

WESTERN RECORDER

Faith, Hope and Love, these three.

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WESTERN RECORDER.

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THERE is needed a revival of that old high sense of self-respect which made men refuse to accept gratuities in any shape or form. Pappers and servants might receive them, gentlemen scorned them.

WE wish there were more papers like the *New York Observer*. This comment rings clear and true in the midst of the chorus of praise going up to Prof. Drummond: "It should be added, in justice to the eternal truth, that Prof. Drummond is not a safe writer to read indiscriminately. Some of his statements, if true at all, are but half truths, while others are wholly misleading. His "Greatest Thing in the World" was a practical slur upon faith, which is the primary and initial principle, the root grace."

GOOD! Rev. J. W. Cochran, a young Presbyterian preacher in Madison, Wis., in a sermon said that portions of the Bible were not inspired. An old man of high standing arose in the congregation and protested against such utterances from that pulpit. It is time for Paul to withstand Peter to the face when he is to be blamed.

HERE comes a similar protest from London: Canon Wilberforce, of the Episcopal church, rose to offer a prayer for the soul of Mrs. Massingbred who was dead, and several persons got up and went out of the church. Canon Wilberforce would do well to go and join the Catholics, where he evidently belongs.

DR. BEHRINGS does not enjoy foggy theology. He says: "For my part, I must confess that I should starve if I had only the theologians of the last decade. I am glad the old are with me, and that the New Testament is in my hands. And I am afraid the people in the pews are starving because there is no clear-cut theology in the pulpit." If the people will keep and use the Philadelphia Confession and teach their children "Spurgeon's Catechism in their homes, they will not starve.

THE Methodist Bishop Fitzgerald draws the distinction between the old-fashioned woman and the new. He says the old-fashioned woman ruled her husband, but he did not know it. The new woman rules hers, but he does know it. If this is true, all who know masculine nature will agree that the old-fashioned wife is more beloved by her spouse than the new.

SEVERAL leading pastors in New York City have been speaking out in regard to the Moody meeting in that city, with the spirit with which Paul withstood Peter to the face. One Presbyterian comes to the defense, but his admissions are very significant. He says that 90 per cent. of those who signed the cards gave fictitious addresses, but he thinks this indicated deep feeling on the subject of religion! After all these months only two have joined his church, but he hopes others will come! Dr. Smith has not helped by his advocacy.

WHEREBY THY BROTHER STUMBLED.

BY THURSTON.

It is a good old custom in our Baptist churches to "enter into covenant," with the church and with each other, when one experiences the grace of life and wishes to become a member. The custom is both old and good, and for both these reasons should be retained, and still more it should be lived up to—better than it is in most cases. It should be retained and lived up to, for though in form it be enjoined by no Scriptural precept, it is according to the genius of the Gospel, in harmony with Christ's injunction to his disciples, and expresses the true spirit of the Christian life. However this covenant may be formulated, the substance of it is that each one, as a member of the body of Christ, promises to walk worthy of the divine calling, and in nothing to be a hindrance to each other, but in all things to be helpful as common heirs of the grace of God. That each one will not selfishly seek his own, but each his brother's good for edification. This is the spirit and intent of our Lord's command to his disciples to love one another as he had loved them, each and all. If this covenant were generally made a vital fact in church life instead of a formal pretense, it would work a marvellous change in the brotherhood and in the moral and spiritual force exerted by them on the social life of surrounding communities.

Some of the Roman disciples thought it wrong to eat meat bought in the market that had been offered in sacrifice to idols. It seemed to them it might be thought to favor idolatry, which by the Christians was justly held in abhorrence. Moreover, it might be an inducement to some to go further and even engage in the orgies of heathen worship. Paul said, though an idol was nothing, and meat was no worse for having been offered to an idol, yet if by eating it some other one was tempted or stumbled he would not eat it. He would deny himself even that which was lawful and proper; rather than to place a snare or a stumbling-block in the way of a weak brother. (Read Romans 14:12-23). This is the rule of care, forbearance and fellowship in Christian intercourse. This is the spirit of the fraternal covenant. Paul says it is good to do this. Lange interprets it as noble to do it. To the Christian it makes "another's good his care." John B. Gough was accustomed to apply the rule to the use of intoxicating drinks, as some men could use a little and stop there, while others, who could not stop till they were drunkards and were ruined, if they drank at all, were enticed by the example of those who could exercise self-control. His illustration was this: One man who weighs a hundred and fifty pounds passes safely over a frail bridge, and assures the man who weighs two hundred pounds it is safe to cross, as he himself sees. But the two hundred pound man makes the attempt, and the bridge breaks beneath the additional weight. Some have more strength of will, force of character, self-control, than others, less susceptible to the attractiveness that might lead astray. What one might do without personal harm, possibly would lead another on to misfortune and ruin. Such an enticement would be criminal.

The apostolic counsel to Christian disciples and churches fully recognizes the covenant relation in which they stand to each other, and strongly enforces the obligation to care for others as well as for one's self. And this caring for others has a two-fold application: it enjoins that each shall do whatever may help another, and that he shall avoid whatever will be likely to injure another. This injury may come not only from a wrong act perpetrated on him,

but from a wrong example set before him. For beyond question a man is responsible for his examples. And to this responsibility should the Christian, of all men, be tenderly and sensitively alive. Look not every man on his own, but every man on the things of another; not to criticize, nor to covet, but to help. Bear ye one another's burdens, and by this means "fulfil the law of Christ." "Make straight paths for your feet, lest that which is lame be turned out of the way." It is all included in the law of Christ, as expressed in "the new commandment," which his disciples are so strongly inclined to forget, "Love one another." And if there were no other reason for it or argument to enforce it, this—"as I have loved you"—would forever sanctify and make it welcome to those who bear his name and cherish his spirit. And yet when you come to scrutinize the social life of almost any church, or study the personal relations of its members, how comparatively little Christian sympathy and kindly care for each other—especially for each other's spiritual welfare—is found. On the contrary, how much of selfishness, of petty jealousy, of coyness, of alienation, of suspicion, of bickering and strife will often be found. Fellowship there will indeed be found, but largely along social rather than spiritual lines. Because they agree in taste, or occupy a similar position in society, rather than because they have a common inheritance in Christ, a common nature in the "new man," with common hopes and fears, trials and temptations. In their new nature they are "kindred in Christ," children of one Father and members of one family. For this cause Christ is not ashamed to call them brethren, though at times they seem ashamed to call each other brethren, and not infrequently fail to treat each other as brethren.

It is not too much to say that a Christian is not justified in doing anything which offends the conscience of his Christian brother, or will be an enticement to evil; not even though he himself feels justified in doing it, and believes it in no way harmful to himself. Some good people keep intoxicating liquors in their houses, and occasionally use them and treat their friends. If it be true, as they claim, that they themselves are not harmed by it, yet the example is a very bad one, condemned by the decent sentiment of every community. And the influence of the example tends to encourage the universal use of intoxicants in every home. The late Rev. Dr. Crosby was a life-long, earnest, honest worker for the restriction of the liquor traffic, and yet he acknowledged that he kept wines on his table, and thereby nullified his most eloquent diatribes against intemperance. A Christian may be seen going into or coming out of a gambling saloon. The influence is bad on others. It is a sort of tacit permission, and even encouragement for others to do the same. But it is possible he went to collect a bill, or to bear an errand for his employer, or to bear an important message to some one there. Still it had an evil look, and the injunction is to "shun every appearance of evil," that is, every kind of evil, or the very appearance of evil. The prevailing worldly amusements of the day constitute a readily applied and easily understood illustration of this subject and principle—the theater, the dance, the card-table. Many church-members indulge in these diversions, and, sad to say, some ministers allow and approve of them. And while there are many things worse, yet those who frequent and use them are never the most devout, godly and useful members or pastors of churches. Whatever may be said in palliation of them as harmless, they are beyond all question a hindrance to piety in those who are converts, and a hindrance to conversion with those who are not. Their

evil lies not in the mere acts, but in the associations and influences. The act of handling a pack of cards, is as innocent as turning the leaves of a book. Moving about a room with a measured step is as innocent as walking. Watching persons dressed up like other persons, talking and acting like others, is not wrong; but taking cards, the dance and the theater for what they are in their concrete character, they are inimical to the Gospel and damaging to Christian character, put a false gloss on religion and cause many to stumble on their way to the cross.

PARENTAL RESPONSIBILITY.

There is nothing that will so quickly promote and result in a genuine religious awakening as to have the thoughts of parents turned toward the spiritual needs of their children. We need a prophet's cry heard in our midst, as coming direct from God, a modern Elijah, who shall turn the hearts of the fathers to the children. The obligations of parents to their children are clearly laid down in the Old and New Testaments. Neglect on the part of the parents brings a curse upon the home and upon society in these days, just as it did in the past. You may start a building and stop it, a course of study and discontinue it, but start a life, as that of a child, and it cannot be stopped, but it can be directed. Along with that young life comes sin—"born in sin." When a child is born blind, what sympathy; when with consumptive tendencies, what solicitude! Fathers, mothers, shall we not bring our children to the great Physician, that they may be healed? We make great sacrifices for their temporal good, what about their spiritual need? To direct is a parent's duty. What hope of a young man after he has come from under the legal restraint of his father, if those early years have been spent in sin; what hope to change the on-sweeping current of twenty-one years of habit! Some say, "Let my child choose for himself in religious things," then get out and keep out of your child's sight. What about your silent influence! You irreligious, so the child; you indifferent, so the child; on the other hand, you virtuous and upright, so the child. Atheism does not need planting. Neglect in the garden will produce weeds. Profanity, irreligion, immorality are weeds. Religious truth must be planted and cultivated if the fruit is to grow into holiness, and the "end everlasting life!" "Let pastors do the planting," says one. No. The parents' influence comes first. Home is the "first form" in the school of instruction; the church is the high school to complete the work. Christianity alone gives a place to the children. Heathenism never did; it drowned them, cast them into the fire, put them into the arms of Moloch to be swallowed alive! Jesus came, saying, "Suffer the little children to come unto me," and he blessed them. Christianity ennobles the life and broadens the character. The boys of today will be the citizens of to-morrow. Upon the training of the youth depends the future of the country. Not on our revenues or territory or climate must we depend, but upon the character of our young people. Upon the morals of the young men of a nation rests the well or woe of any country. Our greatest danger is the weakness of individual citizenship. It is not high and lofty buildings in the centers of our great cities we need so much as character ennobled by the grace of God—moral character that towers above the ordinary life of men like the spires of a city church above the business blocks of the street.—M. Benson.

ONE of the highest of spiritual luxuries is the enjoyment of pure and exhilarating and sublime thoughts.—Cuyler.

WHAT MUST I DO TO BE SAVED?

BY J. M. WEAVER, D.D.

Upon the correct answer to this question, so often asked by anxious ones, depends the future eternal destiny of men. It is a question which comes at some period of life, because of men's conscious need, demanding consideration. The only true and safe answer, all must admit, is the Scriptural one. God only can give the correct answer. The Bible gives several answers to it, always in accordance with the moral condition of the one asking it. To give the same answer, therefore, to every one asking it, not recognizing his condition, would be to answer falsely. To say to an impenitent, careless sinner carelessly asking it: "Believe on the Lord Jesus Christ and thou shalt be saved," would be untrue. To say to an anxious penitent asking it, "Repent," would also be wrong. The answer then must be given after investigation of the spiritual condition of the inquirer. Since mistakes here are fatal, every conscientious pastor or Christian will be very careful in his investigation of the enquirer before he answers.

I propose in this paper to notice several of the answers given by the Savior and the apostles to those making the inquiry. Of course these answers are correct, being given by inspiration. In Matt. 19:16, we find the question put thus by a young man: "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" Now the condition of this man's mind was that he could be saved by good works, hence Jesus answered him according to his mind. "Keep the commandments." When the man answered: "All these things have I kept from my youth up: what lack I yet?" Jesus to expose him to himself said: "If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me." Jesus thus took him upon his own ground and answered him accordingly. If he would be saved by obedience to law, he must be perfect in his obedience. No one can, according to the Gospel plan, be saved without perfect obedience, or a perfect righteousness. Jesus thus taught him, and us that if he or we would be saved by obedience, we must be as perfect as Jesus Christ and as pure as an angel. Of course the "young man went away sorrowful." The answer of Jesus here should be pressed upon every one who indulges the hope that he can be saved by his good works, keeping the commandments, so that he may be driven to despair in this direction. Many of to-day need this answer in order that their minds may be disabused of the false notion of goodness entering into the conditions of salvation. In Acts 2:38, we have the question from the guilty Jew put to Peter and the rest of the apostles: "Men and brethren, what shall we do?" Peter had in his sermon convinced them of their guilt and danger in having put to death the Lord Jesus Christ. Fear and the conviction of their sin in the act seized upon them and extorted from them the question. Peter immediately commanded them to repent, saying: "Repent, and be baptized," etc. These men were simply convicted of sin and it would have been wrong to answer them as Christ answered the young man, to keep the commandments. He could not answer them correctly either if he had said: "Believe on the Lord Jesus Christ." Many, I fear, to-day under conviction are given this answer and without repentance are received as converted and taken into the church. This is a fatal mistake, for Christ says: "Except ye repent, ye shall all likewise perish." Conviction and sorrow for sin lead to repentance but are not repentance. There is and can be no repentance without these, but these may exist without it. Sorrow for sin is a process and may be continued indefinitely. Repentance is an act, the change in the whole purpose of one's life, and is accomplished at once. Sorrow for sin is towards sin, while repentance is "towards God."

In Acts 16:30, we find the Roman jailer asking of Paul and Silas: "Sirs, what must I do to be saved?" They seeing that he was a penitent sinner answered: "Believe on the Lord Jesus Christ." This was the proper answer to a man in his condition. It would have been wrong to have said to him either to keep the commandments or repent. Being a penitent sinner, he had only to trust

in Jesus Christ as a personal Savior. It is thus seen that in all of these three cases the answer was given according to the state of each. To be saved there is one great essential. A man must come into possession of a perfect righteousness, there must be a perfect conformity to law. *Without this salvation is absolutely impossible.* This perfect righteousness is "God's righteousness" wrought out by Jesus Christ in his life of perfect obedience to the preceptive part of the law and in his death suffering its penal consequences. No man has done or can do this, hence "By the deeds of law shall no flesh be justified" before God. In the marvellous plan of redemption, revealed in the Gospel, God has offered this righteousness to all who will believe into Christ. In Romans 10:4, Paul writes: "For Christ is the end of the law for righteousness to every one that believeth." But Scripturally and philosophically no man can believe into Christ until he repents towards God, and no man can repent until he is convicted of and sorry for sin. No man will do these without the aid of the Holy Spirit. His office work for the sinner is to "convince of sin, righteousness and judgment," as John teaches in the 16th chapter of the Gospel as recorded by him. Jesus "was exalted to give repentance and remission of sins."

The steps therefore unto salvation are these: Consciousness of and sorrow for sin wrought in us by the Holy Spirit under the preaching of the Gospel; then repentance towards God, the dethronement of self and enthronement of God in the soul; then full trust in the Lord Jesus Christ as a personal Savior. He who takes these steps is a Christian, is saved. Jesus says: "He that believeth hath everlasting life." Keeping the commandments follows as a result. Men work, not in order to be, but because they are, saved. *Reader, are you saved?*

THE FELLOWSHIP OF HIS SUFFERINGS.

"That I may know the fellowship of his sufferings." Was there ever so strange an ambition as that? Was there ever a seeker for knowledge who deliberately put before himself so unusual an object of desire? But this man writes it, talks it, lives it, as if to suffer with one who had only a little before been condemned as a malefactor were the grandest, noblest thing to which a human being might aspire. And he says it, knowing from his own experience what it means to suffer, and from his knowledge of the condemned Jesus who had suffered.

There is nothing strange in the desire of men to share the honors of another. It does not require much persuasion for the eager followers of a successful political leader to accept the rewards he may have in his power to offer. But the sorrows of defeat, the pains of ungratified desire are not much coveted. Our songs even in the Christian pilgrimage are rather more of the crowns than of the crosses, and there are usually more who are willing "to sit and sing themselves away to everlasting bliss" than to go through the "valley of Baca" with the Savior in his pain.

And yet we get glimpses enough along our lifeway to show us a little what the apostle means when he says that he wants to share in the sufferings of Christ. The old patriarch knew something of it when his eldest son threw away his birthright for a mess of pottage. Lot knew something of it when the temptations of Sodom had destroyed his own sons. David knew a great deal of it when the beautiful boy for whom he would have died became a traitor and died in rebellion against him. All along the track which men have made you find the monuments which they have erected to perpetuate the memory of those who have suffered for another's good.

In fact, if Christ loved, he must suffer, for love and pain are in a plain way indissolubly joined. Love is the impelling motive to painful service. Joy comes in the bearing of pain for another's sake. In a large sense it is forever true that he who saves another cannot save himself. The mother cannot save her weary body if she saves her sick child. The friend cannot save himself from distress if he knows the danger of one he loves. Indeed, the man or woman who does not know what a glorious thing it is to live, who does not know what is the joy of work, and sorrow, and hurt, and pain, for the sake of love.—Observer.

BEEN WITHOUT HIM FORTY YEARS.

BY MRS. GRACE WEISER DAVIS.

Some two years ago, in a large revival meeting, among others who rose to speak was a German who said, "I've got Him now!"

Not being sure if I had heard him correctly, and thinking that if he had said, "I've got Him now," he meant religion, and used the word him where we would have said it, I said, "What did you say, my brother?" "Been without Him forty years, but I've got Him now!" came the response. How it thrilled us as we understood. Forty years without Christ! think of it; no wonder he rejoiced now that he had found his Savior.

In these years since how often I have thought of the German, and more and more has the pathetic appeared in his words as I have thought of the barrenness of a life without Christ's help, guidance, sympathy, and comfort.

The above incident came once more vividly to my mind recently, as a dear woman came to the parsonage where I now am stopping for a little while. The woman had a baby girl four years of age. The baby had taken the measles, and, instead of coming out, it had gone into the vital parts. She feared her baby could not live, and the doctor gave her no encouragement. The mother's mother had taught her that there was no God; that death was the end of all. In spite of such teaching, this mother said, "I have felt that there must be a God, and I've come to ask you to help me find Him. I asked my mother about my baby; if it dies, where would it go? but she said, 'Into the ground.' When I was a young girl my little baby sister, just before she died, reached out her arms, as if to some one above, and smiled, and I felt that it was God; but when I asked mother, she said it was because baby was out of its mind. I said to mother to-day, 'Mother, if my baby dies, won't it be with your baby in heaven?' 'Yes,' mother said, 'if there is a heaven!' O tell me, is there a God? If there is, how may I know him? I want to find Him so badly! Little did I think I would ever so humble myself as to come here for such a reason; but I don't think I have humbled myself. Mother told me I'd feel better when you talked to me, and then it would all be the same afterward!"

There the woman sat, in the most intense agony, listening with the greatest hunger to know how she could find God. We told her that the very feeling within, that there was a God, was given her of God, and should encourage her to seek for Him. She, who had been taught from her infancy up that there was no God, was now feeling within that there was a God. Said she, "That little baby was too young to act deceit." Then we told her that folks, when they really knew they must die, would never act deceitfully if they believed in God.

Then I told her of a dear friend of mine, who was a very consistent Christian when in health, but a very quiet woman. When she was taken with cancer, even in the last stages, when suffering the most excruciating pains, she would say, "Glory! Praise the Lord!" and such like triumphant expressions. I told how this woman, when within a few hours of death, while bidding my husband good-bye, said: "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake. Yes, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." Looking up into my husband's face, she said, "Brother Davis, the Lord is with me, and His rod and staff do comfort me." Soon our friend was with Jesus on the other side.

I told the poor woman of others who lived and died triumphant, and then said, "I know there is a God, and He is my Father and Christ is my Savior; the Holy Spirit has helped me know it in my heart; and I know there is a resurrection of the body, to be with God if we believe him here."

Then I told her of my own husband's illness in the past, and how for weeks I feared he was going to die; but all that time I felt sure, even if he should die, that I should

meet him again. How glad I was for a positive experience as I told this poor mother of God. She looked at me with the most intense gaze, as though to find out if I was telling the truth.

I trust the dear woman will soon herself have a heart knowledge on the subject. I wish the *Advocate* readers might join me in prayer that it might be so. She could not understand so many things; but I told her to do as in eating fish—lay the bones aside and eat what she could. She could no more comprehend God's ways fully, with her limited mind, than her baby could understand her. Then I told her to pray, "Lord, help me to believe!" and turned her attention to John 14 and Isa. 12, directing her especially to that verse, "I will trust, and not be afraid."

I never so fully realized before my wealth in knowing God as I did now. The comforts of Christianity are not merely for heaven, but here. The barrenness of a life on earth without the knowledge of God one only fully understands who has His help. There are trials and sorrows and bereavements we must pass through, whether Christians or not. What desolation to be without Him! How He sweetens our joys and comforts us in our sorrows!

