; he ought not to get into these messes;

he ought to manage his business better." If you do not tell him so with the mouth, you look at him, and he thinks to himself, "It's very kind of him to give me the help, but really it is very humiliating to me to have to ask of him, because I get so severe a lesson." I suppose we do right to upbraid. I have no doubt we do so with good motives. But God never does upbraid seeking souls. He giveth liberally, and does not dim the lustre of his grace by harsh rebukes. He does not say, "Ah! thou sinner, how came you to commit such sin; I will forgive you, but ——" The Father does not talk thus to the returning prodigal. One would have supposed that when the prodigal came back, the Father would have said, "Well, dear boy, you are forgiven, but never let me see you do that again. How wrong of you to take that portion of my goods, and spend it in that way! I shall never be so well off as before; you have wasted half my living; and now think where you have been: what a dishonor you have cast upon your Father's name and character through wasting your living with harlots. I forgive; I cannot forget." My brethren, it was not so. The prodigal remembered his sins, but his father forgot them all, and exclaimed with joy, "This my son was dead, and is alive again; he was lost, and is found." O soul, if thou didst but know the heart of the Saviour, thou wouldst not tarry in sin. If thou couldst but know the overflowing love of the divine Father, thou wouldst not linger in unbelief.

"His heart is made of tenderness, His bow is melt with love."

Fool as thou art, be not such a fool as to be unwilling to ask for wisdom, but now breathe the prayer, "Teach me, O God, to trust thy dear Son this day."

Doubt not the Lord, distrust not the veracity of Jehovah, but come at once humbly, tremblingly, to the foot of the Saviour's cross. View him lifted on high, as his great atoning sacrifice; look to his streaming wounds; behold his brow still covered with the crimson drops which flow from the wounds caused by his thorny crown. Look to him and live. There is life in a look at the Crucified One: look to him, and the promise is that you shall be saved. I commend the text to the careful, thoughtful, believing expectation of every sinner here. Ask that the sun may not go down until you each and all have received the promise which the text presents to you. May the Holy Spirit now give his own blessing, for Jesus' sake. Amen.

A MINISTER who had been discussing, through a long series of sermons, the relations of religion and science, on coming to the pulpit one Sunday morning found a card laid upon the Bible with this Scripture upon it, "Sirs, we would see Jesus." The preacher took the hint, and devoted himself to an earnest presentation of Jesus as the Saviour of men. Four Sunday days had been presented this theme with increasing interest and fervor. On the fifth, entering the sacred desk, he found another card, and on it was written, "Then were the disciples glad when they saw the Lord."—Ex.

MAKE your sermon reach somebody's heart if you want it to be effective. If it gets no further than the mind it may satisfy, but it will not inspire; but to make it an heart-searcher it must have its origin in the heart. It must be fanned into a flame by the breath of prayer if it is to consume sin.

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## WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JULY 15, 1897.

THE WESTERN RECORDER of last week, speaking of the Southern Baptist Theological Seminary, says: "It is an abnormal thing that South Carolina should have eleven trustees and Arkansas none." If the eleven trustees in South Carolina would believe as the RECORDER believes, and would vote as the RECORDER would like for all the trustees to vote, the situation would not be "abnormal," in the opinion of our contemporary. Why did the RECORDER single out South Carolina? Kentucky has eleven trustees and so has Georgia. Why should it appear abnormal that South Carolina has eleven trustees? If the RECORDER would be perfectly fair, why has it not stated that South Carolina has eleven trustees because the fundamental laws of the Seminary so provide?—*Baptist Courier*.

So the *Courier* does not believe we are honest in saying it is an abnormal thing that South Carolina has eleven trustees and Arkansas none, but that our real objection is to the way the South Carolina trustees think and vote. How can the *Courier* be so certain about what may be in our mind? Since it is a Christian journal, of course it never attributes wrong motives to its brethren when by any possibility it can see any other motive. Hence the *Courier* regards it as impossible for a man to honestly believe that it is abnormal for a Seminary designed equally for the benefit of South Carolina and of Arkansas to have 11 trustees from the former state and none at all from the latter. Such a position is so absurd, in the eyes of the *Courier*, that the man who professes to hold it is dishonest in the matter, and is influenced by some sinister motive. Such is the *Courier's* logic.

Really we do not recall but one instance when the trustees of the Seminary ever voted down anything we voted for, or carried anything we voted against. That instance was in Montgomery, Ala., when we advocated an increase in Dr. Whititt's salary, and the trustees refused. But we do not recall how the South Carolina trustees stood on that occasion.

Why did we single out South Carolina rather than Kentucky or Georgia? Simply because the number of white Baptists in South Carolina corresponds more nearly to those in Kentucky or Georgia. In Arkansas there are, according to the last Baptist Year Book, 73,743 white Baptists, and in South Carolina there are 89,030; while in Kentucky there are 173,309, and in Georgia 171,780. Since these are the three states having each 11 trustees, it seemed to us more fitting to compare Arkansas with South Carolina than with Kentucky or Georgia. Any objection to this? Any dishonest purpose in this?

We took it for granted that all intelligent people would understand that when we said South Carolina had eleven trustees we meant that she really had them according to the laws of the Seminary. We did not say it was an *illegal* thing that South Carolina had eleven trustees while Arkansas had none, but that it was an *abnormal* thing. Although our "esteemed contemporary" denies us the right to believe that this is true, we must, nevertheless continue, the *Courier* to the contrary notwithstanding, to insist that it is an abnormal thing that an institution, designed equally for the benefit of South Carolina and for Arkansas, should have eleven trustees from the former state and none at all from the latter.

As to the claim that this disparity is all right because states should have representation on the

board of trustees according to the money contributed, we make two replies:

1st. This is not the principle on which the present arrangement rests, because that would give Kentucky over forty trustees, while she is limited to eleven.

2nd. The people who give the money die. If the contributors lived forever, there would be force in saying that those who give the money should control the use that is made of it. But they die, and others who did not give it must control it. Who are so fit to exercise this control as those for whose benefit the money was given? It is already impossible to elect a financial board for the Seminary according to the law laid down that they are to be chosen by receiving a certain proportion of the votes of the contributors, who have votes proportioned to the amounts they have given. So many contributors have died that an election in this way has become impossible, and therefore the trustees must elect, as the law gives them the right to do, when the other election fails. Since the donors die, and the control must pass to the hands of others, we really believe that those for whose benefit the money was given are the best ones to exercise control. According to this principle, as well as according to the Baptist principle of the control of the majority, the different states should have proportionate representation on the board of the trustees of the Seminary.

In another editorial the *Courier* speaks as if this proposition for proportionate representation were an attack on the life of the Seminary. It says: "The fight now is, not for any particular professor, but for the life of the Seminary." Then the *Courier* must think it would kill the Seminary to put it under the control of the denomination for whose benefit it was established, and who are called on to support it. Our contemporary is afraid to trust the Baptists of the South to take care of their own interests. We are not. We believe in the Baptists. We believe they can be trusted, and that they do not need special guardians to care for them.

The Seminary needs more money from Arkansas and from other states as well. We believe the best way to get it, as well as to get and hold the hearty sympathy of the entire denomination, is for all the Baptists in the territory of the Convention to be given to understand that they have equal interests and equal voices in the institution. And we do not believe the Seminary will ever command the support it ought to have, or to do the work it ought to do, until this change comes to pass. We advocate it because we believe it to be best, both for the denomination and for the Seminary. It would be well for the *Baptist Courier* to publish that part of the report of our committee adopted at Georgetown, that its readers may see just what the action is of which complaint is made. Will our contemporary do this?

SEVERAL HONORED brethren call on us to answer the various aspersions that have been cast on those brethren who voted for Bro. Booth's resolution at Georgetown, calling on the Seminary trustees from Kentucky to insist on the retirement of the President. Really it had not seemed to us that there was any special need for replying to these criticisms. Brethren who are offended are apt to express their disgust in such terms and with such epithets as suit their taste, and one need not be disturbed at this. Really the criticisms have been more moderate,

on the whole, than we expected.

It is claimed that the WESTERN RECORDER did it—Indeed there are brethren who think the RECORDER is at the bottom of whatever happens that is not to their liking. If the RECORDER had done a tithe of what has been laid at its door, it would be the most wonderful paper on earth. It happens, however, that this action was independent of the RECORDER. While the Baptists of Kentucky, as a rule, give the paper cordial support, they are quite capable of thinking and acting for themselves, and they never fail to do so as occasion requires. The action at Georgetown is a good illustration of this. The editor did not know till noon Monday (the vote was taken by special order at 2 P. M.) that any such action was contemplated, and being a trustee and not wishing to vote on resolutions instructing himself, he asked to be excused from voting. Two other trustees did vote, however, and one other did not, and they are as competent to decide for themselves as is the editor. But, so far as we know, not one of the 106 desires to shrink from his responsibility on this or on any other subject. We know of one brother who did not vote for the resolution who greatly regrets his failure to do so. We do not know of one who regrets voting for it. The responsible party in the case is the General Association of the Baptists of Kentucky, which can take care of itself.

It is claimed that this whole affair was "settled at Wilmington," and that those who renewed the agitation are guilty of acting in bad faith. This is not true. The Southern Baptist Convention took no action whatever on the merits of the case, and neither did the trustees. Even if the action of the trustees be construed as covering the merits of the case, that action could bind only the trustees themselves and their appointees. If any brethren individually committed themselves, of course they are bound accordingly, but their agreement did not bind others. Many expressed the hope that the matter would be allowed to rest, and that there would be no further agitation, but that bound nobody but themselves. As we said at the time, we accepted the "statement" at its full value, and as eliminating from the controversy its most irritating points. But there is no ground whatever for the charge of bad faith against the brethren at Georgetown, and the charge is unworthy of those who make it, and they should make full apology. Such a charge ought never to be made without the clearest evidence, and in this instance there is absolutely no evidence at all. Moreover, such charges do no good, and only serve to irritate, when the need is for calmness and wisdom and grace.

In regard to the ordering of "the previous question," we have heard of but one complaint that free speech was cut off, and that came from a brother who was not present, and certainly his eloquence was not suppressed by that vote. There was quite a pause before the "previous question" was ordered, and no one showed any disposition to speak. Indeed, there seemed to be a feeling of anxiety lest debate would lead to ugly utterances, and a sense of relief when it was decided to have no debate.

As to the matter's being delayed until brethren who would oppose the resolution had gone home, three things are to be said: 1st. More of the brethren who went away would have voted for the resolution than would have voted against it. 2nd. The time of the vote was named by the opponents

of the resolution. If that time did not suit them, why did they name it? 3d. The vote, 106-78, showed that not a great many brethren had gone away. One hundred and eighty-four voted, and there were at least 7 present who did not vote. This made 191 present, and that is a larger number of messengers present and voting than at any previous meeting of the body for 17 years, to our certain knowledge.

Let no charges of bad faith and wrong methods be made, at least not without clearly presenting the most decisive evidence. Let the brethren respect each other's motives. Let the issues be faced squarely and unmixed with personalities. If we cannot agree, at least let us all differ like Christian gentlemen.

The claim that the General Association in passing this resolution laid down a new test of orthodoxy is too ridiculous for serious argument. Whatever attempt of this sort has been made belongs to the other side. Every one of those 106 believes on the questions involved exactly as Baptists have all along believed. They are not the ones who are making a new departure. They are simply opposing a departure which they believe to be wrong.