Reader, how long have you been without Him? Seek His companionship at once. The blessedness of a life like Enoch's is beyond description. He walked habitually with God! No mere occasional glimpses! He neither lagged behind nor ran ahead, but walked with God, until one day he was translated—borne across the line—and kept walking with God on the other side. It was no new companionship or strange employment, only a richer, higher revelation of the same One whom Enoch knew so well here.

Been without Him? Do not be without Him one day longer.—N. Y. Advocate.

VALUE OF THE REVISED VERSION.

BY REV. T. HARWOOD PATTERSON.

It needs to be remembered that the revision was not a literary enterprise. What it started to do it faithfully accomplished. An invaluable commentary it will always remain. It has recovered passage after passage from obscurity, and may almost be said to have introduced English readers for the first time to the book of Job, as well as to more than one of the minor prophets. But its failure to catch the ear of the people is now without question. At the present time it is not any nearer general acceptance than it was ten years ago. Dr. Schaff confidently predicted of the Authorized Version that it was "doomed to a peaceful and honorable burial." We can afford to smile at this unfulfilled prophecy because it no longer oppresses us with any dread for the future of the greatest piece of English in existence. But we are forced to regret that the happy era in which Ruskin and Matthew Arnold, James Anthony Froude and Alfred Tennyson were writing noble prose or singing melodious verse, was suffered to see this new translation appear without one of these great masters of our tongue—all of their scholarly men, too—being consulted as to its style. We may even dare to agree with Archbishop Mayer that "it would have been very much better if John Bright had been one of the revisers, and at all events they ought to have had some colleague like him who did not know Greek, but would judge the translation solely from the standpoint of pure English." It is impossible not to regret that the revisers failed to grasp the moral of their own tribute to the Authorized Version, of which in their Preface to the Revision of the New Testament they say: "The longer we have been engaged in studying it, the more we have learned to admire its simplicity, its dignity, its power, its happy terms of expression, its general accuracy, and, we must not fail to add, the music of its cadences and the felicities of its rhythm."—Standard.

MANY have yielded to go a mile with Satan that never intended to go two. He leads poor creatures down into the depths of winding stairs, and does not let them see the bottom, where they are going.—Moody.

No, there is no victory possible without humility and magnanimity, and no humility or magnanimity possible without an ideal.—Thomas Hughes.

INJURIOUS EFFECTS OF FOREIGN MONEY UPON THE NATIVE CHURCH.

BY REV. W. R. MANLEY.

That there are serious evils to our native Christians in our present system of foreign support I have been for a long time fully convinced...

Living, as I do, in an out-of-the-way station, and seeing my missionary brethren but rarely, I have little opportunity for comparing notes with others.

I presume we are all agreed that the time will come, sooner or later, when our churches in India will take their place in the great sisterhood of self-supporting, self-propagating churches...

It was impossible by means of any figures to be had within the time available for the preparation of this paper to arrive at more than approximation; but this much at least seems to be clear...

While here and there a church is said to have assumed its own support, and while in the aggregate a considerable sum of money is being raised here on the field, still the expenses for which the society has to assume the responsibility are certainly not decreasing.

In proceeding now to look at the matter more in detail let us consider, First, The effect of foreign help upon the native ministry.

One of the most serious difficulties that we shall encounter in attempting to make our churches self-supporting is the fact that we are paying, in most cases, too high salaries to employees of the Mission.

It is not difficult to see how the pay of our preachers has come to be, in most cases a good deal more than the average income. With money in our hands to spend according to our own best judgment, it has often been easier to give a little more than to refuse when they have complained to us of hard times.

him and at its own expense educated him. The lot of the preacher of the Gospel has usually so much trial and hardship connected with it, that only those who have a profound conviction...

It is not difficult to see the bearing of this upon the question of self-support. Men who are regularly dependent upon foreign aid are not so often times as much for preaching as the average income of people of their own class, will find it exceedingly difficult to live on what the ordinary church will be able and willing to pay...

Another evil growing out of salaries relatively too high is the spirit of foolish pride that is manifested in many places. The preacher expects to eat more and better food, and to wear better clothes than people of his own class ordinarily enjoy...

There may be some of our people who realize how much money is spent upon them from comes, but with the majority the "Circular" (Government) is not more impersonal and vague than is the Missionary Union; and they seem therefore to feel entitled to all they can get from its treasury.

Our fathers strenuously opposed anything that had the appearance of a minister of the Gospel working for pay; but we are putting our preachers in the light of hirelings before the heathen...

Our fathers strenuously opposed anything that had the appearance of a minister of the Gospel working for pay; but we are putting our preachers in the light of hirelings before the heathen...

Secondly, I wish to point out very briefly some of the injurious effects of foreign money upon the lay members of the native church.

I consider it a real, and a very serious, injury to the native church, our present method of taking from them the principal incentives to give, make it impossible ever to develop them in Christian benevolence.

Had there been always before his eye an object lesson in self-denial in the lives of the preachers, and an appeal to his generosity in the fact that his own pastor had only what the people were able to give, he might have learned that being a Christian is not simply becoming the beneficiary of their overabundant offerings...

We sometimes feel that it is useless to urge the matter of self-support until either the financial condition of our people has improved very greatly, or the wealthier classes have been converted in large numbers...

We are anxious to have our Christians organized into separate churches, but how can that be considered a New Testament church which neither calls nor supports its pastor?

Perhaps I may be allowed to go far enough outside my subject to say a word in regard to the injurious effects of our present system upon missionaries themselves.

The question of how self-support is ultimately to be brought about, or of what would result from throwing our people upon their own resources, has been done in Ceylon, by the English Baptist Mission, does not lie within the scope of the subject assigned me...

That the millennium would be ushered in at once by cutting off all foreign assistance from our native Christians I do not pretend to assert.

Our people would still require our advice and instruction, even though they received no money from us. But I am perfectly sincere in believing that the greatest obstacle to self-support here in India, is the American money, and that the interests of the cause...

COMFORT IN GOD'S NEARNESS.

BY THE REV. CHARLES S. ROBINSON, D. D.

"Thou art near, O Lord." Be it understood, then, that this must be the doctrinal teaching of the whole Bible. We might as well decide in one supreme effort of faith that we will forever have done with our thinking so bashfully of ourselves...

Do we need to specify in addition to this our times of bereavement? When one finds life breaking rapidly, that affections only serve to give more pain, and that insecurity seems the only comfort...

"God is near thee, therefore cheer thee. He'll defend thee, when around thee Billows roll!"

Again, in our times of unrequited and unappreciated labor, it is uttermost comfort to say, "Thou art near, O Lord!"

Finally, this little motto text has a lesson for our seasons of separation. The vicissitudes of life are full of sadness, "Weep not for him that dieth, but weep sore for him that goeth away."

LOOK at the incredible ease of prayer. Every time, place, posture is fitting. Talent is not needed. Eloquence is out of place. Our want is our eloquence, our misery is our recommendation.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897.
THIRD QUARTER.

SUNDAY, AUGUST 1.

PAUL'S MINISTRY IN
CORINTH.

Acts 18:1-11.

MOTTO TEXT.—"Other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. 8:11.

"After these things Paul departed from Athens and came to Corinth."—Athens was the intellectual center, Corinth the commercial center of Greece. It was a very wicked city, but in it God had much people, while the elect in Athens were few. Farrar describes it accurately: "A population of Greek adventurers and Roman bourgeois, with a tainting infusion of Phoenicians—this mass of Jews, ex-soldiers, philosophers, merchants, sailors, freedmen, slaves, tradespeople, hucksters and agents of every form of vice—a colony without aristocracy, without tradition, without well-established citizens."

"And found a certain Jew named Aquila, born in Pontus."—Pontus was a province in Asia Minor bordering on the Black Sea. Claudius, one of the worst of the Roman Emperors, issued a decree in A. D. 52 banishing the Jews from Rome. This is said to have been caused by the large number of Jews in the Jew quarter and their turbulence. God was using the wrath of man to provide a home and congenial friends for Paul, who was singularly dependent on the comfort of friendship, and to bring one of his chosen vessels, Aquila, where he would learn of Paul. Priscilla is always named with her husband. It is conjectured that the reason may be she was a woman of prominence. When Paul is sending messages of a personal nature he puts her name before Aquila's. It is conjectured that she had cared for him in his sickness, for he was physically infirm, and, therefore, when personal matters were touched on, Paul thus recognized his greater obligation to her.

"And because they were of the same craft he abode with them and wrought."—Paul supported himself by his own labor. Every Jew learned a trade by which he could support himself if it became necessary. The greatest rabbi had trades, Hillel being a wood cutter. It was a saying among them that he who brings his son up without a trade brings him up as a robber. The royal family of Germany follows the same rule to this day. The last Emperor was a cabinet-maker, the present one is a printer. And they served their apprenticeship under strict orders to their master workmen to show them no favor.

God has led Paul's father to give him a trade which required few tools and could be carried on anywhere. It was poorly paid, but very little money sufficed for Paul.

"And he reasoned in the synagogues every Sabbath."—Proving to them from the Scriptures that Jesus was the Christ that was to come. In every city of any size in the Roman empire the Jews had synagogues. "And persuaded the Jews and Greeks."—The Greeks who had been proselyted to the Jewish faith, and attended the synagogue.

"And when Silas and Timotheus came from Macedonia," where Paul had left them to continue the work. "Paul was pressed in the

spirit."—The meaning in the Greek was that his spirit was entirely engrossed in his preaching to the Jews. Silas and Timotheus would work for his support, leaving him more time to devote to his preaching. He labored the more zealously among his brethren after the flesh.

"Testified to the Jews that Jesus was Christ."—Was their Messiah. It is not to be wondered that the Jews were angered by this. They were looking eagerly for a great conqueror who should give to their nation the power and position held by the Romans. They had told all others thus, and the Gentiles were looking for a great Messiah to arise among the Jews. To be told that their Messiah had come and had died on a Roman cross was most humiliating to them.

"And when they opposed themselves and blasphemed."—The words show not only strong but concerted opposition. "Paul shook his raiment."—Shaking off the dust as a testimony against them. "Your blood be upon your own heads, I am clean."—They would be lost, as they would not repent of their sins and trust the vicarious atonement for salvation. But they had only themselves to blame. Paul had done all that he could to lead them to repentance. "From henceforth I will go unto the Gentiles."—He did not mean that in other cities he would preach to the Gentiles alone, but that while he remained in Corinth he would devote himself to them. He left the synagogue not to return to it.

Afterward he preached in the house of Justus, adjoining the synagogue. "One that worshipped God."—As Cornelius did. He was so impressed by Paul's preaching, or so indignant at the treatment Paul had received, that he offered his house for his use.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house."—Paul's preaching to the Jews had this fruit at least. Here is a household in which all were believers. Many of the heathen Corinthians also believed and were baptized.

The determined opposition of the countrymen whom he loved so dearly seems to have affected Paul's spirits. He is comforted and strengthened by the voice of his Lord. "Be not afraid, but speak, and hold not thy peace."—It is interesting to note how often in the Bible even the bravest need the exhortation to courage. Preachers often feel discouraged, and think they accomplish nothing by their preaching, and might as well cease. Let them take comfort from this message to Paul.

"For I am with thee, and no man shall set on thee to hurt thee."—The wrath of the Jews God would restrain. Because there were many of his elect in that city Paul should not be interfered with in preaching to them. All things are ruled in this world for the good of God's people because He is thus glorified. Paul might have felt discouraged when he saw the awful wickedness of the place. But his courage and his faith would not fail after this vision of his Lord.

"And he continued there a year and six months, teaching the word of God among them."—Corinth, situated on the isthmus, was a great commercial center, and from it the Gospel could scatter widely. While in Corinth, the apostle wrote his two letters to the Thessalonians.

Persons ask, why don't some Baptist publish a small book for revival meetings that can be sold for 10 cents a copy? Such a book is "The Revival Harp," published by John C. F. Kyger, Waco, Texas.

MISSISSIPPI BAPTIST CONVENTION NOTES.

Rev. Alex. A. Lomax, D.D., the President of the Convention, is an alumnus of Mississippi College, but born in Tennessee. As a soldier he was conscientious and fearless, as a preacher he is tender and at times eloquent, as a presiding officer he is impartial and good natured, and as a Christian he holds in closest union the cardinal graces. He has wrought nobly in, perhaps, every department of denominational work in Mississippi.

Capt. W. T. Ratliff, Sheriff of Hines county, and Capt. Buck, of Jackson, are annual attendants upon the sessions of the Convention. Both have held offices in the Convention for many years. Capt. Ratliff is President of the Board of Trustees of Mississippi College, and is never happier than when the College prospers. He is the father-in-law of Rev. B. D. Gray, D.D., of Birmingham, Ala. I have understood these two have organized a mutual admiration society, which increases in interest as its members grow in years.

Hon. James F. McCool, of Kosciusko, Speaker of the Mississippi House of Representatives, was also among the delegates. He is an honored citizen and a Christian gentleman.

Other prominent laymen in attendance were Thos. McClelland, Jackson; S. L. Hearn, West Point; L. A. Duncan, Meridian; Frank Souter, Pontotoc; Hon. L. F. Rainwater, Sardis; Dr. W. A. Hurt, Winona; Hon. P. H. Lowrey, Batesville; Prof. B. G. Lowrey, Blue Mountain; Hon. J. H. Price, Magnolia; Arthur Flake, Winona; J. F. Brown, Kosciusko; Z. Wardlaw, Uta; Prof. Aven and President Provine, Mississippi College; Dr. Z. J. Scott, Crystal Springs, and many others prominent and efficient in church work.

The most venerable form among the brethren was President W. S. Webb, of Mississippi College. He is not President now, but he has been called by that title so long that he will likely wear it as long as he lives. He is about three score and ten now, but he takes a lively interest in all that goes on about him. He continues to teach in the College, and is loved by his students as few men are. A little more than a year ago he buried his wife, a wise, energetic and noble Christian woman. Dr. Webb has attended the Convention thirty-three consecutive years, and three years of this time was its President.

Rev. T. G. Sellers, of Starkville, is another brother loved for his long service, having been in attendance upon the meetings of the Convention about forty years. He is a safe counselor, a kind and loving brother and a strong preacher.

Rev. W. C. Luther, D.D., of the Publication Society, made a fine impression in a speech he made before the Convention.

Dra. Willingham, Frost and Harvey were at home among us and were helpful in the good speeches they made. Dra. Willingham and Harvey preached Sunday morning, and those who heard them said their sermons were very helpful.

Rev. E. E. Folk, D.D., was also with us and preached a sermon of remarkable pathos and power Sunday morning. This one the writer heard, and therefore writes more positively.

Dr. W. H. Whitsett came at the first of the meeting and remained till Sunday night. A sermon on "Peace" (Isaiah 26:3), preached by him at the Methodist church, combined beautifully the strength and sweetness of the Gospel. He attended close upon the sessions of the Convention, and Saturday aft-

noon, just before adjournment, an incident occurred worthy of perpetual remembrance. Dr. Lomax said: "I understand that Bro. Whitsett wants to say something." Dr. Whitsett rose from his chair on the platform and said slowly: "Well, brethren, you have been kind to me. You have expressed your views and I have expressed mine. I hope the time will come when we shall see eye to eye." His lips quivered and the tears rolled down his cheeks as he sat down. I felt the angels came near and looked at us. We wept with him. Brethren, we can be kind to each other even if we do not agree.

OBSERVER.

DIVINE INSPIRATION—DIFFICULTIES OF APPLICATION; ACTS TO SOLUTION.

BY G. W. SAMSON, D. D.

Favored in childhood to see and meet the reasoning of sincere minds who have doubted inspiration because of difficulties in its application, called to meet those difficulties in the minds of statesmen, scientists, and even skeptics in the Liberal Club of New York, these facts may aid other minds called to seek a solution. In every age of the world men who have claimed to be reliable religious guides have also claimed to have received a direct divine revelation, either personally given or attested as received in ages past from others. This fact men of thought in all ages have been called to meet; and Cicero, in his "Divination," written a century before Christ's life and teaching, met the difficulty by this satisfactory reasoning. Having argued convincingly the existence of a Divine Being, his providence, his goodness and his purposes of love to man in this and in the future life, he argues that the belief that God will give a revelation, always maintained by men of note in Indian and Grecian history, is God's own implanted conviction in all human minds; and, therefore, a want which he, somehow, will supply. Here two assured conclusions follow: one met by natural religion in all ages, as Paul indicates; the other met by Christ even after Cicero wrote. Wherever Paul preached he found, as the early Christian writers note in comments on his mission tours and epistles, that in every country and city men had lost confidence in many of their religious teachers, yet trusted in others, and were longing for what Paul brought as an assured revelation. These facts only need to be stated to bring with them their own confirmation. The fact that a child is no more sure that a human maker has framed the house where men dwell, and that human agents provide the varied necessities, than the same child is sure that a divine maker and provider has him as his charge, is a demonstrative attestation that the same Creator is a loving Father, who will provide for him a guide in life and a home after death. Never has a man been met who expresses doubt as to a divine revelation who does justify his doubt by objections to either the existence, the loving purpose or the positive provision of a designing and providing Creator.

A thorough study of the so-called "Sacred Books of the East" reveals this fact, that by the artifice of some, but by the sincere desire of true men to be worthy guides to despairing minds, their claim has been recognized by thousands of unquestioning followers, such names as Gotama of India, and Confucius of China, having a truth in fact which is the foundation of the partial truth in Arnold's "Light of Asia." The profounder

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulch of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

hearers of Greece met by Socrates, and the schools of thought met by Cicero, both of which can be traced in the volumes which should be more carefully studied by American teachers, open the door that throws a flood of light on the facts met in the histories of Jesus and his apostles. What did it mean when Greeks and Romans so received Jesus? Of one of whom, and he a ruler, Jesus saith, "I have not found so great faith, nor not in Israel!" while at his death the Roman centurion cried at first, as Pilate had avowed in his hearing, "Truly this was a just man;" and soon again, "Truly this was the Son of God!" It is but an echo to the same voice when everywhere Paul turns to Greeks and Romans and everywhere finds men assured that he has received and is intrusted to present the true, full, clear revelation of God's truth and grace for man.

Assuredly, then, no American teacher can be guiltless, as Greenleaf, of Cambridge, urged on his law pupils, who neglects to master the evidence which has established the perfect revelation, with its divine authority declared by Jesus; for, suppose it be that partially educated students and prematurely self-assured teachers have difficulties. Men of profound statesmanship like Gladstone, Guizot and George Washington, men of science like Newton, Humboldt and Henry find difficulties met in their sphere by life-long study, and have recalled with gratitude that they were careful in early life not to teach as truth what they had not exhaustively studied before assuming to be leaders. If this spirit has ruled statesmen and leaders in science, for a threefold reason it should rule religious teachers. First, no mind ever conceived that the knowledge of scientific or political truth requires a revelation, while the world of mankind have longed for a sure guide to knowledge of God, of his will and of his method of saving and blessing his creatures here and hereafter. Second, no mind ever conceived any other testimonial to be adequate proof that God has given an authoritative revelation, received from him, except the receiver be endowed with divine power over material agents attesting his authority. No thorough student of history, from Moses to Mahomet, or from the earliest to the latest ages of India, Greece or Rome, will question this fact, and no one is authorized to deny it till he has made the investigation.

Opening, then, "The Revelation of Jesus Christ" we find that he began with a third fact; held and avowed, it is to be noticed with gratitude by men not assured as to the second fact above stated. In his first visit to Jerusalem, only six months after his ministry began, a noble Jewish Senator avowed the conviction above stated as belonging to men in all ages: "Rabbi, we know that thou art a teacher come from God, for no man can

do the miracles thou doest except God be with him." Accepting as true this statement, Jesus adds a prior fact, "Except a man be born again he cannot see the kingdom of God." No man can impartially read the explanation, meeting "difficulties" which follow, without the assurance that if Jesus is taken as teacher two divine interpositions must conspire that a revelation be attested as from God, and, when attested, secure a practical rule over men. First, the second fact above stated is assured; that divine power seen to be exercised over the material can above assure mankind that an authoritative spiritual guide is given. If any mind rejects this testimony, that mind must doubt divine interposition in man's creation, for Christ's teaching was positive that he directly and personally created man (Genesis 2:7) that he might reveal his love, impossible without an example, in redeeming him; a fact which is the essential point of truth declared from the first writings of Moses to the last of John. Second, as Christ created originally the first human spirit, and as Solomon directly teaches that every human spirit comes not from the parent, but directly from God to whom it returns (Ecclesiastes 11:5-12:7), and as the Greek Aristotle, who, as all scholars allow, prepared the Greek language for the inspired thought of the Old Testament, as seen in his "Psyche"—as Aristotle could not believe that the minds of children so unlike their parents were anything else than divine creations—so the Greeks of Christ's day and of Paul's mission visits, found no objection to the positive recreation so palpable in his own experience, and everywhere set forth in his addresses and epistles. If any mind has a difficulty here only the instructor of the Jewish Senator can, of course, meet his doubt.

What aid, then, to solution of doubts and difficulties can there be amid labored "theories of inspiration"? None can there be but that which must be, and, hence, has been the resort of Christ's pupils in all ages. Certainly there can be no rational, no reverent, no divinely approved resort than this.