In this connection we take occasion to answer a question several brethren have asked us, viz.: whether the action of their messengers at Georgetown involved them as churches in the controversy. We answer, that a church is involved only by her own act; a church sends messengers, un instructed, to an association; she leaves them free to use their best judgment in regard to whatever measures may come before that body; but they cannot commit the church to anything. Neither they nor the association are masters of the church, but servants, and a servant cannot commit his master beyond the instructions he has received. If a collection is taken, for example, and the messengers from a given church name an amount for that church to pay, this in no way binds the church to pay it, unless the church has previously instructed the messengers to make the pledge. When messengers thus name an amount, they simply say what in their opinion can be reasonably expected from the church, and what they will undertake to raise. So in this controversy no church is involved in it because of the votes of her messengers. Each church is involved only so far as she has seen fit to involve herself by her own sovereign act. Some churches have thus involved themselves, and others have decided not to do so. Whether a church, as such, shall be involved in any controversy at all, or to what extent, depends entirely upon her own act, and not on the acts of her messengers.

THE *Examiner*, speaking of the B. Y. P. U. A. Convention in Chattanooga, after expressing itself as occupying "a friendly attitude of mind" toward this work, says:

"Do the results of these great annual gatherings, on the whole, justify the heavy cost in time, thought and money which they entail? We shall perhaps be charged with raising the old cry, 'Why this waste!' But the beautiful ministries of love cannot be pleaded in extenuation of every sort of extravagance, however good the motive. It is always pertinent to ask whether expenditure is wise—whether the end achieved is commensurate with the outlay."

We have all along believed that the result did not justify the outlay. But the answer has always been the great "enthusiasm"

kindled at these meetings was beyond all price. But the enthusiasm itself, in order to be of value, must produce good results. If enthusiasm be the result of the great meetings, the question remains—what are the results of the enthusiasm?

The conviction that "the game was not worth the candle" has strengthened with us the more we have watched these meetings. And we are glad that some of the most intelligent and most earnest of the B. Y. P. U. A. workers have told us that the managers were reaching the conclusion that the day for such mammoth gatherings is about over. Instead of these great annual gatherings, heralded for a year in advance and worked up with great energy and ability, it is likely there will be frequent smaller meetings held in different parts of the country, with a great rally every few years. We think this will be an improvement.

We mentioned last week the death of Dr. F. M. Ellis, giving some particulars. We wish to add an expression of our sense of personal loss. When he came into the bounds of the Southern Baptist Convention he threw his heart into the Convention's work, and was a recognized leader from the beginning. There was in him sweetness, cordiality, a profound piety, firm faith and tireless energy, along with a modest dignity that won and held the confidence of his brethren. We were intimately associated with him in the work of the Convention, notably on the Committees on revising the Constitution and on the Centennial, and the results reached were in no small degree due to his wisdom. Dr. Ellis was a great and good man, a Barnabas among us. We were sorry when he left the bounds of our Convention, and sorry again when he leaves the service of his generation.

DR. A. H. BRADFORD said in a recent address in Philadelphia, that there are more adherents to Buddhism and Hinduism in this country than there are to Christianity in Oriental countries. Dr. Bradford counts "Christian scientists," "Theosophists," *et id omne genus*, as adherents to Buddhism and Hinduism. But even then the number falls very far short of the number of Christians in the Oriental lands. It is, however, unfair to Buddhists and Hindus, to lay "Christian science" and "theosophy" at their door.

REV. H. B. MACCAULEY, in the *Treasury*, in writing of young people's societies, said: "We are in danger of over-doing the societies. Our difficulty is not too much organization, but too many organs." The milk in the coconut is the "organ," for which all are urged to subscribe. But the denominational papers are waking up to the rivalry of these organs, and consequently they are not receiving as much free advertisement as they did.

It is stated that an "eccentric millionaire" in New York has bequeathed the sum of \$50,000 to his pastor, a Baptist preacher. Very eccentric, isn't it, for a man to act so! Only think, suppose the wealthy folk would generally take to remembering their pastors in their wills, what would result! How would the preachers ever be kept poor and humble if wealthy people should act in this way? But we do not think it likely that this "eccentricity" will become general.

HOW MANY people live on the reputation of the reputation they might have made!—Oliver Wendell Holmes.

Editorial Varieties.

If any one wishes to see a great favor of Dr. Berry, the time to do it is when he returns from Mississippi. He is always happy when he has been shaking hands with Mississippi Baptists, and his loving admiration for them makes his face a picture of delight.

The Christian Herald, of Detroit, one of the best papers on earth, speaking of the recent much-talked-of action at Georgetown, says the "Kentucky Baptists are probably competent to manage their own denominational affairs." This is a point which has not as yet found its way into the minds of some of the brethren.

The Independent regards our General Association as a stupid. It says: "If, under the economy of grace, stupidity counsed as a sin, the Kentucky Association should be as stupid." It has the Association regard the Independent as a stupid as a. Certainly they regard certain Independent editorials as a great "mistake."

Dr. E. T. Hines, so well known by his books and his articles in the Western Recorder, served continuously for thirteen years as chairman of the Executive Board of the American Baptist Home Mission Society. At the last meeting, however, he positively declined re-election, and Dr. A. S. Hobart was chosen in his stead.

The trustees of Brown University do not like President Andrews' views on finance, and they have given him to understand that they will either quit advocating those views, else step down and out. Can it be that there are "breast hunters" up there in New England? Shall there not be "freedom of investigation"? Now let us hear the chorus all along the line against "medieval methods," "traditionalism," "intolerance," "narrowness."

The Baptist Courier is in quite a frame of mind over our speaking of Thales as the originator of the doctrine of evolution. In the eyes of the Courier evolution is too sacred a thing to make with over. The Courier has at last become progressive enough to change its form from folio to 16 pages. Only the "old fogy," "traditional," "medieval," "non-progressive," "feared-by-the-past" papers like the Religious Herald still cling to the folio form.

Mr. John D. Rockefeller increased the amount of his gift to the Missionary Union and Home Mission Society last year. The amount is originally offered, \$250,000, thus making good the balance that had not been raised July 1st, the time appointed. This was generous in Mr. Rockefeller, but it shows that these great societies are too dependent on the benevolence of one man. What would they have done had there been no Rockefeller? Will they do what he passes away? The rank and file of the denomination must do good for missions.

There are those who are seeking to make the impression that some of their brethren are opposing "freedom of investigation." Nonsense! We have heard of no one who offers any such opposition. Certainly we favor the utmost possible freedom of investigation, not only within the limits of the Baptist faith but without those limits as well. But whether a man investigates or does not investigate, if he advocates what Baptists believe to be wrong, they will oppose his views. Investigation they favor, but they oppose wrong conclusions. They want men who claim to represent Baptists to really represent them. Any objection to this?

"We have been wondering, however, just why the RECORDERS should have called upon the 'Purchase brethren' to be on hand at Georgetown. Would it mind telling us?—Baptist and Recorder. Not at all. We asked them to go because we wanted them there. Every year the Recorder urges the brethren from all parts of the state to attend the General Association. We urged the same thing this year, and we did not single out the Purchase, but mentioned that along with the mountains, the bluegrass region and the 'peninsula' districts. Has the Baptist and Recorder any objection? We are sorry that only two brethren from the Purchase were present at Georgetown.

We tried to see our preachers while we were in Newville, Tennessee, when we preached the commencement sermon of the Southern Normal University. Our host was President J. A. Baber who has shown himself admirably fitted for his high position. This institution is young, but it has over 400 students, and there has not been a single death among them for five years. The students are in the best terms, and the studies which cover a wide range, are arranged accordingly. They have a system of renting text books which was new to us. For example, a student can rent for \$1.00 a text book that would cost him \$1.50. This is quite an item in the expense of student life. President Baber is a man of high ability, although the institution is not denominational. We were pleased with what we saw of the work.

Among the Churches.

LOUISVILLE. Walnut st.—Pastor Eaton preached. One joined by letter.

Broadway—Bro. W. B. McGarrity preached. One received for baptism. Bro. McG. is raising money for his church in Jellico. Bro. S. C. Humphreys will supply for a month.

Chestnut-street.—Pastor Weaver preached. Four received by letter. East—Pastor Christian preached as usual.

McFarran Memorial.—Pastor Jones preached. One received by letter. Twenty-second and Walnut.—Pastor Hunt preached.

Franklin-street.—Pastor Edwards preached. One joined by letter. Tent meeting begun at the Point.

Logan st.—Pastor Ewing preached. One received by letter and one for baptism.

Parkland.—Pastor Nowlin preached in the morning. No meeting at night. Portland avenue.—Bro. J. E. Hixon preached at both hours.

Third-ave.—Pastor Taylor preached as usual. Twenty-sixth and Market.—Bro. Pickard preached. Meeting closed. Nine received by letter and seven for baptism during the meeting.

Thirty-sixth and Hamack.—Bro. Tibbs preached.

THE STATE. J. G. Bow began a meeting Monday, July 12, with Rev. J. H. Burnett, pastor of Spring Creek church, at St. Bethlehem, Tenn.

Pastor B. A. Owen writes from Richmond: "I am now located at Richmond, and preaching to three good country churches."

Pastor John T. Christian was with Pastor J. P. Jenkins ten days in a meeting at West Point. Notwithstanding the extremely warm weather there were good congregations at each service, and the church was greatly strengthened. Pastor H. C. Roberts has been with the Mayfield church a year. During that year he has held two protracted meetings with no outside help, and has received 55 into the fellowship of the church. The Mayfield Monitor, in speaking of the anniversary, says of Roberts which all who know him will echo: "An unflinching Christian in his every-day life, a man of God among his fellow-men, a sympathetic worker among the poor and an able exponent of Baptist belief, he has won the esteem of all, and holds an exalted position in the hearts of the Mayfield people."

One of our noble women has been called home by the Father. Sister Martha Rash, wife of Rev. A. D. Rash, died at Winchester on the first Sunday in this month, leaving behind her the memory of a beautiful godly life.

Brother Richard O'Connor, Sunday-school superintendent, writes from South Park: "The Mt. Carmel Baptist Sunday-school was organized four miles from here on Sunday, May 16. There is an infant class of 16 scholars and a Bible class of 12 scholars. About 85 were present for a about 85 for a week were placed on the building; also about 830 was subscribed to be paid in the present year for a Methodist preacher who preaches there monthly. A Baptist church consisting of 86 members dispersed here about five years ago. We are now trying to ascertain the whereabouts of these with a view to re-establishing, and hope in a few months to make a favorable report on it."

Pastor J. H. Dew writes from Keene: "I offered my resignation as pastor here last Sunday. The church is in good condition. The Lord has abundantly blessed my work here. For some months I will hold meetings in Kentucky."

OTHER STATES. A meeting in the Trenton church, Tennessee, closed with 23 professions of religion. Twelve stand approved for baptism, and others will follow.

The Zoar church, Orange county, Va., has set apart Bro. Charles E. Sanders to the full work of the Gospel ministry.

A meeting in the Shelby church, North Carolina, closed with 20 additions to the fellowship of the church.

In a Southern Baptist church on Sunday eleven little girls dressed up with caps and spectacles came out and sang a song, and there was a "prayer pantomime by five graceful girls." On Sunday evening in a Baptist church a new church has been constituted at Orangeburg, S. C., which takes the name of Grace Baptist church.

The Buda church, Texas, has set apart its new house to the worship of God.

A meeting in the Prairie View church, DeWitt county, Texas, closed with 10 additions to the fellowship of the church.

It would be hard to say which is most pleased, the Savannah church with its new pastor, or Pastor Jordan with the church, and both are to be congratulated. In seven weeks there have been 18 additions to the fellowship of the church—grown persons who will add much to the strength of the church.

The B. Y. P. U. meets this week in Chattanooga, and a very large and enthusiastic meeting is expected. Pastor C. E. Jones, of this city, is one of the principal speakers, and Pastor Hawthorne, of Nashville, is another.

A church has been constituted at Green Valley, Ka.

The Mt. Pisgah church, Texas county, Mo., has set apart its new house to the worship of God.

One of the oldest Baptists in Missouri, Bro. Lewis, was baptized in 1819, and has served as soldier in three wars. He recently walked two miles to attend church in Forest City, and his mind is as vigorous as his body.

The Rutledge church, Mo., has set apart Bro. John Dalton to the full work of the Gospel ministry.

The Harmony church, Monroe county, Mo., has set apart Bro. T. W. Combs to the full work of the Gospel ministry.

Pastor W. Baltes, assisted by Bro. B. H. Carroll, Jr., held three weeks' meeting in the Cleburne church, Texas. Forty were added to the fellowship of the church, and it is thought there will be 50 additions in all.

Bro. A. H. Newman writes from Hamlet's Point, New York, Ont.: "In article 2, column 1, line 2 from bottom, the words 'the result of' should have followed 'devoted to.' The article is well printed otherwise."

Pastor N. S. Jones has accepted a call to Tarboro, N. C.

Bro. J. C. Scarborough has been elected President of the Chowan Baptist Female Institute, and has accepted.

Pastor F. C. Wooten, of Plymouth, N. C., has been elected principal of the South River Baptist Institute, and will take charge of the work in the fall.

The Wake Forest College summer school, now in session at Wake Forest, is the beginning of a great work for Baptists in North Carolina.

Pastor C. C. Marshall writes from Lawrenceburg, Ind.: "Our work here in the First church is moving along here cheerfully, notwithstanding the intense heat, our old organ is so badly worn that we can not use it longer, so we have had another put in 'on trial,' which, no doubt, we shall keep. The young people are taking a great interest in church and Sunday-school work. We propose to organize a Young People's Society for the systematic study of the Bible when the heated spell is over. The class will meet some week-day evening."

Pastor C. W. Chadwick settled in Bedford, Ind., November 1, 1896. Since that time there have been about 70 additions to the church, most of them by baptism. The congregations crowd the house, and the Sunday-school has grown from 40 to 150. Prayers are offered from a few to about 60 and benevolent contributions increased nicely. There are many signs of the favor of the Lord.

Rev. Dr. J. B. Taylor has resigned his pastorate at Salem, Va., having been urgently called by the Trustees of the Baptist Orphanage of Virginia to engage for a while in an effort to raise additional funds for the prosecution of that noble charity. Owing to the peculiar emergency, Dr. Taylor consents to engage in this work for a few months. He has never been anything but a pastor, though during his pastorate at Lexington, Va., he acted for a year as Professor of Moral Philosophy.

Pastor J. B. Cole, of Denton, Texas, has accepted the call to the pastorate of the Ardmore church, Indian Territory. The Denton church unanimously refused to receive his resignation, and he could not be induced to withdraw it.

Pastor T. N. Compton writes from Baton Rouge, La.: "Will you kindly announce in your paper that all communications addressed to me will be sent to my address at Baton Rouge, La., during my absence on European trip. I sail for Europe about July 14."

Bro. E. V. Vermillion, a late graduate of Rochester Seminary, New York, was recently elected President of the East Texas Baptist Institute at Russ. Much hope is now entertained for the future success of the school.

Bro. E. H. Wells, formerly President of Baylor Female College at Belton, Texas, but lately resident of the city of Texas, has been called to Belton to take the chair of mathematics in the college at that place.

Bro. A. B. Ingram, the new pastor at Corsicana, Texas, is moving off en-

couragingly in his work in that dimcult but promising field.

Pastor D. G. Whittinghill, of New Orleans, has been visiting relatives in Madisonville, Ky. He and Bro. Compton of Baton Rouge, La., sailed from Baltimore on Wednesday of this week for a tour in Europe. We wish them bon voyage. Bro. Whittinghill will let our readers hear from him.

Dr. Geo. H. Simmons, of Jackson, Tenn., was present at the Mississippi Baptist Convention in the interest of the Theological Department of the Southwestern Baptist University, and was accorded a hearty welcome by the Convention. It is understood that the University is expecting to have about one hundred students in the theological department at the coming session. Seven or more states will be represented in the above number. The faculty for the department is as follows: G. M. Savage, LL. D., Geo. H. Simmons, D. D., Rev. Robert Kimbrough, D. Hoagie, Ph. D., D. D., L. L. D., Walter A. Whittle, D. D., F. R. G. S., besides special lecture courses.

By request of our pastor, Elder J. T. Hall, a council met at Muldraugh's Hill church, Marion county, Ky., at 2 P. M., July 6, 1897, composed of officers and brethren from the following churches of which he is pastor, for the purpose of investigating a report put in circulation by unknown parties, viz: Palestine church—J. H. Robinson, B. F. Coffey, Wm. Wilson, J. M. Jarboe, W. R. Benningfield, Chas. Cauley and J. H. Hines. Pleasant Hill church—Elder W. S. Tandy, R. S. Collins, Jos. T. Collins, W. G. Wright, H. F. Jarboe, S. T. Jarboe and L. E. Arvin.

Muldraugh's Hill church—S. T. Harding, Ignatius Gabehart, Nathan Sapp, E. H. Seaborn, J. E. Collins, J. W. Calvin, Alex. Harding and Porter Rafferty.

After a careful and impartial investigation the council found the report to be untrue, and denounced it as a falsehood, and the blackest of lies, and adopted the following resolutions unanimously:

Resolved, That we have found the walk of our brother and pastor, Elder J. T. Hall, to be that of a Christian gentleman and minister of the Baptist denomination, and hereby award all persons against circulating this most slanderous and damaging report, as every effort possible will be made to trace it to its origin. Resolved, That a copy of these resolutions be sent to the WESTERN RECORDER, the Lebanon Enterprise, the Marion Falcon and the Times-Journal for publication. REV. W. S. TANDY, Mod. J. J. Rice, Clerk.

DEAR READER. I see I have announced in the RECORDER (among associational announcements) that Bethel Association meets at Muddy River church. This is a mistake. A change has been made, and Bethel meets with Salem church, Christian county, seven miles from Pembroke. You will change the announcement, putting Salem church for Muddy River church, so our churches will not be misled by the announcement as it stands, and oblige Yours truly, E. N. DUKEN, Franklin, Ky., July 12, 1897.

MARRIED—July 8, 1897, by Rev. J. B. Hunt, at his residence, 812 Fifth St., Mr. R. L. Bennett to Miss Mary Totty.

HOW TO FIND OUT.

Fill a bottle or common glass with urine and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stands in it is positive evidence of kidney trouble. Too frequent desire to urinate or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following the use of wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest test of its wonderful cures of the most distressing cases. If you need medicine you should have the best. Sold by druggists price fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention the WESTERN RECORDER and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

DISTRICT ASSOCIATIONS.

TIME AND PLACE OF MEETING, 1897.

- 21 AUGUST. Blackford—Patesville, Hancock county, Aug. 4. Bracken—Lewisburg, Mason county, Aug. 4. Liberty—Cave City, Aug. 4. Little River—Eddy Creek church, near Princeton, Aug. 4. Central—Muldraugh's Hill church, Aug. 7. Clear Fork—Oak Grove church, Aug. 10th. Davess county—Station church, McLean county, Aug. 10. Shelby county—Indian church, Aug. 10th. South Kentucky—Somerset, Aug. 10. Elkhorn—Nicholasville, Aug. 10. Barren River—Fellowship, Aug. 17. Bethel—Salem church, Christian county, Aug. 17. Concord—Long Ridge church, Harrisburg, Aug. 17. Gasper River—Hazel Creek, Mulhennburg county, Aug. 17. South District—Lancaster, Aug. 17. Crittendon—Short Creek church, Pendleton county, Aug. 18. Franklin—Evergreen church, Aug. 18. Ohio River—Dyer's Hill church, Livingston county, Aug. 18. Campbell county—Newport, Aug. 21. Green River—Mt. Vernon church, Butler county, Aug. 21. Tate's Creek—Berea, Madison county, Aug. 21. Baptist—New Bethel church, Aug. 26. Cumberland River—Ephesus church, near Crab Orchard, Aug. 31.

- 1 SEPTEMBER. Long Run—Long Run church, Sept. 1. Ten Mile—Pleasant View church, Grant county, Sept. 1. Union—Union church, Harrison county, Sept. 1. East Union—Little Poplar church, East Union county, Sept. 3. Rockcastle—Mt. Vernon, Sept. 7. South Cumberland River—Providence church, Adair county, Sept. 7. Day's Fork—Pleasant Hill church, Sumner county, Tenn., Sept. 8. Greenup—Ashland, Sept. 8. Little Bethel—Providence church, Webster county, Sept. 8. North Bend—Big Bone church, Sept. 8. Owen—Richland church, Owen county, Sept. 8. Sulphur Fork—Antioch church, Sept. 8. East Lynn Pleasant Grove church, Laffue county, Sept. 9. Lynn—Boiling Springs, Sept. 9. Greenville—Trimble Bend church, Menifee county, Sept. 10. Mt. Zion—Flat Creek church, Knox county, Sept. 10. North Concord—Good Hope church, Knox county, Sept. 10. Booneville, Robertson church, Clay county, Sept. 11. Stockton's Valley—Sinking Spring's church, Fentress county, Tenn., Sept. 11. Boon's Creek—Union church, Madison county, Sept. 14. Nelson—Sept. 14. Russell's Creek—Brush Creek church, Sept. 15. Warren—Woodburn, Sept. 15. Lynn Camp—Lynn Camp, Knox county, Sept. 17. Second North Concord—Union church, Russell county, Sept. 18. Irvin—Oak Grove church, Jackson county, Sept. 22. Salem—Wolf Creek church, Sept. 22. Freedom—Indian Creek church, Clinton county, Sept. 24. South Union—Point Creek church, Whitley county, Sept. 24. Goos Creek (new)—New Home church, Clay, Ky., Sept. 24. Goshen—Millwood church, Grayson county, Sept. 29.

- OCTOBER. Laurel River—Pine Grove church, Laurel county, Oct. 1. South Concord—Parnell church, Wayne county, Oct. 1. West Kentucky—Rickman church, Oct. 6. Enterprise—Liberty church, Johnson county, Oct. 8. West Union—Harmony church, Oct. 16. Ohio Valley—Sobree church, Henderson county, Oct. 19. Blood River—West Fork church, Calhoun county, Oct. 20. Graves County—Liberty church, Oct. 27th.

Dr. C. C. Please prepare statistical tables with care and send two copies of your minutes to J. K. NUNNELLEY, Statistical Secretary.

FAMILY CIRCLE.

BRUCE TO HIS MEN AT BAN-NOCKBURN.

BY ROBERT BURNS.

So, it was he who Wallace died, Bruce, who Bruce has after led. Welcome to your glory bed. Or to victory!

Now's the day, and now's the hour, See the front of battle hour. See approach proud Edward's power— Chains and slavery!

Who will be a traitor's grave? Who will be a coward's grave? Who will be a slave to live? Let him turn and flee!

Who for Scotland's king and law Freedom's sword will strongly draw Freeman stand, or freeman fall? Let him follow me!

By oppression, woe and pain: Be your sons in service chains: We will drain our dearest veins, But they shall be free!

Lay the proud usurpers low! Tyrants fall in every foe! Liberty's all every blow! Let us do or die!

THE CAREER OF THE DUKE.

BY DAVID LYALL.

He was not a real duke, though a good deal more interesting than some who are called by that august title. He was only a medical student at Edinburgh University when I was attending the arts classes, and I got to know him rather intimately. His name in private life was James Ingram, Esq. He was a very good-looking, tall and lithe and slender, with a fine carriage and a clear-cut, handsome face. But he was too well aware of the fact. And his air! He was less loose rather young in a University town, before he had sense to guide his conduct or his tongue.

His father was a solicitor, a man with a large county connection in a flourishing northern town. The Duke talked very tall always about his people, and it was his boasted intimacy with his father's aristocratic circle which really earned for him the title of the Duke. There is always a sneaking, objectionable sort of person who makes it his business to get into the things he can about the fellows, and who invents what he can't find out. The ferret of our year was a little chap called Ingram, whose father kept a grocer's shop at Stockbridge. Ingram soon found out all about Brydon's people, and told us that they lived in good style, and had a small country place where they did their best to edge themselves in among the county families, and that Brydon's mater was a veritable matchmaker, whose ambition for her daughters knew no limit.