FROM ATLANTA, GA.

Just now this writer finds his heart so full of the delightful meeting of days which was closed at Kirkwood, Wednesday evening, that he cannot tell much else of Georgia happenings.

That was a good meeting. On the Sunday before the appointed time the Sunday-school superintendent, Bro. S. B. Towner, called for a day of fasting and prayer for the following Wednesday. On that day the pastor preached from the text, "Break up your fallow ground."

In the afternoon a delightful meeting was held in which was discussed the question: "How I may best help my pastor." The appointed prayer and fasting for the following Wednesday was observed by many, and as a result a deep, prayerful feeling was established. The next Sunday found the Sunday-school nearly double in numbers and the meeting began. The pastor and Bro. C. N. Donelson preached alternately until Friday night, when Bro. R. L. Motley, of the Central church, preached. Saturday Bro. W. L. Starns, of Cobb county; Sunday morning Bro. W. G. Luther, and from that time to the close of the meeting, except one sermon by Bro. Starns, all the preaching was done by Bro. Donelson. He did it well, and the Holy Spirit made it effective. Twenty-five have been received for baptism, and others,

we trust, will follow. Less than two years ago the church was small, discouraged and divided. At that time the present pastor took charge. He soon found it an easy and pleasant task to get good work out of the little band, and as a result the membership has increased four fold and all the lines of division have been abolished, wherefore the pastor has great reason for rejoicing.

I had the unspeakable happiness to baptize my two younger children a few weeks ago. They joined the First church, Atlanta, and Dr. Landrum courteously allowed their father to bury them with Christ. My boy is just a little over eight years old. My girl not quite eleven. The Lord has been very good! very good! "Blessed be the name of the Lord."

The most important discovery, to my mind, which has been brought to light in the recent discussion is the crudeness of Baptist convictions as to what the New Testament teaches about the propagation of the New Testament churches. If Baptist churches are modelled after New Testament churches, then the law of propagation, prescribed by the Master and preached by the churches for seventy years of New Testament history, ought to be distinctly understood and its principles clearly maintained by them to-day.

It is clearly the duty of Baptists to settle this question by appeal to the "Sure word of prophecy" rather than to obscure and uncertain incidents recorded by unfriendly hands. Such incidents cannot settle anything in Baptist doctrine. However interesting may be the investigation of such questions, they cannot even aid us in interpreting obscure Scripture until the exact facts are fully known.

The unsettled condition of our creed on this subject has led me to a careful study of the New Testament in order that I might know how the Lord intended to preserve his church against the persecutions and afflictions to which he knew it would be subjected. I have been charmed with the study and thrilled with delight at the simplicity and power of the plan.

Can we not have now a change of base in our discussion? Baptists always get closer together and nearer to the Master when they earnestly and devoutly search the Scriptures to know his will. Such a discussion, it seems to me, would result in incalculable good. I am no more afraid of the "spade" than I am of "the gates of hades." The "spade" has fully confirmed the Old Testament history. The New Testament fully confirms Old Testament prophecy, and just so "the spade" will confirm New Testament prophecy when it is needful that it should be confirmed. Let us then set about learning what the prophecy is. J. L. D. HILLYER.

In union there is strength.

Awarded Highest Honors—World's Fair, Gold Medal, Midwinter Fair.

DR. PRICE'S CREAM BAKING POWDER

A Pure Grape Cream of Tartar Powder. 40 YEARS THE STANDARD.

WORK FOR KENTUCKY'S YOUNG MEN.

It is estimated that there are in Kentucky 300,000 young men. They are the strength and sinew of our State, working our farms, operating our railroads, clerking in our stores, filling our shops and factories, conducting the bulk of our business, and supplying the professional ranks.

Think for a moment of their power, both present and future, and the old truism about the young men determining the destiny of a country takes on a new and individual force. The moral influence for good or evil of such an army permeating every part of the State is incalculable, and if nothing else arouses us, the fact of their great power in our communities should awaken more active interest in our young men—in their work and their needs.

Following the estimates a little further, we find that of our 300,000 young men, 250,000 are not members of any evangelical church; 225,000 seldom attend church, and 275,000 do little or nothing in religious work. They furnish 90 per cent. of all our saloons and gambling-house attendance, and 67 per cent. of all our criminals.

Don't excuse them, don't palliate the wrong; but think of the manifold temptations of young men in their environment at work and in the evenings, of the lack of wise Christian training, of the omnipresent lusts of the flesh, of the saloons and gambling dens, of skepticism and infidelity and the light and carelessness of sacred things that is abroad among us—and think what you have done to help them.

In work for an individual soul one of the strongest incentives to effort is the consciousness that in this particular respect, "If I do not help him nobody will; his surroundings and relation to me are such that I can influence him; it is distinctively my opportunity."

There is something of the same appeal to us in work which is distinctive in its efforts for young men, the work of the Young Men's Christian Association with its four-fold branches—spiritual, social, mental and physical.

In the cities and larger towns the excellent work of the local Associations is more or less well known. It is known that while all classes of men are welcomed as associate members, the active, controlling membership is composed of members of evangelical churches; that the work is supplementary to that of the churches, and is of especial power as a preventive work in affording helpful, wholesome surroundings with a tone of Christian manliness about them to our boys and young men. This influence is of inestimable value to the young men who come from the country or villages to work in the cities, where they are without home influence and companionship.

Much might be written of the local Associations, but the work of the State Executive Committee of the Young Men's Christian Associations of Kentucky is less well known and is very important. This committee consists of twenty-four business and professional men residing in the different sections of the State, and is appointed at the annual convention of all local associations. The officers of the committee, with headquarters at Fourth and Broadway, Louisville, are: Jas. Edw. Hardy, Chairman; Geo. L. Burton, Recording Secretary; Val. P. Collins, Treasurer; Henry E. Rosevar, State Secretary; W. Bronson Ray, College Secretary.

"A State Secretary, College Secretary, and Office Secretary are

employed by the Committee. They strengthen and stimulate the associations by correspondence and visitation; arrange conferences and conventions throughout the State; secure general secretaries, physical directors, and other paid officers for local associations; create sentiment in favor of local buildings; help raise funds for associations; organize new associations when proper conditions exist, concerning which they must be able to advise; suppress premature efforts to form associations; organize committees to do effective work for boys, railroad men, college students; and in fact, keep in touch with each association within its jurisdiction, bringing them up to their highest possible usefulness by the adoption of the most approved methods suitable to their respective communities."

In addition to strengthening the work already established, the committee desires to extend this great work for young men as opportunity may offer or be wisely made, to the vast unoccupied field, the eight towns of 12,000 population, the twenty towns of from 2,000 to 5,000 population, and the two hundred and seventy towns and villages of from 300 to 2,000 inhabitants, which are without organized, specific Christian work for young men.

As the work of the Young Men's Christian Associations is distinctive, so the work of the State Executive Committee is not covered by any other efforts, if the work attempted by it and its Secretaries is not done by them, if it is not made possible by financial support, there is no organization or individual to step in and do that important work in behalf of our young men.

The expenses of the State work for the year, economically administered, amount to \$4,000, and for this the committee is dependent wholly upon subscriptions from those throughout the State who wish to aid this special work.

At present the calls for supervision and extension are most urgent, and the friends of young men will find in this State work a good investment; a sowing which others do not sow, and which will bring forth "some thirtyfold, some sixty and a hundred."

Geo L. BURTON.

For old age to be a time of happiness it must be accepted and not fought against. Trying to appear young when one is not is a mistake. It is a false position, and in every false position is weakness, discomfort and misery. If old age is ashamed of itself, it will be despised by others.

Many old people, like the palm, bring forth their best fruit in old age. Irving wrote his best work, "The Life of Washington," when he was past seventy. Lord Palmerston achieved his greatest success at sixty-five, and won his last great victory at eighty. John Quincy Adams was an ex-President at sixty-two, but took up the study of the Latin classics to keep himself fresh; was elected to the House of Representatives, where he served till his death at eight-one.

While autumn is beautiful as spring, old age ought to be pleasant as youth. The happy old man has a smile like mellow sunshine. His face is a benediction. His home is a Mecca, to which children and grandchildren delight to make pilgrimages.

HOUSES, ships, and men are not made for calm hours, sunny seas and freedom from trial, but to stand storm, tempests and temptation.—H. W. WARRON.

Babies Thrive On It.
Gail Borden Eagle Brand Condensed Milk.
LITTLE BOOK "INFANT HEALTH" SENT FREE. Should be in Every House... N.Y. CONDENSED MILK CO. NEW YORK.

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of the Clear Fork Association:

- Sermon for criticism.—J. E. Baggett.
- Exegesis of Luke 16:9.—C. W. Freeman.
- How does a sinner get into Christ?—W. B. Fitzhugh.
- To what extent does modern funeral preaching affect the people for good or for evil?—M. V. Lyon.
- Is the Lord's Supper restricted? If so, to what extent?—J. E. Baggett.
- The duty of a church in receiving members.—M. M. Hall.
- What is the duty of faithful church-members when a majority of its members are out of harmony with the New Testament discipline?—N. M. Carlie.
- The design of Christian baptism.—A. B. Dorris.
- Contrast Bible sanctification with modern sanctification.—J. R. Jenkins.
- How should church members reverence the house of God?—W. T. Welborn.
- How far should our efforts extend in mission work, that we may fully discharge our duty as Missionary Baptists?—B. T. Maybough.
- The evidences of regeneration.—R. A. Page.
- Exegesis of Acts 2:38.—W. M. Hall.
- Have Baptists in all ages practiced immersion as baptism?—F. M. Welborn.
- The above programme is for the meeting to be held at Antioch church, about eight miles west of Lewisburg, Logan county, Ky., beginning on Friday before the fifth Sunday in August, 1897.
- It is earnestly hoped that a thorough preparation will be made by all who have subjects assigned, and that every-one will come filled with religious zeal and enthusiasm sufficiently to make himself and all around feel that it is good for us to be there.
- All ministers coming from Owensboro, Central City or other points on the O. & N. R. on Thursday, the 26th inst., should get off at Lewisburg and inquire for Bro. B. F. Stinnett, who has very kindly agreed to find free lodging for them that night. As soon as the O. & N. passenger train arrives from Russellville on Friday morning, free conveyance will be furnished from Lewisburg to the church for all ministers.
- D. V. PHILLIPS, Sec'y. Spk. Ky.

IF YOUTH COULD KNOW.

BY SUSAN COOLIDGE.

If youth could know what age knows
without teaching,
Hope's instability and love's dear
fall,
The difference between practicing and
preaching,
The quiet charm that lurks in mel-
ancholy;
The after-bitterness of tasted pleasure;
That temperance of feeling and of
words
Is health of mind, and the calm fruits
of leisure
Have sweeter taste than feverish
zeal affords;
That reason has a joy beyond unreason,
That nothing satisfies the soul like
truth,
That kindness conquers in and out of
season—
If youth could know—why, youth
would not be youth.

If age could feel the uncalculating ur-
gence,
The pulse of life that beats in youth-
ful veins,
And with its swift, relentless ebb and
furgence
Makes light of difficulties, sport of
pains;
Could once, just once, retrace the path
and find it,
That lovely, foolish zeal, so crude, so
young,
Which bids defiance to all laws to bind
it,
And flashes in quick eye and limb
and tongue,
Which, counting dross for gold, is rich
in dreaming,
And, reckoning moons as suns, is
never cold,
And, having nought, has everything
in seeming—
If age could do all this—age were not
old!

—Congregationalist.

OUR PULPIT.

THE GREAT SALVATION.

Text: Hebrews 2:3.

A sermon preached before the Baptist State Convention of Mississippi which convened with the Baptist Church of Grenada, Miss., July 8, 1897, by Rev. J. K. Pace, D.D., Pastor at Hialehurst, Miss.

My Dear Brethren, Sisters and Friends—The annual meeting of a great denomination of Christians like the Baptists of Mississippi is highly significant. However strongly the delightful social features of our meeting may have operated in bringing us together, we teachers, doctors, lawyers, farmers, housekeepers, mechanics, preachers and others from the various walks of life, have not left our homes and business merely to see and greet each other. We are not here either from hope of gain, for no doubt the majority of those who hear me have come at their own charges. We are here in the interest of the same cause that moved the Son of God to leave heaven and come to earth to live a life of sacrifice and endure a death of shame. While he alone can save from sin, if we are his, we are workers with him in the same glorious cause. In this effort we are held together by the only bond of union which effectually binds Bible Christians together, that of brotherly love. If I am right in my understanding of the purpose which draws us together, I am at least correct in thinking that you would like to study, with me, the great salvation. This subject appeals me, and yet I love it more than any other subject. It embraces so much that I cannot hope fully to develop it. But with the prayerful attention of you, the inheritors of the great salvation, we may together learn something of its meaning.

I. It is the great salvation because it has a great author.

(1.) The announcements of the Author's coming to introduce this salvation to men are beyond all precedent and comparison in the histories of the great events of the world.

(a) We have the announcement

of history, type, sacrifice and prophecy. I put all these together because they form a continuous stream starting from the Garden of Eden and flowing on till it touches the manger in Bethlehem. It would be helpful to speak at length of the promise made to the first parents, before the cradle of the race had been rocked, of him who should bruise the serpent's head. I might speak of the type of Christ so strikingly seen in Isaac as the knife of the father gleamed in the sunlight above the sacrificial form of the child of promise, in whose seed the nations of the earth should be blessed. A delightful study might be found in the history of the chosen people of Israel, and especially in the prophetic blessing of Jacob bestowed upon Judah, pointing so unmistakably to the King of Kings and Lord of Lords, who should rule and lead his people. Even in the laws and admonitions of the stern commander-in-chief and law-giver, Moses, we find words of brightest promise. "The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren, like unto me; unto him ye shall hearken."

When Moses was leading the people from Egypt he led them between the door posts of their dwellings that had been sprinkled by the blood of a lamb which pointed to the sacrifice of the Lamb of God. And wherever lamb or bullock was slain according to God's order there and then the people were pointed, however dimly, to one who would be both Priest and Sacrifice.

When we read the Old Testament we can see that whether historian, poet or prophet spoke for God under the guidance of the Holy Spirit, he spoke, consciously or unconsciously, of the coming of the Great Deliverer and the beginning of an age of righteousness and grace. David's songs and Isaiah's poetic prophecies would lose flavor, point and pathos if the Messianic element were eliminated. As they are the child of the King finds in their devout announcements of his coming and reign daily bread for his spiritual life. Even in those days of shadows the heralds of the Author of our salvation were in touch with him.

(b) But the most striking announcements were those made about the time of, and after, his birth.

The delicate and yet direct announcement of the angel to the Jewish maiden, and afterward to her betrothed, indicated the interest of heaven in the well-being and glorification of the children of men. Although the child was born in a stable, he was ushered into the world with a pomp and splendor such as has never been known among the great of earth. Wise men, rich and great, were notified of his birth by a star. The pagantry of worldly courts sink into insignificance by the side of this. "Think of a star being called from his place in the heavens to act as guide to the men who had gazed upward through millions of miles into his clear rays. Some one says their journey was of more than four months duration, and yet the brilliant guide moved slowly over hills and valleys to lead the wise men to the infant Jesus. Why so? He is the founder of the great salvation which is sufficient for the wise as well as the unwise.

Then on the night the child was born, an angel of the Lord stood beside some humble shepherds as they watched their flocks, and the glory of the Lord encircled both him and them. "And the angel said unto them, Be not afraid for behold I bring you good tidings of great joy which shall be to all the people; for there is born this day

in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you; ye shall find a babe wrapped in swaddling clothes and lying in a manger. And suddenly there was with the angel a multitude of the heavenly hosts praising God and saying, Glory to God in the highest, and on earth peace among men in whom he is well pleased." When he was to be introduced into the active work of establishing his kingdom of saving men there came from the wilderness of Judea John the Baptist, combining the qualities within himself of prophet, preacher and reformer, to announce that the time for the setting up of the kingdom, spoken of by the prophet Daniel, had come. It was a great day when John stood among his followers and pointed to Jesus and said, "Behold the Lamb of God which taketh away the sin of the world." It was the announcement of a triumphant feeling that should reign in the human breast when John said humbly and gladly of Jesus, "He must increase, but I must decrease." It was the triumphant characteristic of humility, the chief adornment of his followers. But what do you think of a system of religion whose founder is proclaimed to the multitude by the voice of God, the Father, through the opened heaven in language like this: "This is my beloved Son, in whom I am well pleased." He had just been baptized by John, and while the crystal water still glistened upon his cheek and the spirit in the bodily form of a dove rested upon his head, this testimony of the Father breath upon the astonished hearing of an enraptured crowd. The authority of our salvation was not only, therefore, announced all along down the ages, but when the time had come for the culmination of these announcements he received an introduction sufficient to dispell all doubts as to his nature and origin. He is divine, God himself. Isaiah had said of him, "And his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isaiah also called him "Emmanuel, which, being interpreted, is God with us." He himself claimed to be the Son of God. How well he established his claim you know who have read of his mastery over Satan, and his victory over death.

With such a founder salvation can never fail. Edison has established such a reputation that we are not much surprised at any achievement of his special field of electricity. Whatever goes from under his hand has upon it the impress of his genius and daily intellectual toll. Christianity has succeeded because it has within it the spirit of its founder. Salvation is great because Jesus, who is its founder, is, and always was, great. You would not expect the Son of God, whose plans and purpose showed such wisdom that the Father not only loved him, but was well pleased with him, to fail in a single particular in planning salvation for the children of men. You could not, and would not, expect him to forget for a moment a single interest of the most obscure of his creatures. Is it necessary for me to say here that he did not forget to arrange, in detail, for the happiness of each follower of his?

This leads me to say that—

II. It is the great salvation, because it comprehends so much. Listen to what the angel, fresh from the presence of God, says to Joseph of the founder, "Thou shalt call his name Jesus, for he shall save his people from their sins."

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There would be no life-saving service if it were not for him. My heart was thrilled some time ago when I read of a young man who had saved, within a few years, twenty-three men from drowning. He was a hero. But what do you think of one who must wear a name which means that he is the Saviour of all who believe in him, whether they be a score or a million?

A physician a few years ago thought he had discovered a peculiar kind of virus with which persons might be inoculated and so rendered proof against consumption. If true it would have been a great discovery. But after all it would not have benefited all who were afflicted because of difficulty in making the application, whether from poverty or other hindrance. Besides such immunity against diseases must necessarily be circumscribed for a long time until more thoroughly understood. Some never need the remedies, because never afflicted with the diseases against which the remedies are to protect. How is it with the salvation which is offered through Jesus Christ? It is offered to every one in the whole world who believes in him as a personal Saviour. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

(1) It is salvation based upon the love of God. It has in view the saving of the sinner from sin, and saving him unto eternal life. Nothing ever brought men so much pain and sorrow as sin. It is the seed of every kind of evil which besets our lives; it is the source of all our sorrows; it is the real disease germ which produces death. The poison of sin is in every human system, and unless the blood of Christ is applied as an antidote it destroys forever the soul. Would you not say that a condition in which you would be secure against the attack of so powerful an enemy as sin would be most glorious? Into such a condition Jesus proposes to bring you, for he promises to save his people from, not in, their sins. He takes the sinner from under bondage to sin. In his natural state he is fleshly, sold under sin. When he puts his trust in Jesus he is no longer under bondage either to sin or to the law. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death." When a man is brought by the Holy Spirit out of a state of bondage and death, in sin, he is transferred into the state of eternal life.

(2) Salvation is in reach of every one who will accept it. To the starving man the greatest thing in the world is bread, but if it is out of his reach it will do him no good. The costliest diamonds are nothing compared with the sparkling drops of cool water in the sight of one dying of thirst, but what good will the water do him if out of reach? The rich man in hell remembered there was such a thing as water, and craved its touch even upon the

tip of the beggar's finger, but it was denied him. Jesus says, "Verily, verily, I say unto you, he that believeth hath eternal life. I am the bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down out of heaven, that a man may eat thereof and not die." Clearly in this Scripture, by eating the bread of heaven, Jesus means believing in himself. The way of eternal life is put down as believing in Jesus Christ. The divine person who enables us to believe is the Holy Spirit. The evangelistic prophet, knowing the helpless poverty of men, said, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money come ye, buy and eat; yea, come buy wine and milk without money and without price." Here we have the two necessities of human life, bread and water, used to symbolize salvation. On several occasions Jesus spoke of the water of life, either directly or indirectly, under the figure of natural water, and he offers the water of salvation freely to all who will receive and drink. Speaking with reference to those who possess salvation, the Lord says, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

The Horse Guards of the Queen of England must each measure up six feet. The cadets of West Point and the United States Naval Academy must stand the test of a severe physical and mental examination. Not one can enter either of the American schools unless he can pass, but the simple requirement of a soldier of Jesus Christ is faith in him as Saviour and Lord. Under divine guidance John, the evangelist, gives an invitation which should thrill the hearts not only of Christians, but sinners also. "And he that heareth, let him say come. And he that is athirst, let him come. He that will, let him take the water of life freely." You and I, then, who have heard are the heralds of salvation, an honor which we should prize above gold and silver. Each saved person should become at once a messenger to the unsaved. If you have taken the bread and water of life, and know that they are good for your souls to live upon, you must, you will, tell others about what you have received. If it were possible to possess such a blessing as salvation, without wanting to give it to others, we would be monsters with characters too selfish and narrow to contemplate.