The Duke was lazy, but not vicious. There was something lovable about him in spite of all his airs, and he and I were always rather chummy, though I often lectured him on the way he wasted both his time and his talents. He took it all in good part, but it had no effect on him. He was always a time I held my tongue for if his father found no fault with him, it was no business of mine. The Duke, of course, was a great favorite with the girls. I used to think he knew every pretty girl in the town, and he spent half his allowance on flowers and dainty trifles on girls who, for the most part, laughed at him. He was often in love, and had many sweethearts during the years I knew him, but he managed to keep out of any serious entanglement till he took the final and for him, fatal step. During the last year of his college life I lodged in town all the week, and went home on Friday night. I was gathering my things together as usual on Friday evening near the end of the last session, when the Duke came up to my rooms. I was surprised to see him, for he knew I went out of town that day, but he looked so woebegone that I refrained from telling him to get out, as I at first felt inclined to do.

"I know you're getting ready to go, David," he said. "But you've got to sit here and listen to me. If you should never get out of town, I'm in the most awful mess, and I don't know how I am to get out of it."

"A new girl, I suppose?" I said, with mild sarcasm.

"Well, it's a girl, but certainly not a new one. You've seen Mamie Rose, the young lady at the house where I live?"

"Yes, but I thought she was an old flame, and that you were off years ago," said I, with the feeblest interest, wondering how long she could give him and nor lose my train.

"I've never been right off. I've never really cared for anybody but her—

and well, there's no use babbling about the bush—we've been married for over four months."

I dropped my clothes-brush and stared at him open-mouthed. I could not really take it in. I should have thought the Duke was very fast man on earth to make such a disastrous miscalculation.

"Married four months, Duke!—oh, come, you're dreaming." "No, I'm not, nor you," I answered the Duke, with a grin. "Not that I go back on her—bless her! I don't and never will. But it came out too soon. That little business Ingram's got to the bottom of it, and sent word to my governor, who is promptly stopped supplies."

"You're piling too much on to me at once, Duke," I said. "I haven't taken in the primary fact yet. How, and for what reason did you come to marry Mamie Rose?"

"Well, you see, it was like this; she lives with her aunt, who is jolly hard on her, makes a regular Cinderella of her, and there was another chap they wanted her to marry, a horrid old sea captain, with no money, to whom I told him but his tin couldn't stand the way they were bullying her, so I took her to a registrar's office one morning and we got married."

"Well, and what then?" "Well, we told her aunt, of course, and though she made a scene, she got pretty civil after a bit, and came to reason, so that I could explain things to her. She quite saw that it was important to keep it dark from my governor till I had passed the final, anyhow, and when she made a scene, she got that little sea captain, Ingram, forced it all out and sent an anonymous letter to the governor."

"He deserves to be tarred and feathered, Duke," I said, sympathetically. "But what happened after all that?" "Well, we got going along all right till that little sea captain, Ingram, forced it all out and sent an anonymous letter to the governor."

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"You must get through, Duke," I said, cheerfully; "you've made a fine mess for yourself, but we must get you through for your wife's sake. Do you think your Duke won't relent?"

"He won't," he said, "but never forgive me, and he meant it. No, I'm done in that quarter, and I've myself I must look to David; but if I fall, think of this."

"You won't fall, you can't, you daren't," I said. "Now I'm going, for I've only ten minutes to get my train. Come up on Monday night and we'll think it out. Good-night," I said, and ran out of the house.

The final, with their long drawn out, and my own business, began in a fortnight, and I was very sorry for the Duke all through. He was as nervous as a girl, and I didn't wonder at it, for he had a lot at stake; and beside he did not know his work. I got to know him of him then, those days, and to think that he had ever done as he did, it was quite evident that he was devoted to the young wife he had so foolishly married. I confess I was not surprised that he failed. I was not in town when the names were posted, but he had a letter from me drawn over his head in the newspapers, I went in to try and see him. But he had disappeared and nobody could tell me anything about him. It was six long years before I saw the Duke again.

I was walking hurriedly along the Strand one night about 11 o'clock, on my way home, when my attention was arrested by a man selling wet vestas under one of the street lamps. It was pouring rain at the time, and I saw that the poor wretch was soaked through and through. He was a great tall fellow, wearing a greasy old frock coat, and his hair was drawn over his brows. When I got near enough to see his face something queer came over me.

"Good heavens, Duke!" I said. "It can't be you!" "He gave a great start and looked as if he would have fainted."

"Yes, it's me, sure enough," he answered, grimly. "Nice sort of end, to die in the gutter like a dog."

"How have you managed to get to this, and where's your wife?" I asked. "She's at a snug little cottage on the top of the hill, and she's been waiting for me here in the rain since 6 o'clock, and I haven't sold a blooming box of long ago."

"But it wouldn't do. I saw he was dead, and on the verge of hysterical scenes. If you have never seen a man in that desperate state through hunger and weakness and woe, you should thank God upon your knees. It is a sight to make the angels weep. We were standing directly opposite one another, and he took me for a man by the arm and marbled him in. I ordered a cup of coffee to keep him

company, but I never touched it. If I had it must have choked me.

"You must excuse me," he said, with a half-shamed glance. "I haven't tasted anything since then, and it was only a bit of dry bread and a glass of water."

Suddenly he stopped and let his head fall on his hands bitterly.

"God forgive me for asking so greedily, and never a thought of my poor Mamie. David, for said acquaintance sake, will you let me take the rest home?" "Go on," I said with difficulty. "Eat as much as you can. I'll see that Mrs. Brydon has her supper as well."

"With that he set to again and ate his fill. We were at a table in a quiet corner, and nobody observed us, at which I was glad."

"Tell me in as few words as you can, Duke, what you have been doing with yourself all these years," I said, at length.

"Oh, it won't take long to tell. I couldn't face the music in Edinburgh when I was stumped, and Mamie agreed with me, so we came to London. But what was for me? I could work, I had no business training, I knew nothing but my medical work—and that but recently. But I leaved, after it was all up with me, that it was the only thing in the world I could ever do or be, and I would have sold my soul almost for another chance. It is only a record of going from bad to worse all these years. I've never had a job for longer than three months; you can imagine what she has suffered all that time. She's worked her poor fingers to the bone to keep a little room for us, but she's never had that, even though we were empty inside. We've never herded with the ruck of this great city, but that's the next move."

"No, it isn't, now I've found you. Hold your peace, Duke, as I don't tell me another word. It can't be for long, sometimes grumbled at imaginary deprivations in my own lot; this opens my eyes. Now give me your address."

"Take that home to your wife," I said, slipping some gold into his hand. "Eush! What is it for, if not to keep a chum out of distress? Now promise me I'll find you at this address to-morrow. You won't leave?"

"No, honor bright, thank you, David. Will you let me go now? She'll have a fire to-night, and a cup of tea and something to eat, thanks to you. But let me go."

And he went, with tears rolling down his cheeks. As for me, I felt a strong disgust at myself, at the fine evening clothes I wore, the spotless linen, all the delicate and expensive articles of my man. I felt mean and little and ashamed, and I cried to God to forgive my arrogance and pride and wicked discontent, because of some trifles that had been denied me. I was glad to find Wardrop reading by the fire, and before I went to bed I asked him to give me the assistance possible in his search. However, it seems all hopeless, for if the man who deceived and betrayed her is really rich, God only knows where she may be by now. I believe in the devil because there is so much devilishness in the world, and I believe because if there isn't such a place there should be.

Received an anonymous letter about my last sermon. These mean devils (though a sensible man would ignore them) try me very much. They may be the straws showing the ebb of the tide.

The boys of the brigade are not enthusiastic about the prayer-meeting prelude, but they enjoy the drill very much. Wonder how in the name of the Goddess of Good Luck (what he calls her) I can make that prayer-meeting thoroughly interesting. I'll have a good shot at it any way, because it's a thousand times better to have the ship from going onto the rocks than to pick up the wreck later on. We must save the boys, they are the future!

September 13.—"With the Trustees would pay up my back-rash. He wrote to my father, because he always opens up a broadside on going into 'the beggary ministry.' From a financial standpoint he is right, but—yes, but plus Duty, Human and Christ make a very fair other side.

Church is about \$700 in debt. This debt seems a kind of hellmouth, at least it has been in existence long enough, but we must get it paid off by Christ's name. Now for my literary banking ability, if I possess any.

Feel sleepy to-day, because I was up most of the night with C—. Poor wretch. It seems that when he was in office he defrauded the State and now he is poor and dying. His conscience is like a seven or eight heated furnace; he cannot pray; simply raves about the money he cannot refund.

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(Continued on eleventh page.)

omains in their lives. And if they sometimes forgot and addressed the handsome Duke or the Duke and his wife as the Duchess, nobody except the initiated could see any fault. But often there is a laughter that is akin to tears, and it is absolutely necessary at those times to keep up a constant stream of lachrymules; there should be a scandalous breakdown all round, which no Scotch person could do. In that home you should find a fair and little white rjocles in the curious name of Wardrop Lyall Brydon. And that is our reward.—British Weekly.

THE ONE WHO THOUGHT HE FAILED.

A TYPE.

They said his college course was brilliant. This I can readily believe, for he was the brightest star in the Seminary constellation. His mind would sweep out to the limits of the universe while we were crawling over the globe, and he would be trying to get the universe in focus. We conceded all the honors of life to him and never thought of competing. Yet he disarmed all jealousy; his manner was so graceful and his deportment so noble. Rumor blisted that he was making large sacrifices in entering the military; it was said he relinquished to a younger step-brother the prospective Presidency of a well known banking house.

Predilection assigned him to a strong city club upon his return from Germany. This he falsified by accepting the call of a church in a manufacturing village at a salary of one thousand dollars a year and no parsonage. We agreed that he was a perfect man, but some of us who were already in small parsonages concluded it as he was weak. From time to time reports reached us, but they were hazy with religious romance, so we believed he was trying experiments in various fields of practical Christianity, and turned again to our own work. I will say no more, except that the Faculty and class placed a beautiful wreath upon his grave, while several of us stood by the grave and repeated with the usual religious formula, "Rest in peace, his labor and his work do follow him." I trust, however, that I am not violating any confidence when I give these brief extracts from his diary.

June 30.—I am translating Schurer's "The doctrine of the Holy Spirit in Zeltalter Jesus," partly for its own sake and also to keep from getting rusty in the German.

Poor T— has not found his daughter yet. Wrote several letters to friends in New York asking them to give him the assistance possible in his search. However, it seems all hopeless, for if the man who deceived and betrayed her is really rich, God only knows where she may be by now. I believe in the devil because there is so much devilishness in the world, and I believe because if there isn't such a place there should be.

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A sickly, fretful baby is a distressing scene to the mother. More of the parents. After passing worried and sleepless nights and days, the mother is unfitted for business and the mother for her household duties. If a woman will take proper care of her baby, she will find the period preceding motherhood, and see to it that the organs that bear the burdens of maternity are kept strong and healthy, with female weakness. More of the parents. After passing worried and sleepless nights and days, the mother is unfitted for business and the mother for her household duties. If a woman will take proper care of her baby, she will find the period preceding motherhood, and see to it that the organs that bear the burdens of maternity are kept strong and healthy, with female weakness. More of the parents. After passing worried and sleepless nights and days, the mother is unfitted for business and the mother for her household duties. 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A WARNING.

The denominational papers are beginning to get their eyes opened to a danger which threatens them. They have boomed these many Societies with their "organs" in a most self-sacrificing way, until self-sacrifice threatens to become suicide.