(3) Salvation through Jesus Christ includes the redemption of both the soul and the body of the believer. Anything less than this would fail to meet the demands of the plan to restore fallen man to a position of happiness and holiness. But we are not left in doubt about his willingness and power to save those that trust him. Listen: "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." Jesus is the great high priest and the sacrifice for sin in the same person, and

when he had offered the sacrifice he went to heaven and is before the throne of the Father to plead for all those who put their trust in the efficacy of his sacrifice. There is no time when his intercession ceases, for "he ever liveth"—lives all the time "to make intercession for them." His sacrifice was satisfactory, his intercession is acceptable, and he has power to save. Would it not, therefore, be foolish beyond expression to say that he will not save to the uttermost? To charge him with allowing us to fall away and be lost, when we have put our entire trust in him, is to charge him with criminal neglect. What a serious reflection, therefore, upon the love and mercy and justice of him who died for the express purpose of saving us entirely from sin.

But we are taught that these corruptible bodies must put on incorruption, whether they are alive when Christ comes again or are in their graves. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Then we shall, with souls and bodies reunited, inhabit the mansions prepared for us by the Redeemer, our Lord Jesus Christ.

The great salvation includes the joys of that glorious home of our Father. We don't know all that the joys of heaven will include, but some things God tells us, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away." Add to this these words, "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there you may be also." A home prepared by Jesus Christ with special reference to the capacity and needs of each follower, where he will be with them, (cannot fail to give constant satisfaction to every one who enters there whatever may be his capacity for enjoyment. It will be a home built by Jesus, presided over by Jesus, protected by Jesus, to which his followers shall be conducted by Jesus! What more could you ask? Don't be distressed about knowing each other there. Can't you trust him to arrange all things necessary to gratify your sanctified tastes?

By no means the least of the blessings of heaven will be the heavenly social system of which Jesus is the center. We know something of this social life here, and therefore strive.

Best be the tie that binds
On hearts in Christ's love,
The fellowship of kindred minds
Is like to that above.

As a redeemed community, with full knowledge of all Christ has done for us, we shall sing in glorious symphony the praises of God forever and ever. For eternal life shall not only be a life of uninterrupted harmony—what a glorious state it will be when no one will any more give or take offense—but a life of perennial energy. We shall not break down because of over-exertion, but on through the ages we shall retain the fervor, strength and attractiveness of spiritual youth.

But is there not some other system of eternal happiness besides this salvation? Noll! A thousand times, Noll!

Salvation through Jesus Christ is the great salvation because it is the only salvation.

When talking with the woman

at Jacob's well, Jesus said: "Salvation is of the Jews." He must have meant, that as he was a Jew, and salvation had come to the world through him, that salvation was alone of him. The Samaritans, of whom the woman was, worshipped Jehovah, the same God the Jews worshipped, but salvation could not be of them. I think Jesus set us an example here to antagonize every system of religion not of him. Our attitude to those not of Christ must be one of entreaty and persuasion, but never of compromise.

In the same connection he says: "God is a spirit, and they that worship him must worship him in spirit and in truth." Does it not appear that he was teaching her that as in himself alone there was salvation, no one could worship God in spirit and in truth except through him?

But Jesus speaks with emphasis upon this subject: "I am the bread of life." "I am the light of the world." "I am the door of the sheep; all that came before me are thieves and robbers." "I am the door; by me, if any man enter in, he shall be saved." "Jesus said unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me." The emphatic words in this last quotation are very striking. "I," Jesus, and no other, "am the way" (the way to God and heaven). "The way," the only way. "The truth," the only truth, which frees from the power of sin and makes known the way to God. "The life," the only life. Again "no one" is emphatic, namely, no one at all "cometh unto the Father, but by me." The "me" is specifically emphatic both in the form of the original and in the position of the word. Jesus plainly teaches that no other one but himself can lead the burdened soul out of sin to God and heaven.

When Peter was before the Council in Jerusalem, he said to them, who crucified Jesus of Nazareth: "And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved."

Other Scriptures might be cited, but these are enough to establish the fact that we have only one Savior, and that we cannot be saved except through him. If there were only one well of pure water in this state, how precious would be the water in that well. It would be guarded with the most scrupulous care lest the water should become contaminated. Springs—such as Hot Springs—supposed to possess curative qualities, have gained national reputation, and are visited by many at great expense. Mountain regions, supposed to be beneficial to pulmonary troubles are visited often by sufferers when there is but slight reason for hope of cure. But one is thought to be foolish who fails, when he can do so, to embrace such opportunities for cure. The more successful visitors to such places are, the greater the reputation of the resorts. There are many such resorts, and a large number of them have well-deserved reputations. But the salvation of which I speak is a greater blessing than all these even though some of them should possess the power to cure all diseases, for it is the only salvation from sin, which is the universal disease of mankind. For the fish, water is the greatest element, because only in it the fish can live. To men the atmospheric air is the most important of any element in which he can move, as he cannot live without it. As these elements of nature are to the fish and to man, so salvation is to the spiritual nature of man.

As salvation through Jesus Christ is the only salvation for men, how earnestly each one should seek it for himself, and how anxious we, who have received it, should be to get others to seek it.

When I know that a man will be lost unless he believes in the Lord Jesus Christ, I am guilty of criminal neglect if I fail to warn him of his danger. Is he not guilty of criminal neglect if he refuses to heed the warning?

"Salvation! O the joyful sound!
The pleasure to our ear:
A Sovereign balm for every wound,
A cordial for our fears.

"Buried in sorrow and in sin,
At hell's dark door we lay;
But we arise by grace divine,
To see a heavenly day.

"Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound."

REV. J. G. BOW.

The Board of Trustees of the Baptist Ministers' Aid Society of Kentucky has appointed the Rev. J. G. Bow, of Pembroke, Ky., as financial agent during the months of August, September and October. Bro. Bow will visit as many of the District Associations, churches and individuals as he can in that time in the interest of the Society. He has always been a very zealous advocate of the Society, and prior to his removal to Alabama took a very active part in the prosecution of the work, and did a great deal of good. Indeed, if all our pastors had manifested such a lively zeal as he did, the endowment fund would now be complete. In the Associations Bro. Bow cannot attend, so one will be requested to represent him or the Society, and we very much hope this will be the most prosperous year in the history of the Society. The work appeals to one and all, and if we could get our people to see and realize what has been and is being done by the ministry for our denomination, that they would open their hearts and purses to this noble cause, and instead of appeals for help would come thanks for the much-needed help we would be able to render. Our prayer is that Bro. Bow, in his earnest and loving appeals, may be enabled to arouse our people and awaken that interest that should be. Bro. Bow will be in the field only a short while. Let every association, church and individual give him their hearty support and co-operation and good will be the result. We are greatly indebted to the good people in the Pembroke church for so kindly lending us Bro. Bow these three months. May God bless them abundantly. Any information in reference to the work will be gladly furnished by myself or Bro. Bow.

Geo. H. Cox, Cor. Sec.
Owensboro, July 15, 1897.

A GENTLEMAN noticed a little ragged boy gazing at a picture of the Savior displayed in a shop window. "Who is that?" he asked, pointing to the picture. The boy looked pityingly at his apparent ignorance, and replied, "That's Jesus," and went through the sweet old story, his voice sinking to a whisper at the end as he said, "And they crucified him, mister! They crucified him!" The gentleman turned away, but the ragged urchin called after him, joyfully, "Stop, mister, I didn't tell you the best part, he roared again, mister, he roared again!"

It is more from carelessness about the truth than from intentional lying that there is so much falsehood in the world.—Doctor Johnson.

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JULY 22, 1897.

SEVERAL preachers have asked us to name some books suitable for them and for intelligent laymen to read, which answer the current destructive "higher criticism." We are very glad to give the brethren any information we have that will be helpful. The attacks made on the faith to-day seem to us deadlier than ever before, because they come from within the fold, and those who make these attacks profess great reverence for the Bible, and they look very pious as they seek to tear away the foundations. They pose also as the special advocates of freedom and progress.

We mention some books we have personally examined and have found very helpful, noting the prices and giving a word of explanation in each case:

The Early Religion of Israel. (\$2.00). Prof. James Robertson, of Glasgow, Scotland. This is a most powerful book, giving the testimony of the Scriptures as opposed to the theories of the destructive critics, and showing that those theories are contradicted by the facts.

The Higher Criticism of the Pentateuch. (\$1.50). Prof. W. H. Green, of Princeton. Drs. Green and Osgood are the two finest Hebrew scholars in America, if not in the world. We wish Dr. Osgood would write a book, although his articles in the periodicals are very satisfactory. Dr. Green exposes and punctures the methods of the "higher critics" in dealing with the Pentateuch, and does it with a master hand. This book is indispensable to any one who wishes to understand the issues involved.

Unity of Genesis. Prof. W. H. Green. (\$3.00). Here the great scholar takes up every verse in Genesis in order, meets all the attacks, and proves that the documents into which the critics divide Genesis exist only in their imagination. Genesis is but one document.

The Newer Criticism. Prof. Robert Watts. (\$2.00). **The New Apologetic.** Prof. Robert Watts. (\$2.00). In both these works Dr. Watts meets the issues raised by the destructive critics. He especially answers Robertson Smith in the first book, while in the second he gives the whole "down-grade" criticism a thorough overhauling.

Promos to Holy Writ, by Rabbi Isaac M. Wise of Cincinnati (\$1.50). Dr. Wise is recognized as the most learned Jewish rabbi in America. He comes vigorously and convincingly to the defense of the authenticity of the Pentateuch. He settles the question.

Lex Mosaisca (\$6.00) is the most voluminous work on the subject, and covers the whole ground. Recognized scholars were assigned work in the departments in which they were specialists, and this great book is the result. These are the authors of the various parts: Drs. Hervey, Sayce, Rawlinson, Douglas, Girdleston, French, Lias, Watson, Sharpe, Stewart, Leathes, Sinkler, Spencer, and Waco. Such an array of scholarship and talent one seldom sees. They go fully over the ground and satisfactorily cover every point.

Sanctuary and Sacrifice (\$2.00), by Dr. Baxter, is a complete demolition of Wellhausen. The Rt. Hon. W. E. Gladstone says of this book that unless Wellhausen can reply successfully, his reputation as a scholar and as a man is de-

stroyed. And Wellhausen shows no sign of wishing to reply. Dr. Baxter is merciless with his facts and arguments in exposing the emptiness of Wellhausen's theories and the falsity of his claims.

The Higher Critics Criticized (\$1.50), includes a masterly review of Kuenen by Dr. Stebbins (a Unitarian), and a very bright discussion of the Laws of Moses, by Dr. Hastings. It is an exceedingly bright and readable book.

In Christ and Criticism (75 cts.) Prof. Mead shows how the destructive critics contradict the plain statements of our Lord, and how loyalty to Christ demands the rejection of the theories of the critics.

Prof. McGarvey's **Jesus and Jonah** (\$1.00) is an able and scholarly defense of the authenticity and inspiration of the Book of Jonah from the standpoint of Christ's testimony to it.

Isaiah One and His Book One (\$2.50), by Principal Douglas, is a conclusive defense of the unity of Isaiah against the divisive critics. They sawed the old prophet in two, and thus stopped his prophesying. And that is the favorite way of breaking the force of his utterances to-day.

Moses and His Recent Critics (\$1.50), edited by Dr. Chambers, is a collection of papers from various scholars answering the objections to the orthodox view of the Pentateuch.

None Like It (\$1.00) by Dr. Parker, of London, is a ringing "plea for the old sword" of the Spirit.

Law in the Prophets (\$1.25), by Prof. Stanley Leathes, is a clear and scholarly setting forth of the true relation of the Law to the Prophets, and an answer to the post-exilic theory.

C. H. Spurgeon's Greatest Fight in the World (25 cts.) is one of the best utterances of the great preacher, and it is a bugle call to the friends of the Bible to rally for its defense.

Dr. Behrends has just published a book we have not yet examined, **The Old Testament Under Fire** (\$1.50), which must be very good.

Beside these, any book on recent archeological research will be helpful; for example, Hilprecht's **Recent Research in Bible Lands**. Also Sir J. W. Dawson's **Last Book, Eden Lost and Won**, covers the ground from the standpoint of an orthodox believer, who is the foremost scientific man in America, and at the same time a good Hebrew scholar.

Any of these books can be had from the Baptist Book Concern, Louisville, Ky.

THROUGH Mr. Fred Olds, as we are informed, the report was started that Dr. Whitsett would resign his position in the Seminary within the next thirty days. Mr. Olds is a newspaper man of Raleigh, N. C., and he claimed to have good authority for saying that. It was telegraphed to various secular papers and widely published. When Dr. Whitsett returned home from Mississippi, however, he gave a Louisville daily the following card:

LOUISVILLE, KY., July 14, 1897. I have not the remotest idea of resigning the Presidency of the Southern Baptist Theological Seminary. Nothing could be farther from my thoughts. WM. H. WHITSETT.

This is plain enough. It may be taken as a response to the recent calls for his retirement by the Kentucky General Association, and by the Baptist Conventions of Mississippi, Oklahoma and Indian Territory. We have at no time believed Dr. Whitsett had any idea of resigning.

A NEW view has been advanced in England to the effect that women and men are not to be governed by the same moral code. The claim is that men must be governed by the "law of duty," while women are to be subject to the "law of love." The plain English of this is that men are bound to do what is right, while women are free to do as they like. Of course "advanced" women are the advocates of the theory.

We would never have guessed such a new view as this. Of course those who advocate it talk freely of the "traditionalism" of those who cling to the "antiquated" notion that women are under obligation to do right. They reproach those who reject their theory with not having their "minds open to new truth," with being "fettered by the past," &c. They do not fail to remind us that this is an "age of progress," and in order to be "up to date" we must adopt every "new view" that anybody can devise and set forth. Is not this a "new view" then those who do not adopt it are set down as "narrow," "medieval," "traditionalists."

More than that, we are looking for the advocates of this new view to claim that they are "persecuted" by those of us who do not accept their notion; that we are denying them "liberty," &c., &c., &c.

All the same we propose to hold and advocate the old-fashioned doctrine that women are under the same obligation to do right as are men.

In a recent round of pastoral visiting we called on a young mother who had a sick baby. The doctor had prescribed a special food for the child which its mother found great difficulty to get it to take in large enough quantities for proper nourishment. Reporting the case to the doctor, he said that was the very food the baby needed, and it must be administered, but added, "try putting some sugar in it." She did this, and there was no more trouble. The baby liked the sweetened food, and readily took all of it that was needed.

It occurred to us that here was a lesson to preachers. We see the needs of the people, and we study our Bibles and bring forth just the food they need. But we experience great difficulty in getting our people to take it. Therefore "many are weak and sick," and we have many puny babes in Christ. Then we try harder and harder to force the food down their throats, being sure it is just what they need, and that we cannot be faithful to them without administering it to them, and thus we wear out both the people and ourselves without getting enough food down them to give them proper spiritual nourishment. Suppose we "try putting some sugar in it." This will in no way mar the nourishing power of the food, and it will render it more palatable. "Try putting some sugar in it," some sugar of love and sympathy and cheerfulness. The experiment is well worth trying.

At the recent meeting of the National Educational Association in Milwaukee, some interesting figures were brought out. For example, the following amounts are expended by the nations per capita for war and for education respectively:

France spends annually \$4 per capita for her army and 70 cents for education; England, \$3.72 for her army and 62 cents for education; Prussia, \$2.04 for her army and 50 cents for education; Italy, \$1.53 for her army and 36 cents for education; Austria, \$1.36 for her army and 63 cents for educa-

tion; Russia, \$2.04 for her army and 3 cents for education; the United States, 39 cents for her army and \$1.35 for education.

This is a most gratifying showing for our country. It will not be long until ours will be the best educated nation in the world, and instead of our students going to Europe to study, European students will have to come here to study if they wish to get the best results. We spend per capita nearly twice as much for education as France, and more than twice as much as England. Good for the United States.

THE B. Y. P. U. A. Convention in Chattanooga was highly successful. The number in attendance was estimated at from 4,000 to 5,000, and there was much enthusiasm. There were three addresses of welcome, one from Dr. Garrett, pastor of the First church, one from Dr. Jeffries, of Knoxville, and one from Mayor Ochs. Dr. Conley, of Minnesota, gave a comprehensive response. We have noticed that more addresses of welcome are made when messengers pay their own way than when they have free entertainment. The S. B. Convention never paid for its entertainment but once (1895), and we never had so many addresses of welcome.

We observe on the published programme the name of but one speaker from Kentucky, Dr. C. H. Jones, and we do not know how many were present from Kentucky. The general attendance seems to have been much smaller than last year. Beside the lady speakers on the "junior work," we notice that Miss Mary G. Burdette, of Chicago, made an address to the Conference on missions, where Drs. Dobbins, Bachelder, Fitzwilliams and Cooper also spoke. The B. Y. P. U. A. Convention thus favors women's addressing mixed assemblies.

Practically the same officers were re-elected. The treasurer's report showed a deficit of \$1,728.27, the liabilities being that much in excess of the assets. The whole indebtedness is \$30,009.27, and the amount disbursed during the year \$69,823.96. The Convention seems less successful financially than along other lines. The deficit this year, however, is less than half what it was a year ago.

The Southern B. Y. P. U. A. becomes the Southern department of the B. Y. P. U. A., but with practical autonomy and a separate secretary—the Rev. Dr. C. S. Blackwell. Next year the meeting will be held in Buffalo, N. Y. The side trips to Lookout Mountain, to Chickamauga, and to the Tennessee Centennial added much interest to the meeting.

THE *Religious Herald* says this is the issue now before the Baptists of the South: "Here it is, is a certain theory of Baptist church history, which is closely associated with a certain doctrine of churchly succession, to be incorporated among our denominational tenets." Is the holding of this view necessary to the qualification of a teacher of church history in our Seminary?

Whoop-pee! Who told you so! The *Herald* is at its old trick of erecting a man of straw and proceeding to hit at him. This issue is born of the *Herald's* excited fancy. Unable to face the real questions involved, the *Herald* assumes to change the whole issue. Unable to meet the real men in the field, our contemporary bravely attacks a man of straw of its own manufacture. The claim that there is any such issue as the *Herald* asserts is wildly absurd.

PERHAPS the most interesting as well as the most tasteful exhibits at the Tennessee Centennial is that of the Nashville, Chattanooga & St. Louis Railway. This railway system pretty well covers the entire state, though it penetrates Georgia, Alabama and Kentucky also. President Thomas has caused to be gathered the complete assortment of minerals and woods of Tennessee that has ever been gathered. That cabin chimney is not made of brick or limestone, but of "blue phosphate," such as is found on Duck River. Many kinds of phosphates, of iron ore, of manganese, of coal, of marble, of fire clay, of stone for making cement, &c., &c., &c., are there. In each case information is given as to location, quality, &c. Thus the mineral wealth of Tennessee is most fully and attractively exhibited.

The same is true of the woods. Here is a huge section of a mighty tree, 12 feet in diameter, worthy to have grown in California. Some 200 different sorts of wood are exhibited, showing a wonderful variety. We had no idea that such a variety could be produced within the limits of latitude covered by Tennessee. This is of course due to the differences of elevation of different parts of the state. Only the pine grows in all latitudes, and Tennessee has a fine stock of pines. Then the oak, the cedar, the ash, the walnut, the hickory, the cherry, the locust and all the rest are well presented. A man by a few hours' looking at this exhibit can get a better idea of the native wealth of the state, than he would be likely to get in a month's travel.

A *fac simile* of the first train of cars ever carried by steam is put aside by side with the finest and most modern train made. That locomotive is a beauty and seems too handsome to use amid dust and cinders. The new system of air brakes is of special interest. The "emergency brakes" enable the brakemen to stop a train, going at full speed, within 200 or 300 feet. Thus rapid travel is made safe. Let all visitors to the Centennial devote special attention to this wonderful and instructive exhibit.

REV. A. H. BOYLES of England has spent sixteen months in the United States. In commenting upon his stay he says: "The difficulty of making an evening congregation has been found to be so great that either it has been abandoned in despair or sensational and undevotional performances have been tried to secure it. This tendency to adopt sensational methods to attract congregations, is one of the greatest perils that besets the church of Christ at this day. The temptation to abandon his reliance on purely spiritual methods was the last temptation that came to our Lord in the wilderness."

SPURGEON being asked by a brother what to do with a member who fancies he has become perfect advised him to try at first not taking any particular notice of him, "and then he will get irritated by your indifference and you will discover how very imperfect he is. All whom I have met who have thought themselves perfect have been very far from it, while others who have seemed to me as near perfection as any people could be, have been the very persons who have lamented their imperfections and shortcomings."

THE only faith that wears well and holds its color in all weathers is that which is woven of conviction and set with the sharp mordant of experience.—S. R. Lowell.

Editorial Varieties.

It is said that the best way to "find time" is "not to lose it."

It is claimed that there are now thirteen million Jews in the world, half of whom live in Russia.

We often hear the expressions "art for art's sake," "learning for learning's sake," "science for science's sake," etc., etc. These are all wrong. The true idea is—do things for Christ's sake.

An exchange speaks of a well-known minister as "this venerable old gentleman of God's We never knew of a man's being called that before. The expression "man of God" is common, but "gentleman of God" is hapophonous.

We regret losing Dr. W. G. Taylor from Kentucky and we congratulate Missouri on securing him. He has done a fine work in Frankfort and he will do a fine work in Jefferson City. He goes from capital to capital and he is a capital preacher.

The Herald and Preacher reports that a Methodist preacher in Norfolk, Va., said that the Westminster Shorter Catechism is "a very ordinary product of the pen of a man who is a better one" himself. By all means let him make it as speedily as possible.

Elder P. H. Kennedy, the Corresponding Secretary of the Negro Baptists of Kentucky, has been appointed deputy United States Marshal. He will continue to preach on Sundays, however, and will do all the good he can. Bro. Kennedy is a man of sterling worth, and he has our best wishes in whatever field of usefulness he may labor.

There has been a full in gifts to our denominational institutions, but the good work has started again. Mr. and Mrs. J. R. Lovetson, of Martin, Tenn. have just given \$1,500 for furnishing the young ladies' dormitory of the Southwestern Baptist University at Jackson, Tenn. We know of no place where the money would do more good.

Dr. Dargan is busily at work on his book on Ecclesiology. We said to him we hoped he would put no heresy in it. He replied he would not put in anything that is heresy from his standpoint. Of course no man ever advocates what is heresy from his own standpoint. We are looking forward to the appearance of this book with much interest, and we are sure it will be a very valuable addition to our literature.

The news of the death of the Rev. N. A. Hatley, of Florida, reached us last week too late for publication. It is difficult to realize that he is gone. We went through the Tennessee Centennial Exposition with him only the other day, and he never seemed brighter nor better. He was a life-long friend of ours, and was one of the noblest of men. His sudden departure was a shock to thousands of hearts. He was a faithful minister of Jesus Christ and a fearless advocate of the truth. We feel deeply bereaved by his death.

Our good friend Mr. E. O. White has published (60c) a chart on the Baptism of the Centuries, "showing the continuity of believers' baptism through all the centuries from the immersion of Jesus by John in the river Jordan at the age of sixteen, A. D. 1850. Seventy-six authentic historical cases. Four cases in each century." The chart contains other valuable information. It can be ordered from the Baptist Book Concern, Louisville, Ky.

Bro. J. K. Nunnally writes: "Bro. B. W. Fraher, member of the Carlisle (Ky) church, is 80 years old, works every day. In his perfect health, has not taken a dose of medicine for 46 years, has never tasted whiskey or tobacco. He was a Baptist 60 years, was baptized by Rev. John Holladay and has taken the Western Recorder about fifty years. A good record, who can beat it? If any one else show a better record, we will be glad to be informed of it. We congratulate Bro. Fraher most heartily, and we give his name on the list of our Old Guard most highly.

The judgment of critics who have no theological bias is that, after criticism has done its full legitimate work upon the primitive literature of Christianity, a mass of historic fact remains intact, which constitutes that manifestation of God in humanity of which we speak." The Outlook. Here is an illustration of the widespread notion that the "legitimate work" of literary criticism is to tear to pieces and to deny all that is possible in every document considered. That is just the size of it.

The word "humanity" has come to be greatly abused. It means the quality of being human, but it is used to mean human nature and also mankind. We often hear of the "humanity" of Christ, when the speaker or writer does not at all mean to refer to how humane Christ was, but to His human nature. Again we read of doing good to "humanity," where the writer means doing good to mankind. But the word humanity neither means human nature nor mankind.

Dr. Charles Manly has been for many years the efficient President of Furman University. He has also been pastor of some country churches near Greenville. The trustees thought that he ought to give his whole time to the institution, and they called on him to give up his churches. This he declined to do, and resigned the Presidency of Furman University. It is believed he will become President of the State University at Columbia, S. C., and keep his churches. Dr. Manly is one of our noblest, ablest and most scholarly men. Happy the institution or church that secures his services.

Among the Churches.

LOUISVILLE. Walnut-street.—Bro. J. H. Franklin preached at both hours. Broadway.—Bro. S. C. Humphreys preached. He will supply for a month. One baptized.

Chestnut-street.—Pastor Weaver preached at both hours.

East.—Pastor Christian preached as usual. Audience room being repaired.

McFarren Memorial.—Pastor Jones preached at both hours.

Twenty-second and Walnut.—Pastor Hunt preached. Three received by letter.

Franklin-street.—Pastor Edwards preached.

German.—No report. Pastor Ritzman is out in the state raising money for his church debt.

Highland.—Pastor Dawes preached. Three joined by letter.

Logan st.—Pastor Ewing preached. Two received by letter and one bapt. M. D. The pastor will aid in a meeting at Saders and then will make a two-weeks' visit to Missouri.

Parkland.—Brother A. W. Graves preached at both hours.

Portland avenue.—Bro. J. E. Hixon preached at both hours.

Southgate-street.—Pastor McFarland preached. One received for baptism.

Third-ava.—Pastor Taylor preached. Two received for baptism and baptized.

Twenty-sixth and Market.—Pastor Thompson preached. Two baptized.

Pastors Jones and Hunt gave interesting accounts of their visit to the E. Y. P. U. A. Convention at Chatanooga.

THE STATE.

Pastor Calvin Thompson writes: "We have just closed a two-weeks' meeting at the Twenty-sixth and Market-streets Baptist church, Dr. W. L. Pickard was with us, and did the preaching. Considering the exceedingly hot weather, the attendance at the services was far above expectations. The church was revived and greatly strengthened. Dr. Pickard was a strong preacher. Encouraged by the church, and will certainly lead the membership to greater and more efficient service. The sermons preached were peculiarly helpful and will long be remembered by those who heard them. Dr. Pickard is a strong preacher. Encouraged indeed the church that secures his services. So far seven have been received for baptism and nine by letter, with others yet to come."

Bro. James J. Ware writes from Newport: "The Campbell County Association meets Wednesday after the third of August in August, that being the 25th."

Pastor W. C. Taylor, of Frankfort, has resigned to accept a call to the Jefferson City church, Missouri. Pastor Taylor has done good work in Frankfort, and leaves one of our best churches in an important town, the capital of the State, pastorless.

Bro. T. E. Ritchey writes from Princeton: "As my last visit to Grand Rivers church I had the pleasure of baptizing two candidates and of being greeted by an increased attendance at the services and in the Sabbath-school. The rough lumber for the new building was nearly all on the ground, and the insurance is to proceed vigorously with the work. The house will be a neat and comfortable building in a very desirable location. Yesterday was our time for July services at Uniontown. The rain diminished our congregations somewhat, but we had a fine congregation in the evening. I think the outlook somewhat improving in general all the time, although by no means what it ought to be. I have at last succeeded in inaugurating a better system of contributions, but it still holds the promise of what we hope to make. The church realizes the great importance of more pastoral work, and is hoping to so improve the financial feature of church work as to enable the church, with the aid it hopes to get from the State and local churches, to be granding the Sunday together, and have the pastor remain among them during the intervening week. This seems an imperative necessity, which, it is hoped, the boards will appreciate and strain a point to help the earnest and struggling band all they possibly can for a year or two at least. Of very few localities in the State can it be said an equal importance attaches to them."

Bro. A. N. Whittagill writes from Owensboro: "My meeting at Runsey only continued 10 days, closing on the 12th of June. There were no additions. The church was much revivified, and many sinners were awakened and asked for prayer; but the church was not ready for a meeting, and they were without a pastor; we succeeded in getting them to call a pastor. We had hoped that they would be ready for work then. I met with unusual

success in the meeting at Gatewood, which closed on July 1st. I was only there 12 days, but Eld. H. W. Morton continued the meeting 4 days. He is pastor of the church near that place. He came to my assistance during the last half of the meeting and did valiant service. We harvested 39 valuable additions to his church, 33 by baptism; there were 35 conversions, and the little church made very happy. I am now at Olaton, Ohio county. I have Bro. H. W. Morton with me here. We have been here 10 days, and have spent most of the time in trying to get the obstacles out of the way. We think the way is clear now, and hope to have a good meeting. We have 20 additions or names who want to be organized into a church. There were all of fifty persons asking for prayer Sunday. We have set July 22nd at 9 A. M. to meet to organize a church. There are 75 Baptists in and about this place who ought to go into this organization, and we hope to have that many or more by the time the day comes to organize. We expect a large attendance of the ministers on that day. Fred D. Hale, D. D., will give us a talk on missions. We hope to build a good house of worship here right away. I failed to say that Kerns chapel is now completed, and I preached the first sermon in it on the 10th Saturday in May. Their prayer-meeting and Sunday-school have been booming ever since I closed the meeting there last fall."

OTHER STATES.

The Prairie Grove church, Arkansas, has set apart Bro. Walter E. Klumb to do the full work of the Gospel ministry.

The Washington City correspondent of the New York Examiner attributes the growth of Baptists in that city to the length of the pastorate. The shortest of them is now nine years old, the longest eighteen. He says: "The permanency of the pastorate has been a large factor in our remarkable growth during the last decade—our churches more than doubling in membership."

On Sunday, July 4, Pastor J. H. Yarboro had finished preaching his sermon in the Play's Creek church, North Carolina, when he fell dead. He was sixty-five years old and had served his God long and faithfully.

An eight-days' meeting in the Dingess church, Logan county, W. Va., closed with 8 professions of religion and 5 additions to the fellowship of the church.

Eld. H. L. Crumley has led a three-weeks' meeting at the Bickley church, Georgia, of which he is pastor. The meeting closed with 15 additions to the fellowship of the church.

A meeting in Beech Grove church, Tennessee, closed with 108 additions to the fellowship of the church, all by experience and baptism.

Eleven have been baptized into the fellowship of the Alken church, South Carolina, and others stand approved for baptism.

The Lovels church, South Carolina, has set apart Bro. W. J. Plunkett to the full work of the Gospel ministry.

A meeting in the Newport News church, Virginia, closed with 20 additions to the fellowship of the church.

CORRECTIONS.

I see in the WESTERN RECORDER that you say that the Association of our district (that is the Baptist) will be held with the New Bethel church. That is a mistake. Our Association will be held with Fellowship church, Anderson county. I think you have got our Association and Barren River mixed. J. T. HUGHES, Former Clerk Baptist Association.

The regular time of meeting of South District Association is Tuesday after the third Sunday after the first of the 24th, and not the 17th, for publication. J. L. BRUCE, Moderator.

CENTRAL ASSOCIATION meets with Muldraugh's Hill church, Marion county, September 7, and not August 7, as you have it in your list of Associations. Muldraugh's Hill church is six miles from Lebanon. Good road, and if you, Bro. Warder, Bro. Harvey or any others come to Lebanon it will be an easy matter to get conveyance to the church. Don't fail to come and meet with us and do us good. A. O'FURT.

IMPORTANT.

Please announce that the Bracken Mission Board will meet at Carlisle July 23. As it is the last meeting before the Association, a large attendance is earnestly requested. W. M. E. MITCHELL.

AS SOON as a man is down there are plenty to triumph over him. A hero can sport with the beard of a dead lion. —C. H. Spurgeon.

NO FOR THE FAIRS!



We want a reliable, energetic, sober, industrious man to show the Queen Butter Makers all the fairs of the United States and Canada. We expect a booth to be taken butter made and the butter sold. There are always hot at a fair and a glass of cool refreshing butter milk will sell readily. In answering this advertisement, state what fair you can visit, and when and where they will be held, and if you will be at liberty to take the agency for sale of the machine. The Queen has been extensively advertised and is firmly established as one of the greatest scientific wonders the world has ever seen and as a labor and time saver it is without rival. Every person who buys our butter who is one of our "Queen" "Queen." Why not go into the Queen butter business? Get an agency from the Queen Butter Maker Co., 41 East Third St., Cincinnati, Ohio. The "Queen" is the hottest seller on the market at present, and more money can be made than in any other business. Some agents are making \$50 a month. Every one who sees butter made in two minutes like magic will have one. Whether you are an experienced canvasser or not, send and obtain the wholesale price list and terms to agents.

GOOD NEWS FROM CENTRAL CITY.

I know no people who have been more blessed than this in the last few years. Bro. W. D. Cox pitched his tent here some weeks ago, and his meeting resulted in a great revival. There were about 20 conversions reported, some of which had not been attending any of the churches, and had gone far in sin. There have been 30 additions to the Baptist church, and there will still be others. The meeting has been a great blessing to the town and to our church. Bro. Cox accomplished a work that, so far, others have not been able to accomplish.

The second Sunday in July closed my five years' pastorate. It has been five years since I have accepted the labors here, and I have been crowned with success and joy. I now leave this people, whom I have learned to love, to cast my lot with another. The church has called Bro. C. V. Edwards, of Springfield, Tenn., who has accepted the work. The church has never been stronger in its history, and with such a man for a pastor, we feel that it has a bright future.

I feel that it is due the church to speak of what has been accomplished in the five years. Five years ago the church was worshipping in a union house, and only reported to the Association a \$300 lot. Since that time we have built a magnificent brick house, and now have property worth \$4,700. During this five years this little church which had been raising less than \$200 total expenses, has raised about \$6,300. Its membership has grown from 83 to 146 and its Sunday-school has more than doubled. There have been 111 additions to the church, 73 which have been by baptism and more than 60 of the number have been heads of families. "The Lord hath done great things for us, whereof we are glad." W. H. BREngle.

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.

TO "THE LAND OF THE SKY."

The Southern Railway makes a very low rate for Summer Outing to Asheville, Aug. 7, 1897. A large amount of interest is taken by people all over the United States in the Mountain Regions of Western North Carolina about Asheville. Asheville is located in a country popularly known as the "Land of the Sky," and is doubtless one of the most desirable resorts in the United States.

In order to bring this section of the country to the attention of every one, and give the people of this section an opportunity to see for themselves, the Southern Railway have arranged the very low rate of \$6.00 for the round trip between Asheville and Point Shiloh, which will be good to return ten days from date of sale. Through coaches and Pullman Sleepers will be run from Louisville and also from Cincinnati to Asheville, and thence to Point Shiloh. A large select party will leave Louisville on the evening of August 7th at 7:30 p. m. in a first-class parlor being run by Prof. Bartholomew, Principal of the Girls' High School, Louisville. There are also a number of other parties to Asheville and back to Louisville. The climate is delightful and the scenery is superb. For information regarding trip and sleeping car reservations, apply to Capt. A. Weston, Passenger and Ticket Agent, Louisville.

DISTRICT ASSOCIATIONS.

TIME AND PLACE OF MEETING, 1897.

- AUGUST.
- Blackford—Patesville, Hancock county, Aug. 4.
- Bracken—Lewistown, Mason county, Aug. 4.
- Liberty—Cave City, Aug. 4.
- Little River—Edley Creek church, near Princeton, Aug. 4.
- Clear Fork—Oak Grove church, Aug. 10th.
- Daviess county—Station church, MeLean county, Aug. 10.
- Shelby county—Indian church, Aug. 10th.
- South Kentucky—Somerset, Aug. 10.
- Elkhorn—Nicholasville, Aug. 10.
- Barren River—New Bethel church, Aug. 17.
- Bethel—Salem church, Christian county, Aug. 17.
- Concord—Long Ridge church, Harrisburg, Aug. 17.
- Gasper River—Hazel Creek, Muhlenberg county, Aug. 17.
- Crittenden—Short Creek church, Pendleton county, Aug. 18.
- Franklin—Evergreen church, Aug. 18.
- Ohio River—Dyer's Hill church, Livingston county, Aug. 18.
- Green River—Mt. Vernon church, Butler county, Aug. 21.
- South District—Lancaster, Aug. 24.
- Tate's Creek—Berea, Madison county, Aug. 24.
- Campbell county—Newport, Aug. 25.
- Baptist—Fellowship, Aug. 26.
- Cumberland River—Ephesus church, near Carlisle, Aug. 31.

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, Knox county, Sept. 3.
 - Rockcastle—Mt. Vernon, Sept. 7.
 - Central—Muldraugh's Hill church, Sept. 7.
 - South Cumberland River—Providence church, Adair county, Sept. 7.
 - Hay'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 Pleasent Grove church, Lattue county, Sept. 9.
 - Lynn—Bolling Springs, Sept. 9.
 - Greenville—Trimble Bend church, Menifee county, Sept. 10.
 - Mt. Zion—Flat Rock church, Knox county, Sept. 10.
 - North Concord—Good Hope church, Knox county, Sept. 10.
 - Boonville, 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. 11.
 - Nelson—Sept. 14.
 - Russell's Creek—Brush Creek church, Sept. 15.
 - Warren—Woodburn, Sept. 15.
 - Lynn Camp—Lynn Camp, Knox county, Sept. 17.
 - Speed North Concord—Union church, Russell county, Sept. 18.
 - Irvin—Oak Grove church, Jackson county, Sept. 22.
 - Salem—Ford 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.
 - Goshawk—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—Hickman church, Oct. 6.
 - Enterprise—Liberty church, Johnson county, Oct. 8.
 - West Union—Harmony church, Oct. 16.
 - Ohio Valley—Selma church, Henderson county, Oct. 19.
 - Blood River—West Fork church, Caldwell county, Oct. 20.
 - Graves County—Liberty church, Oct. 27th.
- Bro. Clerk—Please prepare statistical tables with care and send two copies of your minutes to J. K. NUNNELLY, Statistical Secretary.

FAMILY CIRCLE.

LITTLE AND MUCH.

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shared in the cold world's wrongs...

AN EXPERIMENT THAT PAID.

BY S. JENNIE SMITH.

"My dear people," the pastor added,
after a missionary sermon that was delivered
with even more than his wonted earnestness...

"I don't know what I can do," Lillian Broderick said,
in answer to a direct appeal. "I never can save a cent. My allowance goes as fast as I get it, and all I have managed to accomplish so far is to do my share toward the regular church and Sunday-school collections."

"I don't know what I can do," Lillian Broderick said,
in answer to a direct appeal. "I never can save a cent. My allowance goes as fast as I get it, and all I have managed to accomplish so far is to do my share toward the regular church and Sunday-school collections."

"We must answer that question for ourselves. You are all intelligent girls, and have, I believe, a goodly share of sound, common sense. Besides, you each have an inward monitor to consult. You understand best what you need to spend. I can't settle that matter for you. Now are you all willing to try the experiment and sign the resolution?"

"Why, yes, every member of the class was quite willing to sign the resolution, but the majority of them were inclined to believe that they never spent money foolishly. "I scarcely have any to spend at all," remarked Jeannette Thayer, the poorest girl of the number. "My mother buys my clothes, and I am not apt to have the handling of money."

"Of course we are not to be called to account for what we haven't," were Miss Drew's parting words; "but, girls, I want you to be true to yourselves in keeping this resolution."

The following afternoon Lillian Broderick and her friends, Lillian Burns, happened to be passing through a railroad station. There was the customary "put-a-cent-in-the-slot" machine, and take out suit! turned chewing-gum, and Lillian turned to obey the request.

Before she could accomplish her purpose Nellie's hand detained her and Nellie's voice said, "Don't! Lillian." The girl looked around in surprise and inquired, "Why not? Have you, too, turned against chewing-gum? I heard that Ross Cloud had."

"Yes, I have. The fact is, I happened to hear two men saying the other day that if girls knew how they looked going around chewing gum, they would never acquire the disgusting habit. They believed it lowered them to the level of animals, and was as bad as smoking tobacco. I never before thought how it appeared to other people, but I haven't chewed a bit since. However, it wasn't so much on that account that I stopped you. I thought of our resolution. I couldn't stand silently by and see you break it."

"It would be spending money foolishly, wouldn't it?" assented Lillian; "but the amount—I should almost be ashamed to put a cent in the box."

"Why so? It would be a beginning, you know, and then you'd be promised. Lillian couldn't deny that fact, so when she returned home she dropped into the missionary box the cent that she had saved. "Four little cents!" she said, with a smile, "you must be lonely in there. I would throw in a ten-cent piece for tobacco. I never before wanted to see how much I am tempted to spend foolishly. If it proves to be a small amount I can add to it afterward, perhaps."

The next time that Lillian found herself about to indulge in a useless or foolish purchase she was going past the ferry house and noticed a friend inside at the further end. Ever ready for a pleasant chat with those she loved, she concluded that she would pay the fare and go in, for otherwise Lillian couldn't be allowed to enter. Just as she took the three cents in her hand she thought came to her, "I suppose this would be spending money foolishly, for I don't need to talk to Clara now. She will be sure to call before this is necessary."