In the annual report of the Book Agents of the Northern Methodist church are these words: "The competition of the secular paper is increasingly active, and in recent years we have had a new and lively religious competitor. There being a limit to the pastor's time, as well as the pastor's money, and every such special organ making its demands upon both, the circulation of the specialist organs has come to be seriously felt by the general organs of the church." In commenting on the statement the Nashville Advocate says that if this continues it is only a matter of time with the regular paper: "When the stream of water is drawn off into a thousand irrigating ditches the main channel is in danger of becoming a dry bed. Or to change the figure, when too many cattle are turned loose upon over the best pastures the supply of grass will soon give out."

These large gatherings of Young People's Societies are well-engineered "booms" for the organs. Yet are the leaders of the opinion that the state papers ought to give them free advertising of all kinds for months in advance.

The Christian Culture Course and the "Topics for meetings" are very skillful devices to secure a large circulation. The International Lessons have secured such circulations for the publications of the various Sunday School periodicals. But these do not come in conflict with the weekly state papers. The weekly papers published by the Sunday School Boards are for small children, and the monthlies and quarterlies are published so seldom they are not rivals.

But the young people's organs are weekly papers. They persuade the young to join the Societies, and then the organ becomes a necessity it is urged, in order that they may keep up with the Topics and the Culture Course. Very many families, probably the majority, will not take but one weekly denominational paper, and since the young people are persuaded the "organ" is necessary, the state paper will be given up. In a few years, if the plan works, these organs will be as large papers as any—they are larger than many now, and they will have a practical monopoly of the newspaper business.

The organ of the Christian Endeavor Society published at Boston is said to have secured an enormous circulation. Hence its advertisers pay large prices, it can afford to ask a small subscription price and yet bring in an enormous income. A paper with 100,000 circulation is worth at least 50 times as much as one with a circulation of 10,000.

Monopolies are had enough in any thing, but in nothing would they be worse than in religious papers. Yet it is that danger which is threatened, and it is high time the denominational papers faced the danger fairly and decided, before it is too late, how best to prevent such monopoly. If the organs and the organizations had not been boomed by the very papers whose lives are threatened, they would not be so powerful.

I do not mean to represent that these organs intend to destroy the weekly state papers. They have not the slightest objection to these papers being taken in the families provided the organs are also taken. But as I said there

are many families which will not take but one religious paper for grown folks, and if the organ is forced on the young people as necessary in order to keep up with the "Culture Course," the fatal result to the state papers will be the same.

JOHN BUNYAN.

REPLY TO A BEDFORD BAPTIST.

BY GEO A LOFTON.

My brother, "Bedford Baptist," has the Christian candor to confess his error in denying that Bunyan invariably declined to grant letters of dismission to his members to join restricted communion Baptist churches.

However, he charges me as being wrong in saying that Bunyan belonged to a church of the order of the Anabaptists, or Baptists, at Chelmsford, 1646, among whom were the "old men, or aspersi," and the "new men, or immersi." He says that the Bedford church, in Bunyan's days, was not of the Chelmsford church order, but that its "mixed principles" were relative to the communion, not to baptized believers; but he says again, that while their baptism was only one and apostolic for believers, they "admitted to their membership Pedobaptists of every type that believed in evangelical truths. Congregationalists, Presbyterians, Puritans, all were welcome to the Lord's Table" upon the principle that "piety and not baptism was the term of communion." "There was mixed communion, but not mixed baptism," he says, "at the Bedford church during John Bunyan's pastorate;" and he goes on to say that at Bunyan's death Ebenezer Chandler, a Pedobaptist minister, was pastor, and that during Chandler's pastorate "infant sprinkling" was introduced into the church. He quotes Ivey, who says of the organization of the Bedford church: "Gifford, with eleven others, found the church at Bedford—the majority were Baptists, as was their pastor."

The conclusion from all this is that the Bedford Baptist church, from the beginning, was founded upon the principle of mixed membership and mixed communion; and that right upon the heels of Bunyan's death "infant sprinkling" was introduced into the church. This is infinitely worse than I charged upon the church as being upon the order of the aspersi and immersi, which distinguished the Baptists of Chelmsford in 1646. To be mixed with Pedobaptists in membership and communion in the days of John Bunyan, no matter what his principle or practice was as to baptism, is worse than the purer Baptist idea of Chelmsford when believers' baptism alone prevailed with the distinction of aspersi and immersi; and if my brother "Bedford Baptist" gets any comfort out of his fight with me upon this distinction having no application to the Bedford church, he may enjoy it to his full satisfaction. It is no wonder that at the death of Bunyan the next pastor introduced "infant sprinkling," for Bunyan's church, under his own pastorate, was both Baptist and Pedobaptist in membership and communion, in principle and in practice; and I had rather, a thousand times, have enjoyed the privilege of church membership as distinguished solely by believers' baptism, whether by aspersio or immersion, or by both, as at Chelmsford.

Let me say, in conclusion, that I did not mean to be technical in my characterization of Bunyan's church as of the order of the Old Men and the New Men at Chelms-

ford. My idea was to show the mixed nature of the churches even at that date; but I should have been more careful to distinguish between a church of mixed believers' baptism, which was much more Baptist, and a church of mixed membership and communion, composed of Baptists and Pedobaptists, as was Bunyan's church.

A PILLAR OF THE CHURCH.

The chapel stood suggestively near to the river, as if it accosted the traveller with "Here is water; what hindereth thee to be baptized?" The church had been founded in Penrhy's farm kitchen, and the chapel had been built here before the majestic hills had been stripped of their plantations of pine and clumps of other trees, and when the foundation was laid there were great patches of jungle grass, the haunt of many a wild bird, and wild raspberry, strawberry, honeysuckle, and foxglove flourished luxuriantly. Old Shon Gwyn, the almost centenarian, spent the remnant of his days in bemoaning the sad fate that befell our sweet valley. He would point to the bare mountains where the woods had waved and say they looked dejected, and when the wind sighed he would declare it sighed because it could not play with the oaks and the firs of the days of yore.

He had been known to shout, and laugh, and sigh in successive reveries by the fire in the late afternoon as he remembered the rustic sports and dangers of his youth. He would revel in the days when he fished the speckled trout, and laugh as he remembered Dai, his brother, falling in the pool, or the chase of the fox or the long fight of Caradog with the badger, but now he would sigh to be gone from this degenerated age.

Shon was the only one who remembered the building of the chapel, and recited with pride the tradition of its past. Christmas Evans had preached there and he never forgot the sermon on the "Chief Corner Stone."

It is about a pillar of this hoary church that I want to write. He was

THE DEACON.

He had lost his own name in the glory of his office. His name was Dafydd Howell.

It was no wonder he was so beloved. He was so strong and so gentle, so severe and yet so tender. He tried how to keep a stern face and to show a severe aspect, as to hide every soft emotion, but so overdid it that in spite of his acting you went away prepared to quarrel with the first man who dared to deny that the highest heart in the valley swelled and throbbled beneath his breast. He was the deacon, and all the solemn dignity of the old chapel and its gray traditions were represented in the massive figure and dignified bearing of its chief officer. You should have seen him! If you were an actor it would take you just half a century to cultivate the solid tramp of his heavy foot-steps or to imitate the exact thump of his big crook stick as it kept time to his ponderous march. Nature's features of strength, his deep set eyes and long shaggy eyebrows, gave him the aspect of severity, but this together with his willful unwillingness to appear soft-hearted, could not hide the grandeur and grace of his great soul.

He is coming down the road with longer and more ponderous stride, and thumping his big staff with more energy than usual, and the gentle droop of his erect figure betokens some urgent thought and business. The boys playing in the

Some Women jump at it. They're quick to see the advantages of Pearline, quick to economize and save, quick to adopt all the modern improvements that make life easier. And these quick women are the ones that are likely to use Pearline (out soap) in the right way, and to find new uses for it, and get most out of it. Send it Back! FALSE—Pearline is never peddled, and if you see a grocer selling something in place of Pearline, be honest—send it back. JAMES P. LEE, New York.

The Holman Pronouncing Teachers' Bible. Together with one year's subscription to THE WESTERN RECORDER, of Louisville, Ky. ...Seventy years' old, and the... Greatest Baptist Paper in the South and Southwest, for \$3.50. This offer is for all subscribers of the WESTERN RECORDER, old and new alike. THE WESTERN RECORDER is \$2.00 a year, in advance. The Holman Bible sells for \$3.50.

THE MARKETS. Report for the Week Ending Saturday, July 10, 1897. CATTLE. Extra shipping cattle, 1,400 to 1,500 4 25/4 40 Light shipping, 1,200 to 1,300 3 25/4 25 Beef butchers, 1,000 to 1,100 3 15/4 20 Fair to good butchers, 800 to 900 3 00/4 25 Common to medium butchers, 600 to 700 2 50/4 20 Thin, rough steers, poor cows and heifers, 400 to 500 2 00/4 20 Good to extra oxen, 1,500 to 1,700 lbs. 2 00/4 25 Common to medium oxen, 1,200 to 1,400 1 50/4 25 Feeders, 900 to 1,200 lbs. 2 00/4 25 Stockers, 800 to 1,000 2 50/4 20 Bulls, 600 to 800 2 00/4 20 Veal calves, 500 to 600 2 00/4 20 Choice milk cows, 20 to 30 2 50/4 25 Fair to good milk cows, 12 to 20 2 00/4 20 HOGS. Choice packing and butchers, 250 to 300 lbs, strictly corn-fed, 6 00/4 45 Fair to good packing, 150 to 200 lbs. 5 00/4 40 Good to extra light, 100 to 150 lbs. 3 50/4 30 Fat sows, 120 to 150 lbs. 3 50/4 30 Fat shoats, 100 to 150 lbs. 3 50/4 30 Pigs, 60 to 100 lbs. 2 00/4 25 Roughs, 150 to 400 lbs. 2 75/4 10 SHEEP AND LAMBS. Good to extra shipping sheep, 20 to 25 2 50/4 20 Fair to good sheep, 15 to 20 2 00/4 20 Common to medium sheep, 10 to 15 1 50/4 20 Bucks, 10 to 15 1 00/4 25 Stock ewes and wethers, 10 to 15 2 50/4 25 Extra spring lambs, 6 to 8 3 00/4 15 Best butcher lambs, 4 to 6 2 50/4 25 Fair to good butcher lambs, 3 to 5 2 75/4 20 LEAF TOBACCO MARKET. Report for the week ending Saturday, July 10, 1897. SALES, WITH COMPARISONS. Following were the sales for the week and year to July 10, with comparisons: Week. Year. Year 1897 2,416 7,951

roadway turn aside from his path with an expectant look to receive some familiar and original greeting. His stick is brought within an inch of one of their heads (he couldn't hurt a gnat), and then he beams a roguish smile, and says something, and leaves something for Isoschin (sweets) and then thump, thump, and click click, as he marches on with double speed, and they watch him sweep the bend of the road.

IT WAS HE WHO MET THE NEW MINISTER.

when he came, and they clasped hands like friends at the station, and the deep-breasted welcome of the deacon frightened away the dyspeptic doubts and apprehensions of the minister as he came to his new charge on that dull November day. They were fast friends ever after.

The big seat (set favor) under the pulpit, where the deacons sat, seemed empty, if Dafydd was not there. No one dreamt of taking his place; it was the divine right of one of nature's kings. I seem to see him now, and watch his eager face as he follows with sympathetic eyes and earnest attention the deep things of God. And I hear him, too, punctuate the passages of rare feeling and fine thought with a deep, soulful response. These ejaculations, such as *gogoniant* (glory) or *Diolech Giddo* (thanks be to Him) were uttered in a subdued and muffled sound, as if he said them to himself, and their sincerity and true unction never failed to touch the springs of the speaker's and many others' emotion, and they seemed to the speaker like a holy hand easing him onward to the climax of his message.