And Lillian resolutely turned her back on the ferry house and went home to put the three cents in her missionary-box. Up to this time Jeannette Thayer's box remained empty. Not once had she sought herself spending money foolishly, for she had no money to spend. Jeannette never suffered for any of the necessities of life, but she wished sometimes that she could have a little more change. Like many of her companions did, "There is so much that I could do with even a small amount," she said to herself one day, and as if in answer to this desire, she found a fifty-cent piece lying on the road that very afternoon. There were no houses or people around at the time, so Jeannette hadn't any way of finding the owner. In that case it belonged to her, she knew, but she kept it for a few days to see if anybody seemed to be looking for it. Then she put it away, and which she thought of the many things for which she had longed. She thought over each article separately, and concluded that she had no especial need for any of them. Now that she could really buy something, they didn't appear so desirable as they used to. She reflected, "for it may be some time before I have any more."

Once during that time of indecision she thought of her missionary box, but only to determine that as she hadn't been tempted yet to spend the money she had, she had no reason why she should be used for that purpose. Finally she made up her mind. Around the corner was a photographer who took tin types, six for fifty cents. Jeannette had often looked at his sign and longed for a new one. At last she took the whole family and her best taken in a group, but the girl had never had any of her pictures to give to her own particular friends, for the few that were taken had been obtained by relatives. Now was her chance. So after fixing herself up with more than usual care she started around to the photographer's. She set off eagerly, but somehow when she arrived at the door she hesitated about going in. The idea of having her picture taken didn't seem like such a good one, after all. "I rather wish they had been taken by herself," "the types are not usually decent, and besides, so one really needs my picture, and—well, I decide! I have actually caught myself in the act of spending money foolishly, and that piece must go in the missionary box."

Jeannette laughed softly to herself as she turned to go home, and she felt glad of the decision she had made, for the weighty question was no longer on her mind, and then, too, she would not be compelled to take the box empty to her teacher.

On the way she met Laura Pardee. Laura was another of Miss Drew's scholars, and as she also was much interested in the missionary-box experiment, it was natural that the subject should be discussed by the two girls.

"The little box that I have bought has been a wonderful success. Jeannette people spend foolishly when they are not thinking about it," Laura went on; "why several times I have stopped myself buying little things that I didn't need at all, only they just happened to take my fancy at the time. I have saved twenty-five cents, and it doesn't seem good to know that it is in a missionary box than it would if I had spent it for all those things. Do you know, I think this is an experiment that pays, for, besides making up the deficiency, we are beginning to consider our own actions more."

Then Jeannette told how she had saved her fifty cents, and Laura raised the experiences of one or two other girls with whom she had talked. In the midst of the conversation Lillian Broderick came along and inquired, "What are you two having such a good time about?"

"About our missionary boxes," answered Laura. "How is your's getting along?"

"Famously. It's been the best success that I ever had. I wouldn't have believed that I so often spent money foolishly if I hadn't started out to try this experiment. Why, girls, I have been a regular spendthrift, and the money went mostly in such little bits in one place or another. I have saved forty cents already, and I have been thinking how much I must have spent before we tried this plan. It's really wicked, and I'm going to be on the lookout after this, for in a year I could save quite a sum out of my allowance, and yet enjoy myself at the same time. And what do you think? Mamma and papa are trying it, too, and they have saved a good deal. Papa is apt to be very thoughtless about little sums of money, and I supposed I inherited the trait from him. Well, good-bye, I set somebody at our front door, and I must hurry along, for I really believe it is Clara Desmond."

"It was Clara, and she soon learned from Lillian all the facts about the missionary-box experiment, for Clara was soon in the habit of coming to the school she attended the same Sabbath-school that her friend did. In the course of half an hour she became enthusiastic over the matter as Lillian herself, and she went home with a determination to save that kind of a missionary box in room at room. Somehow the idea spread rapidly after that day, and when the time arrived for the special missionary collection the fund pastor was surprised at the amount given."

"I believe it is all owing to Miss Drew's experiment," remarked the superintendent, and then he called upon to explain, for the idea had not yet reached the parsonage. "And Miss Drew's class did nobly," he said in conclusion. "They brought in the largest amount. My niece, Laura, is in the class, and she told me all about it. She remarked that she thought of the experiment that pays, and I agreed with her."

"Yes, indeed, and so do I," the pastor said, heartily, "it will pay in more ways than we can imagine." Christian Intelligencer.

will you give the woman this half dollar for me, will you have it done?"

As she took the money Aunt Mary said, impulsively, "Does she do that large washing for fifty cents?" and then added hastily, as Mrs. Walford's face flushed, "Excuse me, Helen, I spoke thoughtlessly, but I have so much to do that I must go to-day that I think I ought to add to this."

"My visitors never pay for their washing, Aunt Mary, it belongs with the family wash, of course; but you must please yourself."

A couple of hours later, Aunt Mary going to the kitchen, found the woman waiting, her thin face pale and drawn, and tired lines around her lips and eyes. It was a delicate, refined face, with a gentle patience in it that touched Aunt Mary's kind heart. She arose and took down her sun bonnet as Aunt Mary entered.

"You look very tired," Aunt Mary said, gently, "don't be in a hurry to go. Come out on the porch and rest awhile in one of the rockers."

"No, thank you, I cannot stop. I am needed at home," then as Aunt Mary put a dollar in her hand, she added anxiously, "I cannot change it, haven't you a half dollar?"

"You had so many of my clothes to-day that you have earned the dollar," Aunt Mary said, smiling. An eager look flitted across her face, and she answered, "It is not usual, I believe, to pay for a few extra things, and I oughtn't to take it, but it needn't be so much and I'll do a little more to-day if I think you have earned the dollar so earnestly to the door."

Aunt Mary laid a detaching hand on her arm and said with gentle sympathy, "Don't think me intrusive, but will you not tell me your trouble? I wish you were carrying a burden, let me share it."

The sudden tears gushed forth, and the poor creature sank sobbing into a chair; but she quickly controlled herself, and, looking up wistfully, said, "I don't own a piece like this; I hope you will excuse it to me."

Aunt Mary nodded, stroking the toll-vow hand she held. "Things are very hard with us just now," she went on, "My husband has had no work; only an odd job or so, and he has to give up his own. We have four children, and I am not very strong and so slow at my work, that we can hardly get enough for them to eat."

"You are a conscientious worker," Aunt Mary interposed, "haven't the socialists been saying that you are?"

"A little at first," the woman answered, "but they seem to think we are not deserving, and that my husband is idle and shiftless. Heaven knows he would thankfully take anything to do, so long as he could get something. Oh why do they not have work enough, some how or other, so that all the poor men could take care of their families. The poor must have work or starve, if they are too proud and honest to beg or steal, and speak with passionate earnestness, then I started up suddenly adding, "I must go. I ought to have gone at once. Oh, ma'am, you will understand what a heartache I have, and how grateful I am to you for this extra half dollar, when I tell you that my little ones have had nothing but a scanty breakfast of potatoes to-day, and will have nothing until I get home. Robbie, the oldest one, is a cripple, and takes care of the rest while I am away."

"Why didn't you tell us that your children were going hungry?" Aunt Mary said as she rapidly packed a basket with food. "It is wicked to let them suffer and not speak of it."

"Nobody ever spoke to me about it before," the woman answered, "and it is very hard to make people listen when they do not want to. I have tried to sometimes, but I couldn't force my troubles on them when they didn't care. I've wished so many times that I could have the broken pieces of food for my children that I see thrown away at places where I work, and sometimes I would like to have had to try to get the pieces. The pay will not be very much, not more than ten or twelve dollars a month; but that will help you a little."

"Oh, ma'am, it will be like a fortune to us. Ten dollars will more than get our food, and to have it coming steady—oh, you don't know what a help it will be to us. I want to see the rent, and sometimes both of us together manage to get enough besides to keep the children warm and something for them to eat; but often they've had to go hungry. If only with I could thank you for all your goodness and never mind."

"You must visit our societies and see how superior organized work is," Mrs. Walford said, rising. "And oh, yes, Aunt Mary, as you are going to be here,

Some doctors are like owls. They see and talk wise but they don't think. In this disease, they don't go back to the starting point. A man gets sick, rine times out of ten his evident sickness is only a symptom of some hidden and long neglected disorder. Most frequently the original and exciting trouble is a disordered digestion. If that is corrected nature will in the end do her own work. It is a cure for a man to avoid sickness if he will keep a watchful eye on his digestion and resort to the right remedy the moment he feels himself out of sorts.

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

ASSETS
Real estate, notes and mortgages...
LIABILITIES
Capital stock, "A" and "B"...

hand, "we all must try to help each other."
"I have hired a man for you, Arthur," Aunt Mary remarked that evening.

"I have often thought of having some one to keep the place in order," he replied, "and I think I shall attend to paying myself. But come now, Aunt Mary, there is something behind this. What is it?"

HOW THE STORY GREW.
As Kitty Coleman and Maggie Weir were going to school one morning, Kitty said:

"I was over at Uncle Fred's last Saturday, and came near staying too late. We had such fun that I did not notice how near the sun was to setting, and I was very much afraid I might meet a team!"

"Did you meet one?" inquired Maggie.
"No one but Johnnie Gates. He was coming down the hill whistling, and with a big watermelon under his arm. I was scared at first, but when I saw who it was I got over it."

"At recess, Maggie said to Mary Ford: "Kitty told me that she saw Johnnie Gates carrying a great big watermelon on Saturday evening. Wonder where he got it, and what he is going to do with it."
Before school, Mary whispered to Sallie Bates:

"Johnnie Gates was seen carrying a great big watermelon on Saturday evening. I wonder if he got it honestly."
"Hart's melon patch was robbed about that time, maybe that's where it came from," answered Sallie.

"Why, Johnnie Gates robbed Mr. Hart's melon patch one night last week."
"Oh, dear, isn't that awful!" exclaimed Susie.

notice that their teacher was in the room until she spoke to Johnnie, asking him to explain the cause of the confusion. Then she calmly examined into the matter until she found that it all came from Kitty Coleman saying she had met Johnnie with a melon.

WHAT HAPPENED.
BY MRS. ANNIE H. DONNELL.
"Mrs. Ground-Sparrow, oh, my dear, are you crazy?"

"I was really getting serious. What would Mrs. Ground-Sparrow do next? The last thing she had said about writing her name with a hyphen in between, and everybody had said they put on airs! Poor Mr. Ground-Sparrow stopped swinging in sheer despair."

"Well, what of it? Because my grandfather and my great and my great-great grandfather built their houses down here in the grass, is that any sign that I must, too? It's a little some of the family tried to be a little original. I'm going up on Applebough Ridge now to look for a good site, my dear. Will you come?"

"The house-building began the very next day. Mrs. Ground-Sparrow chose a lovely little spot at the extreme end of a long, green, leafy lane. There was such a beautiful view, you know! Hills and rivers and fields—why, you could almost see as far as the Southland itself!"

"The house done, Mrs. Ground-Sparrow set up house-keeping at once. The babies came and had grown out of their ugly, ugly baby-dresses into clothes like their father's and mother's before—it happened."

"She surveyed the ruined little home with a sorrowful heart, while Mr. Ground-Sparrow tried to comfort her. Then she said, with a long, twittering sigh: 'Oh, my dear, my dear, grandpa knew best!'"—Zion's Herald.

CAMP MEETING AT LOUISVILLE SOUTHERN PARK.
The Camp Meeting at Louisville Southern Park, on line of Southern Railway, will begin August 1st.

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- The Strange Case of Doctor Jekyll and Mr. Hyde.
- L'Abbe Constantine.
- Dream Life.
- King Solomon's mines.
- A Man of Mark.
- The Silver Hatchet, and other stories.
- Mine Own People, and other stories.
- The Courting of Dinah Shadd, and other stories.
- Mr. Meeson's Will.
- Beside the Bonnie Brier Bush.
- Under the Deodars, and other Tales.
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"BAPTISM IN THE LIGHT OF JEWISH PURIFICATION."

The article in the RECORDER of June 10 by Dr. C. F. James on the above title is an admirable one. In one or two points, it seems to me, it might have been strengthened a little. Instead of saying the Jews sometimes used baptism in the sense of wash, and quoting the case of Naaman to prove it, would it not have been more correct to say the Jews, where washing was spoken of under the law, usually, if not uniformly, understood it was to be done by immersion, or dipping? I surely think so. This, the case of Naaman seems to prove. According to our King James' version, Elisha commanded Naaman to wash himself seven times in the Jordan, and says that, "He went down and dipped himself seven times in Jordan, according to the saying of the man of God." Now, how was this "according to the saying of the man of God?" Elisha had said, "Go wash (pountheis lousai) seven times in Jordan." How did he come to "dip (baptizato) himself" in accordance with the "saying (kato to rema) of the man of God," unless that method of washing was the exclusive custom among the Jews, and so the lousai of Elisha would not have met fulfillment by any other method. But, if this be so, so far from proving that the Jews sometimes used baptism in the sense of low, as Dr. James affirms, it proves just the contrary—that they sometimes used low in the sense of baptizo. This the case of Naaman proves, I think, beyond question.

In regard to Isaiah 52:15, "so, shall he sprinkle many nations," notwithstanding the learned authorities quoted by Dr. James for the usual translation, I must think "the seventy" came nearer to the mind of the Spirit. They render the clause by the words, "anto thasmasontai ethe polla ep' onto." "So many nations shall be astonished at him." This rendering of the Septuagint makes the whole passage consistent and beautiful—the other seems to inject a thought entirely foreign to the vivid picture of the suffering Messiah being depicted by the prophet. As the word in the Hebrew means primarily to "spring up," and, as men usually spring up when astonished thasmaso may well translate it—so thought "the seventy," and so I think.

In addition to what Dr. James so well says on this passage, Ex. 36:25, it may be stated that not only was the "clean water" of the Jews always understood to be the prepared water of their ceremonial, but that God has never under any dispensation—patriarchal, Jewish or Christian—authorized mere water to be poured or sprinkled on any human being as a religious rite or ceremony—the language of such ceremonies always, where mere water is concerned, indicating dipping or immersion. I do not think this can be successfully controverted.

That the difference between "sprinkling," "pouring" and "dipping" was well understood by the Jews, and these meanings never confused in writing, it is only necessary to refer to the Septuagint translation of Lev. 4:8 and 7 and 17 and 18, where pros rinoi and rino are used for "sprinkle," and pros pour and baptizo for "dip," used in immediate connection with each other in the performance of a single rite. Certainly, wherever there may be confusion, there was none in the thinking or language of "the seventy" as to the meaning of these words.

I thank Dr. James for his article, and hope any one who failed to read it will do so now, and if

he should show it to his pedobaptist neighbor he will not do very wrong. W. A. M. Leadvale, Tenn.

THE WHOSEVER FARM.

The many friends of Dr. H. M. Wharton will, no doubt, be glad to hear more about the noble work he is doing in maintaining, training, and educating orphans and other destitute children. As pastor, evangelist and editor he has enough to fill the hands and heart of any man and might well ask to be excused from the care of scores of little ones. But if any one thing distinguishes him above his fellow men it is his great love for humanity. In his travels as evangelist he found everywhere children bereft of parents and children whose parents were unable to provide for and educate them, children who were neglected, deserted and often ill-treated, whose environments and associations had only a depraving influence upon them.

It is now nearly six years since three helpless little ones, whose father had been killed and whose mother had deserted them, being herself a criminal in prison, were left on his hands and now there are nearly eighty. Thirty-three of these are orphans and are cared for in an orphanage founded by him in the city of Baltimore.

Believing that formation is better than reformation, and realizing the need of getting the other class away from their indigent and evil surroundings he has located them on a farm near Luray, Va.

This location is unsurpassed for healthfulness of climate, beauty of surroundings and adaptability for such work. The Whosoever Farm, as it is called contains 230 acres of land, most of which is under cultivation. On it, with the aid of kind and benevolent friends he has built five cottages. Each one of these is large enough to accommodate from ten to fifteen, children who are under the care and supervision of a godfearing and devoted matron.

Thus the idea of an institution is done away with and home life with its tenderness and elevating influences is established.

Here many a poor little one enjoys for the first time the blessings of love and tender regard and all are environed by intellectual, moral and spiritual influences under which the mind is enabled to expand and the child is trained to follow in the way of truth and righteousness.

The farm is conducted on an educational basis. The children are taught the English branches. Some of the older girls attend the Luray college for young ladies, while both boys and girls attend regularly, a school especially conducted for them by an experienced teacher. The girls are also taught house-keeping, sewing and music, while the boys are required to do such light work on the farm as may give them a knowledge of farming and healthful exercise.

The first floor of one of the cottages is used as a school-room and chapel, but is now entirely too small and a separate building for the purpose is an imperative necessity. In fact all the cottages are overcrowded and Dr Wharton is obliged to enlarge the work along all lines, as applications, such as he can not well refuse, are coming in from all parts of the country.

There is enough land; what is needed most just now, is money with which to build additional cottages and especially a set of workshops, where the boys and girls may be taught useful trades and thus become equipped to make their own way in life.

The cost for food and clothing for this host of children is great, and as the warm hearted almoner recently said: "The harder the times are the harder I must work, in fact I am obliged to work night and day in order to earn enough to support my precious little ones." Surely the need for such formative work as is done on the Whosoever Farm is great and much good may there be accomplished. I am sure that the friends of God's helpless little ones, when they learn about this noble effort, will rally to Dr. Wharton's support and by the gifts enable him to provide such facilities as are needed for the training of scores of children, who, but for this effort, would be at the mercy of the cruel world and exposed to only degrading influences. Let us remember that the Master said: "Inasmuch—"

REV. FREDERICK SHIELDS, Baltimore, Md.

FROM SAVANNAH.

DEAR RECORDER: May a Kentuckian "to the manner born" have a word through the WESTERN RECORDER, which he could not cease to love if he would, and would not if he could? Mrs. Jordan and I are well and greatly pleased with our new home and work. We thank the kind Providence that led us to "beautiful Savannah by the sea," to my eye the most beautiful of all Southern cities. "A Kentucky of a place." Sixty-five thousand souls here, but many of them know not God. Catholics and Episcopalians are strong, hence much worldly mindedness and sin in high places. Many devout people. Here Wesley and Whitefield lived and preached as Episcopal rectors. Here we have the first colored Baptist church organized in North America. The Negro Baptists are strong. We have two white Baptist churches, First Baptist and Duffy-street, and an elegant lot purchased for a third. Dr. J. D. Chapman, a strong, energetic and godly man is pastor at Duffy-street and doing a fine work.

At the old First church I have the honor of being pastor. This is a noble old church, strong and conservative. Have been here two months, during which time twenty-four have united with the church, sixteen by letter and eight by baptism. My vacation will be in September, most of which time I hope to spend in Kentucky. With love to all my dear friends in Kentucky and a wish for the continued success of the WESTERN RECORDER, I am cordially and affectionately yours,

JOHN D. JORDAN, Savannah, Ga., July 15, 1897.

SEVEN UNANSWERABLE REASONS FOR IMMERSION.

Under the above heading in the RECORDER of July 15th, I wrote: Prior to this time (the 18th century) immersion was the prevailing, as it had once been, the only practice—and not that it has ever been.

I would not trouble you with this correction but that it makes one of the unanswerable reasons, easily answerable.

Fraternally, J. B. H. Richmond, Va., July 16, 1897.

THERE is nothing about which we so deceive ourselves as about our sins. We don't feel sin as deeply as we ought. We don't feel sin as deeply as our mothers and fathers did in the good old days. Don't misunderstand me. A terrible sense of public iniquity is prevalent to-day. The sins of the community are denounced in a splendid way, but underneath this sensitiveness to public sins there is an insensibility to our own individual sins, out of which public sins grow.—Rev. Henry van Dyke.



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What is thought of the WESTERN RECORDER: Dr. H. M. Wharton says: "The Western Recorder has expanded all other fields, paper in the military and permanent value of its contributions." Dr. F. B. Hanson says: "Thank God for your stalwart defense of the old faith." Prof. W. K. Davis says: "You have the courage of your convictions, which is true of only a small minority." Dr. R. H. Campbell, of West, Texas, writes: "Permit me to add that this laboratory kept the paper, and those corner subscribers will all editorial addresses and post-office addresses of their other papers. You are not a day's ride from a clear construction of the 'herb' and its position in the land, honor, and corresponding, last edition, the prevailing winds of Latin literature, but rather the rich change in the other direction. I pray that you should come leaving ever a little. God abundantly bless you, brother, and may you be faithful to the whole work. If the Western Recorder, Dr. G. W. C. Cook says: "Permit me to express my great appreciation of the Recorder."

The Bible is bound in fine, durable leather, flexible covers, lined with linen, and round corners with red under gold edges, containing Maps, Concordance and all the Helps. REMEMBER that the Holman Bible alone sells for \$3.50. We send you both the Bible and the Recorder for one year, postpaid, for \$3.50. Do not delay. Order at once. Send all orders for Family, Pulpit, and Teachers' Bibles, Sunday-school Supplies, Hymn Books, or any kind of a book, to the Publishers of The Western Recorder. Baptist Book Concern, Louisville, Ky.

THE MARKETS.

Report for the Week Ending Saturday, July 17, 1897.