Dafydd did not patronise the preacher with a conventional "I liked your subject." However simple, if sincere, it would not fail to receive the best of praise. He would put his great hand like a bishop on the preacher's shoulder and say, "Da iawn" (very good). He never said what he didn't mean; sometimes it would be twice repeated in a mellow richness of feeling that seemed to go to the right place in the heart. In the case of a student from the college he would make him feel that there was a future before him, and then in his roguish way he would say with a twinkle, "That's a fine sermon to go," and the suggestion was that it was a good traveller. He always had a strong word for the minister, that showed how his painstaking care and his fine gifts had been fully appreciated. He was not allowed to leave, even when at low water mark, without a kindly and manly word that made him feel less tortured within, and cheered him to do better.

THEY WERE GREAT FRIENDS, THE MINISTER AND THE DEACON.

They met frequently, sometimes by day, sometimes after service in the week. They smoked together; he taught the minister to smoke. They sat in the kitchen, one on either side of the fire, with two churchwardens. They would talk about sermons; Dafydd would reproduce from his unfulfilling memory the brilliant passages of the great preachers of his day, interspersed (as if he didn't know) with some of the rare pieces and fine thoughts of his own pastor, and pass on as if quite oblivious. The minister would say "That's mine," and then the deacon would pook-pook, and send out a cloudy puff, and say, with such a deep chuckle, "Never, not in a month of Sundays; or, after a pause, "Where did you steal it?" But nobody dared say in his presence that the pastor's fine sermons and finished periods were not original. I forgot to say what a boastful man

the deacon was. You never saw the likes of him. In his playful moods—and they were not few—he would rate the officers, banter and belittle them for their weaknesses and their inefficiencies, and follow this with such outrageous eulogy of his own unique and indispensable qualities. He would turn every achievement and victorious incident in the affairs of the church to such self-laudation, and present himself in such a light of preposterous conceit, and with such a sober face, such a grave voice, such a fierce oratory, and then cap it all with such a ridiculous come down that there would be explosions of laughter, amid which the deacon would clear off, quick march, swinging his stick.

You must not mistake the deacon. He was the bluntest of men, the boastful, conceited mood was only assumed. If you heard him pray, you forgot who was praying in the fervour of the spirit, and you pitied even to tears the poor broken-hearted and sinful wretch who supplicated for mercy. There was such abject sorrow for sin, such a pitiless exposure of the dark things of the secret heart in his wavering moods, that you felt when he had done talking to God with suppressed emotion and catching of the breath that he must have thought he was somebody else. When he rose from his knees and smoothed his face with his handkerchief to wipe the wet away he seemed like a soul relieved—the burden had been rolled away.

It was a sad day for Bethesda when the pillar fell, but you felt the column could never fall. He was a man you never imagined dying—neither did he. Thursday was his last class-night, and the subject was heaven. He was a born-speaker, gifted with the power to utter his thoughts with great facility, every shade of feeling and thought had instant utterance in plain, forcible, homely speech. By the strength of his mind, the force of his great will, the play of his imagination, humour, and pathos, he could at any time hold an audience as with a spell, and this, together with the love he had won, made him a most welcome of all speakers in our valley. There was some forty young men in the class this night, and after the discussions were over they said he rose, and for a too brief quarter of an hour dilated even with rapture and deep emotions upon his favourite theme. They saw him home that night, but too great joy had made him sad, and as he bade them good-night they heard him, half in apology, "My cup runneth ovr."

There was nobody in the corner of the set favor (big seat) next Sabbath. There was scarcely any service. The minister couldn't preach. They tried to hold a prayer-meeting; but who could pray? They gave out a hymn, and before they came to the end there were but a few that sang, and it ended in sobs and tears. There was no group along the road that day, and those who went home together walked in silence. There was no other service.

YOU COULDN'T LOOK ANYWHERE WITHOUT MISSING HIM, he had so filled the place.

Between the two gates of the level crossing, in the twilight of a cold December morning, he had travelled "the valley of the passengers."

The pillar had fallen, in all the pride of its massive strength and with the coronal of graceful lily-work and aircrest fronds lay broken on the earth.

There was half a mile of *colleges*, and as the solemn procession wended its way the soft snowflakes

whitened the pall, as though the angels cast their wreaths of white upon him. Oh, what a day of mourning in our valley. After one verse of the starting hymn had been sung, the officers with bared heads and trembling hands raised the coffin to the young men's shoulders; then the crowd swirled to the centre of the road, the choir leading till they reached the chapel gates, and through an avenue of weeping faces and with the funeral dirge set to the music of old "St. Peter," they let the old man pass to his long and well-earned rest, to the dearest spot he loved on earth, and they laid him down beside the ministers who had gone before.

If you pass that way you cannot miss his tomb. And in the simple stone is set a dove with a leaf in its mouth, and underneath—

To the Affectionate Memory of DAFYDD HOWELL, "THE DEACON." God took Him.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.—London Baptist.

MORTARS.

BY JARED MARIS.

He who writes for the denominational paper whether editor or bluntest contributor knows his contribution will be scrutinized by brethren and sisters, and editors of rival papers and must conform to sound doctrine and policies as understood by the great body of Baptists, or go into the denominational waste basket. This makes the Baptist standard of faith, morals and policies to be the understanding and conscience of the membership. The denominational paper is the mortar in which false teachers, bastard critics and other fools are brazed with a pestle among the heat and if they depart not from their folly the wheat parts from them. They are the ovens for roasting cranks, baking raw students and drying green teachers. Next after the Bible should be the denominational religious paper in every Baptist family and such as are partly Baptists to the end that all may be Christians and Baptists as well. They contain the cream of literature and the most reliable news, and the families who read a good weekly newspaper are more intelligent in the affairs of life than those who wade through the poisonous morass of uncertainties in a daily.

The denominational religious paper is to us as Baptists a necessity. Most all other denominations of Christians are held together by ecclesiastical regulations, authoritative councils, liturgies and obligations imposed by law, while we have nothing to bind us but fellowship in the faith which we profess, which is the prime bond, but without expression it lacks some of the essential elements of persistent life, and the stimulus of being a part of a great dominant and efficient body of believers working for the salvation of the world. A church like an individual must have life and power within itself but may be greatly helped by its environment. The alliances to which it has its greatest affinity, and from which it draws most sympathy and aid are other churches of the same faith and order. Hence the fathers instituted the associational relation. Since the churches have engaged in the great missionary and educational work of evangelization and civilization the associational telescope has an insufficient compass and cannot span the field. The denominational paper is therefore a necessity. It reports from all fields.

A HELPLESS FARMER.

William Stimpson Stricken with Paralysis of His Lower Limbs—Caused by Overwork.

From the New Era, Greensburg, Ind.

Many of our readers may remember an item in this paper a year ago last fall which stated that Mr. William Stimpson, a well-to-do farmer, living near Rugby, Ind., had been stricken with paralysis of the lower limbs, and his recovery was doubtful.

The case which was an unusually severe and complicated one has at last been entirely cured, to the utmost surprise and joy of Mr. Stimpson and his family.

Mr. Stimpson was pleased to relate to a reporter the particulars regarding his case, and his subsequent recovery. "A year ago last fall," began Mr. Stimpson, "I did a large amount of work. My hired help left me in the middle of corn cutting and I finished the fall work myself doing an unusual large amount of work. I put up several hundred bushels of fodder, and also husked all my corn. To accomplish this I had to work early and late.

"About the first of December as I was getting my fall work about done, I suffered a stroke of paralysis which the physician said was brought on by excessive labor. My left limb was entirely helpless, and my right limb was fast becoming so. My physician became weary, and after attending upon me for a week or so, he brought me a box of Dr. Williams' Pink Pills for Pale People, saying that he believed they would do me more good than anything which he knew of as he had used them with great success in a case very similar to mine where all other remedies had failed. The case in question was that of L. Phillips of Greenville.

"About the time I began taking the second box of the pills a decided change was noticed, and when I had taken two more boxes my disability was actually getting well. You can probably imagine what a relief and freedom of goodness this was to me. After he would tell me to bed for nearly two months. I kept on taking the pills according to directions, until I had consumed nine boxes of them, when

completely cured me. I am sound and well to day with not a sign of the returning affliction and can affirm that Dr. Williams' Pink Pills for Pale People did me a wonderful good and probably saved me from the grave.

To attest all doubt as to the truth of the statement Mr. Stimpson made out the following sworn affidavit: RUGBY IND. Feb. 2, 1897. "This is to certify that I do hereby swear that the foregoing statement is absolutely true WILLIAM STIMPSON." COUNTY OF HARTSFIELD, INDIANA. STATE OF INDIANA. Sworn to and subscribed before me as Justice of the Peace in and for said county in said State. ANDREW NEUMAN, Justice of the Peace.

The New Era was also informed that Mrs. Charles Williams, of the same neighborhood, had been cured of rheumatism, and Henry Johnson, of Hartsville, who was troubled with neuralgia, was also cured by Dr. Williams' Pink Pills. It seems that this remedy is in great demand in that neighborhood.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppression, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

ORIENTAL RUG SALE

600 Whole Carpets, Hall and Hearth sizes, just landed and cleared under the old tariff, which enables us to sell them at EXTREMELY LOW PRICES. Our exhibit includes the following makes:

- Daghestan, Carobagh, Bokara, Soumak, Teheran,
- Gheorde, Hindoostan, Demoidjek, Nepaul and Cashmere.

Make your home complete with some specimens of Oriental Weaves.

W. H. McKnight Sons & Co.,

WHOLESALE AND RETAIL. 225 Fourth Ave. 325-330 W. Main Street, LOUISVILLE, KY. N. B.—Mosquito Bars 7c and up.

BOOKS! BOOKS! BOOKS!

- CHURCH ROLL AND RECORD.—Cheapest one published, and is first-class in every regard. Only \$1.75, postpaid.
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- FAMILY, PULPIT AND TEACHERS' BIBLE.—All styles and prices.
- "IN THE LAND OF THE SUNSHINE."—The best book published on Japan, and only \$1 net, postpaid. By Dr. R. N. Barrett.
- MERCEDES.—A true story of Mexico. By Miss Sarah Hale. Only \$1.25, postpaid.
- PARLIAMENTARY PRACTICE.—By P. H. Moll. 60 cts., post-paid. Authority in all Baptist assemblies.
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- PHILADELPHIA CONFSSION OF FAITH. Ten cents each. \$1.00 per dozen.
- Bibles, all prices and kinds. Song-Books—Manly's Choice, Gospel Hymns, Harvest Bells, Hymns New and Old, Baptist Hymnals, Select Gems or any other you may want. We carry books in stock and fill orders for any book published.—Always send your orders to

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Posseurs in the highest degree the tonic active properties of Quina-Laroche. Endorsed by the medical faculty of the best remedy for Fever and Ague, Malaria, Prolapse of the Blood, General Debility and Wasting Disease; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

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LOW

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SETTING A SWEET, Waters, 30 & 31, Grand Rapids, Mich. Special designs furnished with them. Illustrated Price Catalogue will be sent on request. Write for catalogue desired.

**600 Second BICYCLES**

Hand Made in All Grades. HIGH GRADE. \$15.00. N. F. READY TO DELIVER, 500 W. Market St., Chicago, Ill.



**1881** Each, \$1.50

Our Razors have been in use for over twenty five years and are superior. It is a pleasure to shave with them. Illustrated Price Catalogue will be sent on request. Write for catalogue desired.

Razors Refined and Sharpened. C. F. Barnes & Co., 504 W. Market, Louisville, Ky. This firm is reliable.—Western Recorder.

**HOTEL ALBERT.**

European Plan. Cor. of 11th and University Place. One block west of Broadway, New York City.

Location Central, yet quiet. Most convenient for Merchants, or ladies visiting the Metropolis. Rooms \$1.00 per day and upwards. Service and surroundings first-class.