Cattle—The receipts of cattle to-day were very light. Prices remain steady and unchanged. Prospects reported as fair under moderate receipts. The market for calves was steady. Prices ranged from \$2 50 to \$5 25 for common to the best. Hogs—The receipts of hogs to-day were light. The market ruled steady at unchanged prices, though the demand was limited. Medium weight sold at \$1 50, lights at \$1 50 1/2 and heavies at \$3 40 1/2 & 3. Sheep and Lambs—The receipts to-day were about 1,200 head. The demand was very backward and sales hard to make. Prices remain steady.

CATTLE. Extra shipping weight, 1,000 to 1,200 lbs., strictly packed, \$3 50 1/2 to \$4 00. Light shipping, 1,200 to 1,400 lbs. 4 00 1/2 to 4 50. Best butchers 3 50 1/2 to 4 00. Fair to good butchers 3 00 1/2 to 3 50. Common to medium butchers 2 50 1/2 to 3 00. This, rough steers, poor cows and milkers 2 00 1/2 to 2 50. Good to extra oxen 1,500 to 1,700 lbs. 3 00 1/2 to 3 50. Common to medium oxen 2 50 1/2 to 3 00. Feeders, 900 to 1,200 lbs. 2 00 1/2 to 2 50. Stockers 2 50 1/2 to 3 00. Bulls 2 00 1/2 to 2 50. Year calves 2 50 1/2 to 3 00. Choice milk cows 2 00 1/2 to 2 50. Fair to good milk cows 1 50 1/2 to 2 00.

HOES. Choice packing and butchers, 225 to 250 lbs., strictly packed, \$3 50 1/2 to 4 00. Fair to good packing, 180 to 200 lbs. 3 50. Good to extra light, 180 to 200 lbs. 3 00. Fat shoals, 120 to 150 lbs. 2 50 1/2 to 3 00. Fat shoals, 100 to 120 lbs. 2 00 1/2 to 2 50. Pigs, 90 to 120 lbs. 2 00 1/2 to 2 50. Rough, 120 to 200 lbs. 1 50 1/2 to 2 00.

SHEEP AND LAMBS. Good to extra shipping sheep 2 75 1/2 to 3 00. Fair to good sheep 2 50 1/2 to 2 75. Common to medium sheep 2 00 1/2 to 2 50. Bucks 1 50 1/2 to 2 00. Stock ewes and wethers 1 50 1/2 to 2 00. Extra spring lambs 4 00 1/2 to 4 50. Best butcher lambs 3 00 1/2 to 3 50. Fair to good butcher lambs 2 75 1/2 to 3 00.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, July 17, 1897.

SALES, WITH COMPARISONS. Following were the sales for the week ending July 17, with comparisons:

Table with columns: Year, Week, Year, Week. Rows for 1897, 1896, 1895, 1894, 1893, 1892, 1891, 1890, 1889, 1888, 1887, 1886, 1885, 1884, 1883, 1882, 1881, 1880, 1879, 1878, 1877.

Rejections this week 500. Rejections same time in 1896 500. Rejections same time in 1895 500. Percentage of rejections to one's sales, 7% '97. Percentage of rejections to one's sales, 7% '96. Rejections since Jan. 1 to date 15,967. Rejections same date in 1896 15,825. Rejections same date in 1895 15,811.

Receipts this week 4,577. Receipts same time in 1896 4,577. Receipts same time in 1895 4,577. Receipts since Jan. 1 to date 75,000. Receipts same time in 1896 75,000. Receipts same time in 1895 75,000.

SUMMARY—1896 CROP. Trash, green mixed 1 50 1/2 to 2 00. Trash, sound 1 50 1/2 to 2 00. Common lugs 1 00 1/2 to 1 50. Medium lugs 1 00 1/2 to 1 50. Good lugs 1 00 1/2 to 1 50. Common leaf, short 7 50 1/2 to 8 00. Common leaf 9 50 1/2 to 10 00. Medium leaf 12 50 1/2 to 13 00. Good leaf 15 50 1/2 to 16 00. Fine and selection 18 50 1/2 to 19 00.

DARK—1897 CROP. Trash, green mixed 1 50 1/2 to 2 00. Trash, sound 1 50 1/2 to 2 00. Common lugs 1 00 1/2 to 1 50. Medium lugs 1 00 1/2 to 1 50. Good lugs 1 00 1/2 to 1 50. Common leaf, short 7 50 1/2 to 8 00. Common leaf 9 50 1/2 to 10 00. Medium leaf 12 50 1/2 to 13 00. Good leaf 15 50 1/2 to 16 00. Fine and selection 18 50 1/2 to 19 00.

NEWTON THEOLOGICAL INSTITUTION.

The examinations closed on Wednesday at noon. In the afternoon, at quarter past three, occurred the annual meeting of the alumni, in the First Baptist church. After the reading of the Scriptures by Rev. C. A. Reese, and prayer by Rev. W. S. Ayres, of Portland, Rev. F. W. Bakeman, D.D., delivered the annual address before the alumni. His theme was, "The Critical Element in Theological Instruction."

By the phrase critical or scholarly element, is meant that spirit in biblical study which emphasizes the form rather than the substance, the disposition to investigate the forms in which the Word of God is cast, rather than to grasp the great facts and truths of the Bible in their practical and serious relations to the life and destiny of mankind.

There is an undercurrent of feeling that our Seminaries are laying an undue emphasis on the value of critical scholarship in the preparation of young men for the ministry. The stress has been laid too heavily on scholar and critic; it should be placed on preacher and pastor.

1. The supreme end of a theological seminary is to fit men to be preachers and pastors. The tendency to forget this fact is the structural weakness in theological seminaries. Their main purpose is not to produce exegetes, theologians, no linguistic experts, but to raise up preachers of God's Word, and pastors to be the leaders and directors of our churches. The people are the final jury and bring in the irrevocable verdict. The churches expect preachers and pastors, and they have a right to complain if they do not receive them. Our theological schools are instituted for this great end, to supply the churches with capable men trained as completely as possible for their high and difficult duties. Every resource and every energy of the school should be bent to this one great purpose. The true good of ministerial education should be homiletic rather than scholastic. Every study of the curriculum should be a tributary stream which lends itself in the sequel to make one deep, strong tide of homiletic power. Let the student in these brief, but unspeakably important, years pursue those things which will contribute most directly and powerfully to make him an effective preacher and pastor. The whole intellectual and spiritual force of the seminary should gravitate towards the homiletic end. "I am to be a preacher" should be a kind of sub-consciousness during the student's whole course.

2. Critical scholarship in any emphatic degree is not necessary to the highest efficiency of a Christian minister. God has given mankind a revelation which can be understood in its most important and essential teachings by the plain common sense of the average man. It is offensive professionalism to pretend that the Bible is so abstruse that only the learned can unfold it. The exact opposite is true. It is the plainest of all books. It is a revelation to the average man, given on the level of human understanding. Our Father in heaven has not written letters to his children which they cannot read. No man can get the most precious meaning of Scripture through the avenue of criticism. The acutest critic often stands between the heavenly light and the sacred page and obscures the truth by his own shadow. We have taken the higher criticism too seriously. We do not need it to understand the most vital teach-

ings of the Word of God. A question infinitely greater than higher criticism touches with its subtle analysis is this: Are the great cardinal facts of the Bible facts indeed? If they are, then they tower above all the cunning theories of the critics and are the guaranty for all the great doctrines of grace. Christianity is entrenched in the might of the historic realities of the Bible. Is the Pentateuch the work of Moses is a question that affords room for acute analysis; but it is not a matter of half so much importance as the fact that there is a Pentateuch, a wonderful composition, so distinct and peculiar that reason forbids us to classify it with writings of a mere human origin. The critics may have found two Isaiahs or four, but that discovery is entirely dwarfed by the fact that there was one Isaiah at least, dread and mighty, with a pen of fire. High critical skill is not a necessity to the most practical and efficient use which a preacher makes of the Word of God. It tends to dry up the homiletic streams rather than to increase their flow. The great life-savers and spiritual builders of Christian history have not been the critics, but the Lutherans and Knoxes, the Wesleyans and Whitefields, the Finneys and Spurgeons: The English Bible is the preacher's mightiest equipment. The Bible in the vernacular is the common ground on which the preacher and his hearers must meet. His study of the Hebrew and Greek is to the end that he may be stronger in the English Bible. One of our most serious deficiencies as ministers is that we are not strong and facile enough in the Bible of the common people.

3. The suggestion is offered that a paramount emphasis on the critical or scholarly element begets a spirit which is unfavorable to homiletic productiveness. The truest study of God's word is positive, not negative. The receptive spirit is most favorable to homiletic fertility. Sympathy with divine truth is the condition of understanding it. Through all ages spiritual fervor has been the winning power in the ministry of the gospel. A spiritual ministry is the need of Christendom. It is the final secret of homiletic success. Spiritual fertilization is the most serious need of our time. We cultivate large areas of religious life, but our product is far too small. The quality of Christianity has not improved in the ratio of its increase.

4. It is to be feared that the cultivation of the critical spirit tends to weaken that profound faith in the entire trustworthiness of the Bible, without which the preacher is shorn of his power. Criticism is not friendly to the homiletic spirit. It begets an indecision which is the paralysis of the preacher's strength. The mighty preacher must be a great believer. The age of doubt in which we live has a tendency to stifle the voice of the pulpit or to give it the uncertainty of the Delphic Oracle. The theological conflict of to-day is between Naturalism and Supernaturalism. According to the former, religion is but the natural bloom of our mental powers. There is no room for miracle and still less for regeneration. God is no longer a necessary hypothesis. Sin is but a natural stage in the process of civilization. Man stumbles morally, but he stumbles upward instead of downward. Modern criticism is largely in the hands of those who are at bottom advocates of Naturalism. The tendency among them is to regard the Bible as a purely natural product and to eliminate from it every trace of the supernatural. Its most majes-

tic characters are myths; and its most sacred and significant events are fables and fictions. Now, when the critical spirit passes from finding out the truth of the Bible to finding out whether the Bible is true, its value for the preacher has come to an end. His sole endeavor must be, not to make the Bible seem true to his hearers, but to make the hearers see the truth of the Bible. In the pulpit belief is power, doubt is weakness. The cultivation of the critical temper is usually followed by a decay of spiritual life and an abatement of evangelical fervor.

5. It is urged finally that we ought to change the emphasis in our whole conduct of ministerial education. We need to lay the stress on preacher more than on scholar; on homiletic rather than on critical ability; on the spiritual element rather than on the intellectual; on the great end in ministerial education more than on the means. Preaching should be the chief rallying cry in the seminary. The cross of Calvary and the open tomb of Joseph are the supreme historic facts which must evermore be supremely emphasized by the preacher. Preaching is the first word and the last in ministerial education. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe."

The address was a vigorous and discriminating presentation of a theme of great practical interest at the present time, and was most favorably received.—Zion's Advocate.

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AN AMBITIOUS GIRL.

From the New Era, Greensburg, Ind.

This paper recently received information that the ten year old daughter of Mr. M. Rybolt, of Hartsville, Ind., had been cured of a severe illness. The case seemed more than an ordinary one, and consequently a special representative was sent to investigate.

The Rybolts are well-to-do farmers living about two miles southwest of Hartsville. When the reporter called Mr. and Mrs. Rybolt and their daughter in question, Louise were at home, also the other three children. Louise is the oldest. She had been going to school for four years, and was formerly in good health, but for the past year or more she has been ill. A year ago the present writer it was noticed that she was breaking down in health. For a time the cause could not be ascertained, but it was finally decided that it was from over-study.

It has always been the ambition of Louise to educate herself as soon as possible for the way to a college to graduate from the common branches early, and to enter a college of music, which her parents promised she could do as soon as she should finish the common branches.

How many children by diligent study to achieve their ambition are injuring their health. It was so in this case. The child studied hard a day and often far into the night and had won the respect and admiration of her teacher and of all the school by her aptness and rapid learning. For some time Louise experienced an indisposition which she would not know to her parents, for fear they would have her remain from school. Her head aches soon became unendurable and was not relieved by her teacher. She had by this time grown pale and weak.

One day she became suddenly sick as a fever and was taken home.

For several weeks she suffered from a fever, and the physicians could not rally her. A neighbor urged them to try Dr. Williams' Pink Pills for Pale People, which they finally did with splendid results. Louise began getting better at once, and by the time she had consumed a dozen boxes of the pills she was cured.

"What you have written is true," said Mrs. Rybolt. "I don't think Louise would have recovered had it not been for Dr. Williams' Pink Pills for Pale People. She is in perfect health to-day, and able to re-entr school."

"We are using these pills in our family when we need medicine, and find that they are more good than the doctors' medicines, and they are not nearly so expensive. I would be glad to recommend them to any one who is sick, and can especially recommend them in any case similar to Louise's."

Dr. Williams' Pink Pills for Pale People are an unfailing remedy for all diseases arising from a poor and watery condition of the blood, such as pale and sallow complexion, general muscular weakness, loss of appetite, depression of spirits, lack of ambition, anemia, chlorosis or green sickness, palpitation of the heart, shortness of breath on slight exertion, coldness of hands or feet, swelling of the feet and limbs, pain in the head, nervous headache, dizziness, loss of memory, fretfulness of will, ringing in the ears, early decay of all forms of female weakness, leucorrhoea, tardy or irregular periods, suppression of menses, hysteria, paralysis, locomotor ataxia, rheumatism, various all diseases resulting from vitiated humors in the blood, causing scurvy, swollen glands, liver sores, rickets, hip-joint disease, hunchback, acquired deformities, decayed bones, chronic erysipelas, catarrh, consumption of the lungs and lungs, and also for invigorating the blood and system when broken down by overwork, worry, diseases, excesses and indiscretions of living; recovery from acute diseases, such as fevers, etc. loss of vital power, spermatorrhoea, early decay, premature old age. They act directly on the blood supplying to the blood its life giving qualities by assisting it to absorb oxygen, that great supporter of all organic life. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price 50 cents a box or six boxes for \$2.50, by addressing Dr. Williams' Medicine Co. Schenectady N. Y.

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SUMMER VEGETABLES.

BY CORNELIA C. BEDFORD.

With such a wealth of fresh vegetables, to say nothing of tempting fruits, it is not difficult for many of us to become temporary vegetarians. We crave the salts and fresh flavors absorbed by them from Mother Earth and as we in turn convert them into some form of sustenance we recognize afresh the wisdom of the Hand which causeth to grow "herbs for the service of man" and "fruit in its season." The green vegetables of spring and summer seem to be specially provided to keep the system in order without the aid of medicine, for the common dandelion, cooked and served as spinach, has a direct effect upon the kidneys; asparagus and onionsaid materially in the purification of the blood while tomato juice acts on the liver and bowels and is much safer and more pleasant than blue pills. Lettuce is cooling and also contains a small amount of opium, thus proving useful in insomnia. The old saw, "cool as a cucumber" has more truth in it than is generally known, for investigation has shown that its temperature is always one degree below that of the surrounding atmosphere. On account of the large amount of water which it contains it is consumed in enormous quantities in the hot arid regions of southern and southwest Asia.

There are many green vegetables which possess a faintly sweet taste when first gathered, but this disappears in direct proportion to the time allowed between picking and presentation at the table.

Of the few vegetables eaten without cooking radishes head the list; they should be trimmed so as to leave a green crown at least an inch long standing up from the scarlet bulb, as this makes them less difficult of digestion. It is told of Dumas the elder that at a large banquet where he was one of the honored guests he became beside himself with rage when presented with a dish of radishes which had been topped and peeled. Cucumbers on the contrary, contain a bitter principle which is mainly found just underneath the skin and near the stem end; they should therefore be thickly pared. Tomatoes, when served raw, should have boiling water poured over them and the skin removed, then placed on ice until firm again.

All green vegetables which are boiled should be cooked in boiling salted water and uncovered; the salt hardens the water and aids in keeping the delicate structure of the vegetable firm, while the absence of a cover preserves the color. The fresher and younger the vegetable the less time necessary to cook it; fresh young peas will cook in from twenty to thirty minutes while more mature ones may need twice that amount of time before they are fit to be eaten. Do not cook green vegetables in too much water; as a rule a little more than sufficient to keep them from burning is all that is necessary—a large quantity robs them of flavor.

In European countries, France especially, vegetables are not allowed to grow to maturity, but are gathered when very young and a second crop at once planted. This gives to many of their dishes a delicacy of flavor which ours often lack. Those who have never tried the merits of tiny crookneck squashes will do well to do so, gathering them when only three or four inches long, boiling them whole until tender in salted water, then simmering for a few minutes in cream sauce. They are extremely delicate and it will be

found that when gathered at this stage the vines will yield an abundant supply.

It is to be hoped that in the recipes which follow many will prove new and tasty. Few are given which are at all complicated and we trust that our readers will give them a fair trial.

SMOTHERED CUCUMBERS.

Pare three cucumbers and cut into quarters lengthwise. Trim off the portion containing the seeds and cut the firm flesh into half inch pieces. In a thick-bottomed saucepan put one tablespoonful of butter, one scant half of a teaspoonful of salt, one quarter of a teaspoonful of paprika and the cut cucumber. Cover closely and set over the hot fire for five minutes, then draw back where they will cool slowly. They should be very tender in from twelve to fifteen minutes.

CURRIED CUCUMBERS.

Chop fine sufficient cold cooked mutton or veal to measure two cupfuls. Season very highly with salt and pepper, add one tablespoonful of onion juice and one egg, well beaten. Pare half a dozen good-sized cucumbers, cut in two crosswise and carefully scoop out the seeds. Stuff with the forcemeat, packing it in well. In a saucepan put two tablespoonfuls of butter and one large onion, chopped, and cook slowly until brown; add one heaping tablespoonful of flour and one teaspoonful of curry powder and brown again, then add gradually two cupfuls of good stock. Stir until thick and smooth, season to taste and strain. Arrange the cucumbers in a saucepan, pour over them the sauce, cover and simmer until they are tender—about half an hour.

SORREL PUREE IN SHELLS.

Pick over the sorrel, rejecting all tough stalks and withered leaves. Wash through several waters until free from sand. Have ready a kettle half full of salted boiling water; drop in the sorrel, bring quickly to the boil for five minutes. Drain, pressing out all the water, then chop fine. For each pint of the chopped sorrel allow one heaping tablespoonful of butter, one-half of a teaspoonful of salt and one-quarter of a teaspoonful of white pepper. Put all in a saucepan over the fire and stir and cook for ten minutes. Have ready some white sauce and chopped hard-boiled egg; in each shell put a spoonful of the sauce, make a little heap of the puree in the centre and lay round it a ring of the chopped egg. Set the shells on a pan and place in a hot oven for five minutes, then serve at once.

PEAS AND LETTUCE.

Shred all but the outside leaves of a large head of lettuce and put in a saucepan with one tablespoonful of water; add one quart of shelled peas with one-half of a teaspoonful of sugar, one-half of a teaspoonful of salt and one-quarter of a teaspoonful of pepper. Cover and stew slowly until the peas are tender; if young this will take about twenty-five minutes. No more water is needed as the lettuce should yield sufficient. Add one teaspoonful of butter when taken up.

CAULIFLOWER BAKED WITH CHEESE.

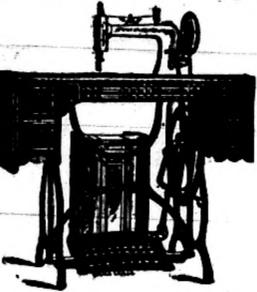
Pull off the green leaves and place in a bowl of cold salted water, head downward, for half an hour to dislodge any insects. Put in a saucepan of boiling water, salt down; add one teaspoonful of salt, and boil until tender; drain and cool slightly then separate the flowerets and arrange in a buttered dish. Pour over sufficient white sauce to moisten, sprinkle thickly with grated cheese and brown in a quick oven.—Table Talk.

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The Farm

Corn is selling at Richmond at \$2 per bushel.

The Harrodsburg Democrat reports sales of several crops of wheat at 63 to 65 cents.

New wheat is bringing 65c in Lebanon, and 2,000 bushels have been sold at that price.

A Gallatin county grower raised 300 bushels of strawberries on an acre of ground.

J. E. Goff, of Mercer county, sold a portion of his new wheat crop at 75 cents per bushel.

At Louisville Thursday 10 hds. Scott county leaf, lugs and trash sold at \$13.50 to \$10.75; 9 hds. at \$8.40, \$7.10, \$6.10 to \$3.20.

Down in Christian county the cattle are afflicted with a new disease, the symptoms somewhat resembling hydrophobia.

The yield and quality of wheat that has been threshed fulfill the promise of splendid crops. If the price was half as satisfactory the farmers would be happy.

George McRoberts sold Monday morning to J. W. Bates 63 head of cattle at a little over 4c. They will weigh about 1,250.—Danville Advocate.

Moses Kahn, of this city, yesterday shipped 25 car loads of fine export cattle over the L. & N. from Paris to New York. The cattle averaged 1,450, and were an exceedingly fine lot. They cost \$1.50 per cwt.—Bourbon News.

There was a small court-day crowd in Paris Monday and business was slow in stock circles. Only about 30 cattle were offered. Al Collins buying one bunch of 18 yearling heifers at \$14.50 each.

Only about 20 farmers were at Lexington to attend the conference of the wheat growers, and another meeting was called for next Monday. The patient grangers rarely ever do anything to improve their condition by beating the trusts.

Covington, Arnold & Bro. have bought 10,000 pounds of wool at 15c. They have bought 15,000 bushels of wheat to be delivered about the 10th inst. at 60c. The wheat crop is enormous, and the price on the decline.—Richmond Register.

Anderson & Spillman have bought about 15,000 bushels of wheat during the past two or three days at 60c. The Gentry crop was the biggest one sold to them. It will be close to 6,000 bushels. The mill is now using western corn, which costs it \$1.65 delivered here. Danville Advocate.

Walter Sharp has purchased this season close to one million pounds of tobacco, about 300,000 pounds of which are yet to be delivered. By the recent burning of one of his warehouses 230,000 pounds were destroyed.—Sharpsburg World.

The Stanford Journal notes the sales of a bunch of feeders at \$2.80; a lot of butcher stuff at 3 cts., a car load of 1,150 pound heifers at 4 1/2 cts.; a car load of hogs at 2 1/2 cts., and a load of lambs at 4 cts. some stock heifers at 2 1/2 and 3 cts.

Items of Interest.

General Charles Gordon is dead at Avelry, England. His last campaign was against the Kaffir tribes in 1884, and he distinguished himself by the capture of Delhi in the Sepoy rebellion. Rev. Frederic Howe Ringwood, a distinguished educator in Ireland, has died at the age of 83. Sir Patrick Jennings has died at Sydney. He was born in Ireland in 1811 and went to Australia in 1843, where he has long been a prominent figure, being for a time Premier of New South Wales.

The natives in Borneo have attacked and burned the British Government station at Gaya. They seized the treasury, estimated at \$10,000. A British corporal was killed. There seems to be a restlessness in all the Eastern world.

A big strike of engineers is going on in England and 100,000 are out. It was begun by the employers locking out one-fourth of the men, and the remainder quit in retaliation. Both sides have refused to arbitrate.

A hall storm in Essex county, England, wrought great ruin over a limited area. The hall stones came with such force they penetrated slate and tile roofs and corrugated iron. Cattle were drowned and the crops were entirely destroyed, and the farmers are ruined.

In Central and Southern Russia the continuous rains have ruined the hay crop and the sugar beet crop. A similar account comes from the Baltic provinces. Terrible times are threatening the Russian peasants.

Admiral Colomb started the naval world by declaring before the United Service Institution that the war ships now being built at such enormous expense are useless. Fifteen torpedo-boat destroyers are more than a match, he said, for the entire British navy. As these big ships cost enormously, it would be well for Congress to go slow in ordering their construction. For an admiral to say that is not a man to talk at random.

Near Hainburg, Ohio, there were rumblings in the earth like distant thunder, the earth trembled and cracked, several large trees were swallowed up in the fissures. The disturbance lasted for an hour. At first it was thought there was an earthquake. But afterwards it seemed most probable it was from the giving away of some caves of which there are many in the vicinity.

Twenty spinning mills in North and South Carolina have closed for the rest of the season. Their supply of cotton is exhausted, and the expense of getting cotton from New Orleans is so great that it will not pay them to buy it. They will open again when the new crop of cotton comes in.

It seems the riot in Calcutta assumed much greater proportions than the first dispatches indicated. We are now told the estimate of those killed is 1,000. The natives are still angry and threatening. How much is back of this, England would like to know.

The trouble with emigrants from the United States is that they won't stay emigrated. The papers are barely through telling of their start before they are back. A few months ago some went from this country to Liberia, a little nation which has a warm place in the hearts of the world. Some are now back complaining that the land given them was thirty-five miles from any town. The Liberian consul says the trouble was they wanted to hang round a town and do odd jobs and refused to go to the plateau country to work.

Oxford University has given the degree of D.C.L. to Mr. E. L. Godkin. The London News comments: "He is the first journalist to receive such a mark of distinction from an English University. No American paper has higher reputation than the Evening Post of New York City for courage, honesty and intellectual force. Mr. Godkin is a brilliant ornament of the American press."

The fiscal year of the United States Government closed June 30th. There was a total deficit for the year of \$2,000,000. There would have been more had it not been for the reckless extravagance of the last Congress which, in the face of an empty treasury, spent more money than ever before. Had it not been for the great increase in expenditures of the last two Congresses, there would have been a large surplus, the receipts of last year being \$90,000,000 in excess of those two years before.

A correspondent of a London newspaper says it is the deliberate purpose of the Cretan agitators to keep the island in a state of anarchy in order to make the Powers believe that union with Greece is the only way to have peace. There is danger of the powers seeing through this little game and withdrawing to give Turkey a free hand. The Powers would do well to accept autonomy honestly.

The "Council of the Holy War" is sitting in Constantinople. It has sent a circular letter to all the Mohammedan world, setting forth the duty of all Mussulmen to obey the caliph and all orders issued in the holy cause. The English papers ridicule the idea of this letter having any effect in India, and it is much to be hoped they are right.

North Carolina has been working her penitentiary convicts on the public roads. The convicts have been forced to labor, but have been treated well, and fearing to be sent back into the prison have made no effort to escape. Their cost has been less than when in prison, and the roads have been well worked.

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DEATHS.

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MYERS.

Mt. Carmel church sustains a great loss in the death of Bro. Samuel W. Myers, who departed this life June 20, 1897, aged 27 years. He professed faith in Christ and united with Mt. Carmel Baptist church in 1891, and lived a consistent Christian life, loved by all who knew him. He was deacon and Sunday-school superintendent. He was licensed to preach a year ago, but was not spared to preach a year ago, but was not spared to enter the work—the Lord called him home. Our church, his pastor and loved ones will miss him; yet we submit to him who doeth all things well.

J. W. VERRY, Pastor.

DRAKE.

Miss Della Drake, aged 19, died at her aunt's, Sarah Humphrey, June 20, 1897. She was a member of New Hope church, a devoted Christian and one admired by all for her gentle and loving character. She leaves behind to mourn her loss a brother and sister. She lost her mother a few years ago, and a short time after her father, who was struck by lightning in the spring of 1887. She died in the faith, declaring her readiness to go, and now she has gone to her blessed Savior to dwell in peace and happiness forever more. Let us not sorrow, but look forward with joy when we shall meet her.

L. P. DRAKE.

WREN.

Death has again visited the membership of Spring Bayou church and claimed as its victim our beloved brother and deacon L. D. Wren, who was born in Warren county, Ky., Nov. 16, 1830. He professed faith in Christ early in life, and was baptized by the united with Spring Bayou church 43 years ago, since which time he has lived a devout member and served as deacon most of that time. In the death of Bro. Wren, the church has lost one of its best and most faithful members. He departed this life June 20, 1897, in the 77th year of his age. May the God of all grace comfort the bereaved in the prayer of their pastor.

Mazon's Mills, Ky. T. M. MOYER.

KING.

John T. King died at the home of his mother and step-father, Mr. Jas. Thomas in Meade county, Ky., June 14, 1897. Bro. King was born Jan. 28, 1824. In August, 1887, he professed faith in Christ and was baptized by his pastor at High Bridge, Ky. He remained a faithful member of this church until his death. He was ever ready to attend to any duty assigned him by the church. He leaves a mother and step-father, four brothers and a sister, besides many relatives and friends to mourn his loss. After funeral services conducted by the writer, his mortal remains were buried in the old family burying ground to await the resurrection day.

J. C. WILLET.

INGRAM.

Miss Maud Ingram died June 26, 1897, at the old homestead. This sister was a member of Mt. Gilead Baptist church. Her funeral was preached by her pastor to quite an assemblage of neighbors and friends. She was loved for her piety and sweetness of character. Permits me to hereby extend to her bereaved loved ones, our fraternal services, and may the grace of God be with all meet again. Let us trust, labor and suffer if needs be till the Master calls. May the Lord comfort us as only the Lord can.

T. M. GREEN, Pastor.

HARRIS.

Deacon David S. Harris sweetly fell asleep in Jesus July 8, 1897, at his home in Kirkville, Mo. He was born in Woodford county, Ky., March 11, 1834, aged 63 years, 3 months and 28 days. Brother Harris was married to Dora P. Brown, of Shelbyville, Ky., in October, 1853. By this union there were 6 children, 2 dead and 4 living with the devoted wife who mourns their loss with a large circle of relatives and friends. Bro. Harris professed faith in Christ when but a mere boy and joined the Mt. Vernon Baptist church, Woodford county, Ky. Wherever he has lived, he has been an efficient worker in the Master's cause. He was truly a good and a great man, loved by all who knew him. The bereaved wife and sons who stood over the husband and father in the dark hours of his sufferings have our deepest sympathy. The remains were taken to Shelbyville, Ky., for burial.

S. H. MORGAN, Kirkville, Mo.

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The exercise of patience involves a continual practice of the presence of God; for we may be come upon at any moment for an almost heroic display of good temper, and it is a short road to selflessness, for nothing is left to self all that seems to belong most intimately to self, to self's property, such as time, home and rest, are invaded by these continual trials of patience. The family is full of such opportunities.—Faber.

A MEMBER of the Japanese Legation at St. Petersburg on his way to Japan by way of the U. S., found a Bible in the Sturtevant House, New York. He became deeply interested in reading it, and the proprietor of the house sent for the Rev. J. L. Clark to guide the Japanese gentleman in his study of the Book. He was converted and received into the fellowship of the church.

CANCER OF THE BREAST.

The letter of Sister Billings should be read by all suffering ones. So many women are dying of this terrible disease. Had I had the pleasure of informing you of the entire removal of that cancerous growth which had for six years been eating its way into my breast. When I commenced your treatment on June 6th, the hard lump on my left breast, completely covered by a flat tumor, my body was much swollen, and I could only take liquid for the support of solid food. On December 1st, the last of the fungus growth came out, my body has resumed its normal condition, and I can eat anything I wish with relish and pleasure. Our physician says, "It is wonderful!" My neighbors say, "It seems a miracle!" Words can not express my gratitude, but I will wherever and whenever I may proclaim the good news. Truly and gratefully yours, MISS MARY F. HULLING.

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Mr. M. K. Kesterson, Dorsey Co. Ark. says "Hughes' Tonic is the best chills tonic I ever tried. I consider it better than quinine." Sold by Druggists—50c and \$1.00 bottles.

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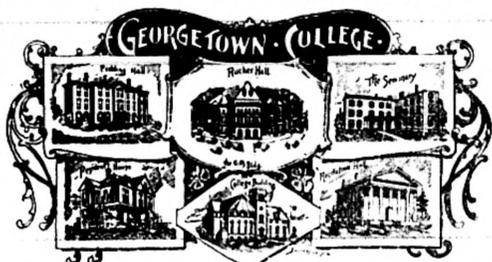
To Texas one fare (plus \$2.00) round-trip, via the Cotton Belt Route. Tickets on sale July 27th, good returning August 31st, 1st, 2nd and 3rd class. Stop-over allowed in Arkansas and Texas. For full information write to W. A. McQuinn, T. A. A., Louisville, Ky.

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Items of Interest.

The public generally sympathize with the miners in their strike. They do not receive living wages. The strike would probably be successful if they could get the miners in West Virginia to join them. There are well paid and contented and will only go in, if they do go in, to aid their brethren. Rumors conflict as to the probability of their joining in the strike.

Governor Taylor of Tennessee has appointed T. B. Turley Senator to succeed Senator Haddis. Mr. Turley was a Confederate soldier, enlisting when 16 years of age. He studied law at the University of Virginia, and has practiced law since 1870. He is a silver Democrat.

Switzerland and France have passed laws which will prevent English and United States physicians from practicing in those countries, even upon their own countrymen. Italy is about to enact a similar law. This will bear hard upon those travelers who can speak no language but English. If they are taken sick in those countries.

The Japanese Government makes a most embarrassing statement. It says that the Japanese Minister was assured by the State Department, when he inquired as to the intentions of this Administration in regard to Hawaii, that no treaty of annexation was contemplated. This assurance reached Japan through official channels and on his heels came the news that a treaty had been signed and sent to the Senate.

Will the bottom ever be reached? So often when a legislature adjourns, the papers of the majority party declare it the worst legislature ever assembled in the state, that one wonders when the worst possible will come. The Pennsylvania Legislature has just adjourned. The Philadelphia Press says its "majority was reckless and servile, and one measure passed was the most brazen and audacious scheme of arrogant usurpation which even these days of jobbery, peculation and profligacy have developed." The Ledger, usually mild, says: "Pennsylvania has never had quite such a bad Legislature." And Pennsylvania is not a "mining camp" in the wild and woolly West.

As the newspapers in Russia are only allowed to say what pleases the government, one wonders how much is being of these words of the Novoye Vremya of St. Petersburg. After protesting in strong language against the attempt on the part of the United States to annex Hawaii, it says: "Europe has every reason to oppose the strengthening of the United States in the New World, and must be ready to support Spain if she is threatened with the loss of Cuba."

The recent report of the state geologist of Indiana has caused uneasiness among the manufacturers who are at work in the natural gas region. He says that during the last year the gas pressure decreased twenty pounds on an average over the whole 25 1/2 miles of the gas region. This shows the supply is falling fast. In fact, the supply is falling everywhere, though new finds are sometimes made.

The correspondent of the N. Y. Evening Post says that there was a difference between the ships in the Jubilee regatta and those reviewed ten years ago. The huge broadside ironclads are out of date and so are their 110 ton guns, and instead smart little battleships are the style with twelve inch wire-wound guns. Naval opinion thinks these will be obsolete in ten years also. It would be well for the United States to go slow in building warships.

A town has received the cross of the French Legion of Honour, a new departure. During the war with Prussia, the Germans attacked St. Quentin which was unfortified and without a garrison. But the militia, the armies and the workmen resisted so bravely, they drove back the Germans, who retreated to Leon. For this success St. Quentin is to have the cross of the Legion of Honour as a part of her coat of arms. The brave Prefect, who was in command, Anatole de la Forge, died in 1892.

At Rosditz, in Silesia, a coal mine was worked for years after the mine inspectors had condemned it. As a consequence, the town over it is collapsing. A dreadful accident occurred, and the people died for their lives. Nobody has been injured, but one thousand people are homeless. The river Rhine is blocked, deep gaps are opened in the roads, the landslides are spreading and more houses are threatened.

A French physician, Dr. Rodet, has published a book upon the morphia habit. He examined one thousand cases, of whom 650 were men and 350 women. Nearly half of the men were physicians, and 400 of the 1,000 were men and women who had no regular employment, but lived on their incomes.

In view of the wild antics of the Jingo Senate, and the power it claims to annex all creation without the vote of the House, the bill of Mr. Crumpecker, Republican from Indiana, ought to pass. His bill provides a constitutional amendment—no non-contiguous territory shall be annexed to the United States unless the treaty is concurred in by two-thirds of both houses, and ratified by three-fourths of the state legislatures.

The people of Aranjuez, thirty miles from Madrid, Spain, have erected a statue of the late King Alfonso, to commemorate his visit to them when the cholera was raging so terribly in July, 1888, three months before the king's death. The statue was unveiled by Queen Christina, who was accompanied by her children, all the Cabinet ministers and a large retinue of leading people.

FROM GEORGIA.

The dull time of early summer is now almost over and very soon our country churches will begin holding their annual protracted meetings. Everything seems to be propitious and we may expect large gatherings. But many of our town churches do not wait for "laying by" times to hold their meetings, but have them before the weather gets too hot.

Rev. H. R. Bernard, agent of Mercer University, shows himself to be a man of wonderful resources. He is anxious to raise \$100,000 for Mercer, and has been presenting different methods, all of which have failed up to date, to arouse the desired interest. The last plan he proposed is to get every church in the state to pledge itself as many dollars as it has members. If this new plan succeeds he will place \$150,000 at the disposal of the school he represents. This will call to mind a similar effort made to increase the endowment of the Seminary before it was moved from Greenville, South Carolina, to Louisville. All true lovers of higher education would be delighted to see Mr. Bernard succeed in his enterprise.

Rev. Mr. Argabrite of Madison, a brother lent us a few years ago, by Virginia, has resigned, with a view of going to the Seminary next fall. This brother has endeared himself to many of our people, both by his effectual preaching and sweet singing. Rev. Dr. Turpin of Americus, another Virginian, has resigned, and will leave the first of September for his native home. It is a little singular that brethren from the Old Dominion do not seem to stick in Georgia, while in South Carolina these exotics are as healthy and bear as much fruit as if they were left on their native soil.

Rev. G. W. Gardner, the man with a ready and forceful pen has been ill for several weeks, and as yet is not able to fill his pulpit. He has done a very fine work at Fort Valley, which is an important point in South Georgia. It is to be hoped that he may soon recover and favor his people with his helpful sermons again.

The newspapers inform us that Rev. Dr. Hawthorne, of Nashville, has resigned his care of the First church, in that city. This step has been made necessary because of his failing health. It is presumed that he will return to this state and make his home at College Park, near Atlanta. It has been intimated that he might possibly engage in editorial work; but it is more probable that he will give himself largely to lecturing. The Doctor, of course, is a success in any field of work he decides to enter.

Rev. A. A. Marshall, pastor of Jackson Hill church, Atlanta, has been called on to experience a sore bereavement in the death of his wife. His church has given him a vacation, which he is using to restore his shattered nerves. It is not too much to say that Dr. Marshall is one of the brightest men in the Georgia ministry, but

he is greatly hindered on account of poor health.

Our Georgia Baptists have easily met their pledge to the Foreign Mission Board. It was an easy thing done. The pastors presented the matter to the people and asked them to give the money and they did it.

REPORT OF THE COMMITTEE ON PLEDGES FOR THE DEBTS OF THE SOCIETIES.

The committee appointed to pronounce upon the pledges made for the payment of the debts of the American Baptist Missionary Union and the American Baptist Home Mission Society report that they have this day carefully examined the lists submitted to them by the secretaries of the societies, together with documentary and verbal evidence concerning their validity, and find that the sum of \$503,031.45 has been secured in cash and in good and satisfactory pledges; thus fully providing for the indebtedness of the societies.

This result is exceedingly gratifying, and furnishes cause for devout thanksgiving to God. The amount secured is somewhat in excess of the debt, but much of this excess will be required to meet the interest on these debts for six months from April to October, and the incidental expenses of the effort.

Your committee feel that the officers of the societies have been able leaders in this great movement, and that praise is due to the pastors, to local committees, to editors of our denominational papers, and to the great host of contributors without whose generous offerings this magnificent result could not have been achieved.

The noble offer of \$250,000 by Mr. John D. Rockefeller was an inspiration to the denomination in this undertaking. But few other pledges of large amounts have been made,—four of \$5,000 each; two of these from men and two from women,—the gifts coming largely from Baptists of moderate means. We congratulate our great societies upon the deliverance from the perils that confronted their work; and we believe that these gifts are the indication of the profound loyalty of the denomination to these interests, and of their disposition to sustain them with larger liberality than ever before.

ROBERT O. FULLER, CHAS. H. DUTCHER, ALANSON J. FOX.

Boston, July 15, 1897.

"LET him that thinketh he standeth take heed lest he fall." We have enemies, temptations without and within to watch against. Passions we have which have been brought into subjection, and held in bondage, may be eighteen years, for long they have ceased to trouble us, and we have ceased to fear them. The world has given us its harmless tribute, the flesh innocent pleasures, unmixed with poison, and we have gladly received them with unsuspecting hearts. Surely after all this time there is no cause to fear! Surely we are sufficiently observant to guard against a manifest evil! Yes, my brethren, but not against the wiles and subtle craft of the devil. It is just when, and where, and how you least suspect danger, that a fall may come.—Rev. S. Baring Gould.

GEORGE FOX, the quaker, says that when he was first converted to faith in the divine love and went out into the fields, the whole world around him glowed with new life. The skies were full of a divine presence, the air breathed a divine love. The birds in their songs

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seemed to say: "Let us praise God." The same spirit in the Hebrew Psalms calls on the hills to clasp their hands, and the waters above and below to be thankful. So is nature transfigured by the soul and grows full of life. The earth becomes a Bible—the rocky strata its book of Genesis, the singing of birds its book of Psalms, the air full of sunlight and fragrance its gospels, and the changing lights, the advancing hours, its book of Revelation, showing to us how God is all in all.—Clarke.

ALONE with God is the keynote of a holy life; the secret of power; the garden of all useful, beautiful and fragrant growths. The school of graduation in this high and holy exercise is private prayer. Without private prayer grace flows in shallow and dries up. A vital connection with God, an ardent desire to know and love him more and more, and to serve him better is the basis of private prayer. Hypocrites have no closet. Formalism knows nothing, cares nothing about being alone with God. The worldly Christian has never learned, or has forgotten, the lesson of private prayer. Other motives may draw to public prayer. God only draws to the closet. The true Christian, like the seraphim, loves to veil his approaches to God. A worldly Christianity is always ostentatious; publicity and parade are its delight.—Sol.

RELIGION cannot pass away. Be not disturbed by infidelity. Religion cannot pass away. The burning of a little straw may hide the stars, but the stars are there and will reappear.—Thomas Carlyle.