**HAY FEVER**

Cured at 5 cents a day. No doctor will do this.

Write to-day for particulars. Southern Medicine Co., Corinth, Ky.

**FREE** To introduce our Celebrated Face Cream. Free for a limited time to ladies suffering from any skin troubles or disability peculiar to their sex. Address: DR. FRANCE & CO., 21 Garfield Place, Cincinnati, O.

**OPIMUM** and WHISKEY HABITS cured by Dr. France's Opioid. Solely of Philadelphia, Pa. Dr. France, 21 Garfield Place, Cincinnati, O.

**CANCER** and Tumors successfully treated and cured. Dr. France, 21 Garfield Place, Cincinnati, O.



**\$18 ONLY \$18**

For a New High Arm Singer Sewing Machine, with 15 different and covers all attachments, warranted 10 years. Prepaid by us. Cash with order. If machine is not satisfactory in 30 days, we will refund your money.

**Whayne Mfg. Co.,** 500 Fourth Ave., LOUISVILLE, KY.

**Items of Interest,**

On midsummer day in Copenhagen a concert given in which the instruments played upon are thought to be 1300 years old. There are horns called Lurn which were found buried in the moorlands. They are of thin metal, seven feet long. Seven pairs of them were found in good condition, for they are found in pairs, the one in tune with the other. The midsummer concert is given on a balcony in the court of the palace and always excites great interest.

Some of the ladies in New York state, disgusted with the cowardice of the men who were afraid of the tongues of the strong minded, organized in self defense to keep the suffrage from being forced upon them against their will. One of these shows the faintest of the idea that women would stop the sale of liquor if they voted. In Colorado the ballot was given to women but after that the Prohibition vote was only 79 more than it had been before.

The ruins of a Roman theatre and those of a temple have been discovered buried near Kaiserslaut, Canton Aargau. The Historical Society of Basle is having these excavated. The greater part of the amphitheatre has been unearched, and it is found to be in an excellent state of preservation.

The air is full of rumours in regard to airplanes and air like. The N. Y. Evening Post says that a German named Stessel has invented a new one which is driven by the power of compressed carbonic acid. It has wings in imitation of a bird's wings, and the rudder is not unlike a bird's tail.

The famous iron mines of Helbaiz, Spain are now showing signs of giving out. A very fine quality of iron has been made in England from this ore. There is some which can take the place of highland and the manufacturers who use it will try to find a substitute in the west of the United States.

Some New Yorkers had the coolness to suggest that Washington's body be removed to New York City for the sake of having a grand mausoleum placed over it. Gov. O'Ferrall answered the proposition with great spirit. He said: "If there is a man in all Virginia who would favour a proposition to remove the remains of Washington from Mount Vernon to any other place, it would require the strongest electric light to find him, for he would be hiding in some cavern to escape the wrath of an angry people. If such a thing were attempted, I believe the people would be inclined to retaliate with arms."

Two railroads have sued the city of Chicago for damages on account of property destroyed in the riots of 1894. The Federal Court has decided that the city is liable for the damages. The question will go to the Supreme Court for its decision. The Pennsylvania Company sued for \$1,000. If the city has to pay the bill will be enormous.

Mr. E. E. Poor, a prominent banker in New York City, has returned from a three months' stay in England. He met many of the leading financiers there, including the Governor of the Bank of England, and says that the bankers in London all report an exceptionally prosperous condition prevailing throughout Great Britain in every department of manufacture, commerce and business. "As England has free trade, the Republicans will take his statement, with several grains of alloy, and so it will be the good standard, the one our Democrats will do the same. The Palmer and Buckner men will believe his report readily."

The list of nations which have entered formal protests against the tariff bill is very large. Switzerland and Jamaica are among the latest. Many propose retaliation. If they would shut out the products of the Trusts who have controlled the Senate, it might be considered righteous retaliation. But they will retaliate upon the farm products of the United States, which seems unjust.

Assistant Attorney-General Ekin has reported the state of the finances of Pennsylvania. For several years the Legislature have spent more than the revenue, refusing either to levy more taxes or to practice economy. There is a deficit of three and a half million and the present Legislature has been in session three months and done nothing to help the finances.

Among the interesting relics made many prominent in the Queen's Jubilee was Mrs. Mary Elton, a bright old lady with good health and faculties who was at the jubilee of George III, and has lived under four monarchs in Great Britain. She is to her ninety-ninth year and is the oldest inhabitant of the county of Warwick.

The *Pittsburg Dispatch*, an able Republican paper, says this of the scheme to annex Hawaii: "This government, founded on the consent of the governed, representation of the people and universal suffrage, is to take Hawaii without the consent of the Hawaiians, is to deny them representation, is to invade their territory, and to accept a population to which it cannot give suffrage. All this, not for any advantage to the people of the United States, but for the profit of a clique. It is hard to imagine how American principles could be more flagrantly violated than by this proposition."

**DEATHS.**

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

WRITTEN.

On the 16th of June, 1897, death again visited the home of Ethel and Sister Whitton, and took from them their little daughter Ethel, aged five years, seven months and four days. Little Ethel suffered the most intense agony from an unknown malady, but Jesus has claimed his own and has called her unto himself, and the little star which has craved to shine here will shine more brightly on the shores of eternity. The bereaved have the profound sympathy of the entire community.

Dear little Ethel,  
How sadly we miss  
Your loving embrace  
And your good-night kiss

Prattsville, Ark. A RELATIVE

**ORDINATION.**

The Big Spring church called a council to meet on July 7th for the purpose of setting apart Bro. S. H. Tabb to the Gospel ministry. There was a large attendance and we trust a very profitable time.

The examination was led by Eld. R. C. Kimble who covered many points in short time. Bro. Tabb's knowledge of the Scriptures and the soundness of doctrines was very satisfactory to all present.

Bro. W. L. Ramsey led in the ordination prayer, the sermon by Bro. W. H. Williams was one of much power and, as he had been ordained by that church many years before, he could come back with much instruction for the young preacher and point out many dangers of entering the sacred calling without the Lord's guidance.

Bro. J. B. Hutcheson gave the candidate some very timely advice which, if followed, will make him a man in Christ and a power in the ministry.

The closing talk by Bro. J. F. Bloyed to the church as to their duty towards the man they were starting in the ministry were words that need to be heeded by all churches.

Bro. Tabb enters his work with bright prospects of being useful and many good wishes and prayers following him. We join in one prayer that God may keep him humble and the Saviour may ever be present with him and that the Holy Spirit may guide.

B. F. HAGAN,  
Hodgensville, Ky.

**WATERS.**

Bro. R. Waters died at his home near Danville, Ky., on June 10th, in his fifty-seventh year. An upright, honorable gentleman in all the walks of life, a Christian, devoted to truth, he was the first one to unite with the church at Stanford; was the clerk of the church and also of Tate's Creek Association. He afterwards moved to Danville, was elected to the office of deacon and was clerk of the South District Association. He died all the positions with alacrity. His bereaved family have the heartfelt sympathy of the entire community. The funeral services were conducted by his pastor, Rev. J. W. Lynch, and was largely attended.

J. L. B.

**KENNADY.**

Mrs. Melvina Kennedy, wife of Judge Dyson Kennedy, died Tuesday evening, June 29, 1897, of neuralgia of the heart. She was in her 65th year. She had been a member of the First Baptist church, this city, for forty-five years. She was one of the most earnest and conscientious Christian workers the church ever had; always ready and willing to visit the sick and the poor, day or night, and never missed an opportunity of speaking a word to the "unconverted about their souls, and in time of revivals she was a great worker and did much good. It was a word from her that caused the writer to accept Jesus. She will ever live in the hearts of every people. She will be missed in the home, in the church, and in her ministrations among the sick and poor. A good woman has gone to her eternal rest.

Owensboro, Ky. G. H. C.

**MORPHINE** Opium, Cocaine and Whiskey Habits cured by Dr. France's Opioid. Solely of Philadelphia, Pa. Dr. France, 21 Garfield Place, Cincinnati, O.

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your place and ability. Work in the Sabbath-school. Neglect no communion occasion. Be in your pew every Sabbath morning and evening, if possible. Be attentive to the preached Word. Improve upon what you hear. Ask people to church. Speak well of your minister. Pray for him, and ask a blessing upon his labors. Give him a kind look and a loving word. Sympathize with him in his work. Cheer him. Sustain him. Pay what you have promised for his support when it is due. Defend him when assailed. Attend the special meetings he may think it best to appoint. Try to make them a success.

**BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY**

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

Sold by Druggists 75c. per bottle. Hall's Family Pills are the best.

**HOME TREATMENT FOR CANCER.**

Dr. Hye's Halmly Oil, for cancer, is a positive and painless cure. Most cases are treated at home without the service of a physician. Send for book telling what wonderful cures are being done by simply anointing with this Oil. The combination is a secret, gives instant relief from pain, destroys the cancer microbes, and restores the patient to health. Thousands of cancers, tumors, cancer blisters, plus and malignant diseases cured in the last six years. If not all cured cut this out and send it to some suffering one. Address: Dr. D. M. Hye, Box 25, Indianapolis, Ind.

**GAINING IN POPULARITY DAILY**

Messrs. J. H. Seull & Bro. Fine Bind, Ark. says: "Hughes' Tonic has given more satisfaction than any other child tonic we have sold." Sold by Druggists 50c and 75c bottles.

**FOR SALE.**

An old established business with first class stock of new and salable goods. Will sell for cash or trade for farm lands or city real estate. This is a first-class opportunity for a live business man to step into a long-established and paying business. Reasons for selling—partly must retire from business on account of health.

Address "M." WESTERN RECORDER, Louisville, Ky.

**ROYAL**  
  
**BAKING POWDER**  
 Absolutely Pure

Items of Interest.

The volcano of Kilisea on the Sandwich Islands began an eruption on June 24th. There was a series of explosions which shook the ground for thirty miles.

The bituminous coal miners are on a strike in Pennsylvania, Indiana and Illinois, but so far all efforts to get the West Virginia miners to cease work have failed. There is a supply of coal at Pittsburgh for two weeks only. The men demand an increase of nine cents per ton, saying their wages have been cut below living prices.

The tariff bill has passed the Senate and is now in the hands of the conference committee. As it passed the Senate by a majority of ten, the House conference are not inclined to believe in the necessity of yielding.

The Powers have told Turkey she must accept the boundary offered by the Sultan, and that specifically. It is thought that Russia means this, for the Greek church is roused because Greece is of the same faith. And no government in Russia would dare to oppose the church.

Senator Isham G. Harris died in Washington City on July 6th. He has been before the public since he was elected to Congress in 1859. In 1867 he was elected Governor of Tennessee, and he was in that office during the war. In his long career even the shadow of a suspicion of dishonesty in any form has ever come near his name. No Trust ever dreamed of the possibility of fixing its yoke on his neck. He has been in the Senate for many years and was the best parliamentarian in the body.

The Populists held a large convention in Newville, electing various committees. They published an address to their party in which they said the free coinage of silver was not in itself a broad enough platform for a political party, and deciding never again to enter into any fusion agreement with either Republicans or Democrats. Milton Parks, of Texas, is chairman of the committee on organization.

Further reports greatly increase the amount of damage done by the recent storm in southern and central France. Three hundred people were killed and thousands left homeless. The loss is now estimated at \$40,000,000.

The tariff bill passed the Senate by a vote of 51 to 40, and went back to the House with the amendments. It is not thought there will be much delay in passing it, as the Senate had receded from so many points. Senator Allison admitted that while the duties under the McKinley bill averaged 47 per cent, in this bill they averaged 51 per cent, making it the highest tariff ever passed. But owing to importations made in advance, especially of wool and raw materials, the full effect of the bill for good or evil will not be known for two years.

The papers say that 15,000 people have gone to the Y. P. B. C. E. meeting in San Francisco. And it was figured out as an encouragement to go that by the strictest economy one could make the trip for \$125. This makes \$4,500,000 the very least expense—how much more, no one knows.

The Prophetical quotes from an English paper a new discovery made by the X rays. It has been discovered that, in cases of asthma, the right half of the diaphragm stops work, and the left half has to bear all the exertion. Now if some one will find out what causes this and how to make the right half do its duty, much good will result.

George B. Rea, correspondent of the New York Herald, served for one year with the Cuban forces and says he knows whereof he speaks. The insurgents have never captured but two small towns by force of arms, and they made no effort to hold those. The seat of government is wherever the President thinks is the safest place. The insurgents raised money by a forced loan on all estates of 5 per cent of the value of the estate and chattels. Their chief trouble now is lack of money.

Somehow alarming rumours come from the Moslems, were they true, but their truth is doubtful. In India the Mohammedans are celebrating the Turkish victory over the Greeks with public rejoicings and nightly illuminations. Arab sheiks have flocked to Constantinople to receive instructions in regard to what is expected of them. In Morocco, Algeria and Tunis exaggerated accounts of the Turkish victories have been widely spread abroad.

For Alcoholism

USE HOSKOPF'S AID PROPRIATE.  
Dr. F. P. Glumstadt, Detroit, Mich., says: "It is very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

Modern man has great occasion to be proud of the skill and honesty he displays in putting up buildings. Twenty-one years ago a magnificent building of granite was erected by the United States government for the Chicago Post-office, it is now being torn down because it had begun to fall to pieces.

Building has been overdone in Chicago as in other cities. There are 10,000 vacant flats and dwelling houses in the city, and on West Madison street alone there are 500 business houses vacant. This has brought rents down from 50 to 40 per cent, and this helps greatly those who are living on salaries.

ARE YOU SATISFIED?

Many are satisfied with sprinkling or pouring for baptism; just as many are satisfied with a cold and formal religion. Some are duped into the belief that any way will do. As in the days of Noah, doubtless many said, we believe the hills and mountains safer than the ark. A great multitude which no man can number are sprinkling in infancy. The minister in his robe with a bowl of water in one hand, approaches the baby, in the arms of its godmother, and applies a few drops of water on its head or face and calls it baptism, thus hoping to build up a church by fooling the babies. Christ took children up into his arms and blessed them. The blessing is still upon them. Until you read in the New Testament that Christ and the disciples baptized children, you had better hold up—quit stealing their birthrights, but instead thereof impress upon them, as they reach maturity, that he that believeth and is baptized shall be saved.

Distinctly do we remember the time, circumstances and scene of our baptism. One Sunday afternoon in September, the banks of the beautiful Clinch river were thronged with people. The sky was bright and clear, the shadows were lengthening and the sun was far into the West, when we yielded Christ in baptism. Many eyes that looked upon the scene have been closed in death. We have our fears and doubts about many things, as others who live in flesh and blood, but of one thing we are certain, our baptism. Baptism is a test of obedience, and obedience is evidence of faith. Can you lay your hand upon your heart and say, I am satisfied with my baptism? You may not understand baptism, but you can submit thereto. Lay aside prejudice, church affiliations; take Christ at his word, fix your eyes upon him, and him alone, and it will be one of the sweetest experiences in your Christian life when you follow Christ in baptism.

Some of the brightest faces that we have ever seen have been those who have lifted from the baptismal waters, faces upon which the sunlight of heaven rested. Then the clapping of hands and shouting, "Bless the Lord my soul is so happy." Contrast this enchanting scene, to that cold and lifeless act at the altar and then ask, which is baptism? There are two things you never saw or heard of, to wit.—A Pedobaptist preach a sermon in favor of immersion. They will practice immersion but preach against it. Again, those immersed never become dissatisfied with immersion and afterwards are sprinkled. But hundreds become dissatisfied with sprinkling and are immersed.

Once upon a time a Baptist minister visited a certain village and held a series of meetings. At the close a number came forward to put on Christ in baptism. People from far and near came to see. On the banks stood a bright boy and a blushing maiden.

The minister read the baptism of Christ, offered an earnest prayer and then baptized the faithful few. Edwin and Theodosia hastened home and exclaimed, "Mother have we been baptized?" to which the excited mother said,

"Yes, my children, why do you ask me?" Mother, if what we saw to-day is baptism, we have never been baptized." Then and there an investigation begun which ended in understanding baptism and they too were buried with Christ in baptism. This and this alone will satisfy Christ and give perfect satisfaction to the baptized. This will satisfy in life, in sickness, in death and in the judgment as to baptism. D. A. RAMEY.  
Freeman, W. Va.

A FULL course graduate of several years' experience desires a position as principal or teacher in a college or first-class school. Can give the best of references. Address "Teacher," Box 41, Louisville, Ky.

OUR readers must not fail to note in our column the advertisement of Bethel College, Russellville, Ky., an institution of good repute and very widely known. Before deciding where to place your boy, if he is about ready to go off to college, or if you are a young man and wish to save your eyes, some regrets and not a few dollars, send for one of its catalogues and investigate for yourself. Be sure it is well worth looking into.

We cheerfully call special attention to the advertisement of Judson Institute for sixty years has held a leading position in the education of young women. The literary grade is thorough and of high grade; the art department is thoroughly equipped; the musical department affords the advantages of a conservatory of music; the climate is mild; the buildings are elegant, with everything calculated to promote health and comfort. Last but not least, R. G. Patrick, D.D., well-known in Kentucky, and formerly of the much beloved paper in Magazine, Ky., is the President. The institution justly deserves the great popularity it enjoys.

KENTUCKY COLLEGE FOR YOUNG LADIES at Pewee Valley, Ky., fifteen miles east of Louisville, will open its twenty-fifth session September 14, under Baptist ownership and control. The location is most beautiful, the situation, and in its refined and elevating surroundings, no school can surpass it. Prof. and Mrs. McCall bring to its management the prestige of years of success in this work, and will no doubt fill the new educational building with boarders. The faculty is composed of thoroughly educated teachers of experience in every department. Mrs. McCall will devote her time, as heretofore, to personally looking after the health and department of the boarding pupils. The finest advantages are offered in music, art, elocution and deportment. Write for catalogue and terms to the President, Rev. T. Simpson McCall, Pewee Valley, Ky.

15TH SEMI-ANNUAL STATEMENT Of the National Building and Loan Association of Louisville, Ky., July 6, 1897.

ASSETS.

Real estate, notes and mortgages	\$91,501.78
Real estate and improvements	23,437.87
Real estate on hand	95,939.65
Loans on stock	25,191.72
Loans on real estate	17,171.92
Interest, premium, fire insurance, etc.	20,725.36
Other assets	1,454.77
Cash	12,454.77
Total	\$281,234.74

LIABILITIES.

Capital stock, "A"	\$251,234.74
Capital stock, "B"	2,000.00
Advance payments	1,877.07
Loans to members	1,413.92
Dividends 1 to 14	322,536.22
Dividends 15 to 1000	11,000.00
Total	\$589,111.11
Paid	204,108.75
Unpaid	385,002.36
Unpaid premiums	54,104.42
State of Kentucky, county of Jefferson, ss: This day personally appeared before me, a notary public, duly commissioned, A. G. LANGHAM, Secretary and Treasurer of the National Building and Loan Association, who states that the above statement is true to the best of his knowledge and belief, and in conformity with the books and records of the Association.	
A. G. LANGHAM, Sec'y and Treas.	
Subscribed and sworn to before me, a notary public in and for the county of Jefferson and State of Kentucky, this 15th day of July, 1897.	
W. A. WELLS, Notary Public.	
(Comm. session expires Jan. 15, 1900.)	

A careful monthly audit and examination of the books, accounts, cash on hand and all the assets of the National Building and Loan Association, on Jan. 15th, 1897, and on July 6, 1897, and the undersigned, and it is hereby certified that the statement herewith submitted is correct and in agreement with the books and records of the Association. S. S. EASTWOOD, Accountant and Auditor. All stock and accounts of this Association are being adjusted to comply with the terms of the 15th semi-annual report, August 24, 1897, and the business will go forward without interruption. We have no contracts which we cannot fully meet under this decision. OFFICE 112 S. PHILLIPS, General Manager.

The New Mammoth 424 to 434 West Market

**Men's All-Wool Suits. \$3.75**  
 All sizes and several kinds—sacks. Ten different kinds of all-wool suits; all sizes, both sacks and frocks, at \$5.  
**Boys' Wash Suits at... 35c**  
**Tow Linen, sizes 4 to 16 \$1.49**  
 MAIL ORDERS will get these—and anything else in the house—always with the understanding that money will be refunded if goods fail to please.  
**Simonson, Whiteson & Co.**

The New Mammoth 424 to 434 West Market

**GEORGETOWN COLLEGE**  
 Georgetown, Ky. Owned and controlled by the K. P. FUGLY BAPTIST YOUNG WOMEN. Chartered in 1882. Attendance last session 285. Twelve States represented. Next session opens Sept. 7th. Well Endowed. Able Faculty. Gymnasium; Swimming Pool; Large Library; Reading Room; 2 Acre Campus with ball ground; Building New; Steam Heating; Electric Lights; Electric Cars run by the door. In an island city of 5,000 inhabitants called "The Belle of the Blue Grass"; health excellent; water supply abundant; churches of all denominations in the town. Reached by three lines of R. R. YOUNG MEN who feel called to the Christian ministry and the CHILDREN OF ACTIVE MINISTERS OF THE GOSPEL get their tuition in Collegiate department free. Catalogues furnished on application. A. C. DAVIDSON, D.D., President. REV. W. B. CRUMPTON, Gen. Agt.

**Kentucky College FOR YOUNG LADIES,**  
 PEWEE VALLEY, KY.  
 A Baptist School. Fifteen miles from Louisville. Best location in the State. Noted health resort. Ten acres of beautiful grounds. Strong faculty. Splendid music department. Home care and comforts. Write for terms. 25th session begins September 14th.  
 Rev. T. Simpson McCall, M. A., President.

**BETHEL COLLEGE,**  
 Russellville, Ky.  
 Four Courses. Nine Schools. Endowed. Strong Faculty. Thorough. Send for Catalogue to W. S. RYLAND, PRESIDENT.

We have heard nothing truer for a long time than the declaration made by Dr. Chandler in his recent sermon at Vanderbilt University, to the effect that "the American heathen in evening dress needs the Gospel quite as much as the African heathen in no dress." That evil twist in human nature which the theologians call original sin or hereditary depravity cannot be got rid of except by the personal process of regeneration. No social or merely ethical forces are competent to destroy it. Nothing but the grace of the Divine Spirit is sufficient for that task—Christian Advocate.

should not be too rash in casting them off. Let the bond of association be one of congeniality, sympathy, principle, interest and need. Thus cemented friendship is lasting and helpful.—Ex.

The inspired Psalmist says: "And he shall bring forth righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospers in his way, because of the man who brings wicked devices to pass. What a glorious thing it is to "rest in the Lord," especially in these times when everything in the social fabric seems disjointed. When paralyzed with fear, and unable to scrutinize the providence of God, it is well enough sometimes to "stand still and see the salvation of the Lord" until he bids us to "move forward!"

Friendship is too dear a thing to be trifled with or easily broken. The Bible exalts it; reason approves it, and experience attests its value. It is the result of friendliness. He who feels and shows the friendly heart will have true and abiding friends. Yet wisdom is necessary in the matter. One should not be too hasty in forming friendships, just as he

To Texas one fare (plus \$2.00 round-trip, via the Cotton Belt Route. Tickets on sale July 1st, good until August 24, 1897. 12th and 15th. Stop-over allowed in Arkansas and Texas. For full information write to W. A. McCreary, T. P. A., Louisville, Ky.