

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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WHATSOEVER a man soweth that shall he also reap. Not what he wishes to reap, not what he hopes to reap, but what he has sown.

We are surprised to see in one of our best papers the statement that if caste could be broken down in China "Christianity would make rapid and marked progress." Caste is no barrier to the Holy Spirit, and its breaking down might or might not be followed by the regeneration of many souls. That is as He wills.

If you wish to win the love and admiration of a friend, gratify his whims. He will be far more grateful than if you had done something of greater consequence for him. For you might have done the important thing without love from a sense of duty. But you would gratify a whim only from love which makes his pleasure a delight to you.

WHENEVER a theory of evolution is evolved which does not conflict in the least with the fall of man and the creation of Eve, the saints will be willing it should be believed, providing the leading scientists accept it. But they propose to stand by the least jot and tittle of Genesis, no matter what the unregenerate high or low may insist they have proved.

A BAPTIST paper, lamenting the substitution of doggerel for the grand hymns to God, tells this incident: "Recently at an association the brother who was to preach the introductory sermon asked the congregation to sing, 'Jesus I my cross have taken,' and received the reply from the leader at the organ, 'We never heard of that; let's try Hold the Fort.' And the congregation jingled that nonsensical ditty."

AN Episcopalian, praising the cordiality of the other denominations in their meetings, relates this incident: "An old Churchman, a traveller, came across one of these warm-hearted congregations a few weeks ago, and was utterly astonished. Instead of having to go to the sexton and beg to be shown a seat, he was met at the doors by some ushers, and greeted as if they were really glad he had come. Then, as he was going away, they wanted to know where he was staying, and if he would not come again. The man has not got over the shock yet, but it was a pleasant shock."

A LONDON paper says that on one occasion the archdeacon of London was talking to Queen Victoria's sons, who were then small, and began asking them the catechism. He found them so well versed in it that he said: "Your government deserves great credit for having instructed you so thoroughly." At which the little prince replied in the same breath, "Oh, but it is mamma who teaches us our catechism." Among all the things which will be told of Queen Victoria in this year of her diamond jubilee, there will be none to her greater honour than that. Why are not all mothers as faithful

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

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

It was a law made imperative by circumstances that the secret congregations and brotherhoods that were called "heretics" should dispense with written records regarding their aims, their polity, and their membership, and that they should not participate as such in the movements of the time. They had to be content as a body with educating the individual members in the spirit of the organism, and then leaving it to them as individuals to work at their respective posts for the common cause.

From these facts it results that it is very difficult to-day to write a history of these older evangelicals. Out of the obscurity in which, owing to the necessity of the time, they involved themselves, there flashes up only from time to time a light, and almost exclusively from the acts of the inquisitorial processes it is occasionally made to appear that somewhere or other one or several members have been imprudent enough not adequately to guard the secrets of their full hearts. Only in times of general religious awakening, such as the great Bohemian wars in the 15th century and the coming forward of Luther (since 1517) brought with them, is the scene of conflict changed from the guild-halls and the work-shops to the markets and the churches, and then, as through a magician's wand, we see in hundreds of places organizations springing up, which now also participate as such in the intellectual conflict, and in this way aid the historian in following, historically at least, in some measure the tracks designedly obliterated.

"There were men not a few in the earlier time," writes Zwingle to Luther in the year 1527 (*Amica Elogia*), "who understood the sum and substance of religion just as well as you do. But of the whole Israel," he proceeds, "no one dared go forth to battle, for they feared the mighty Goliath, who stood in threatening attitude with the frightful weight of his armor and his strength."

Who had possessed better opportunity to know the relations of the time and the antagonisms and powers of the parties than Zwingle, who for a time stood so near to the older evangelicals?

Everything pertaining to "sects" and "heretics" having been regarded [by Protestant and Catholic church historians] as of so little account, even manifest facts have been overlooked, and it has even come to be maintained that noteworthy traces of pre-reformation heretics about the beginning of the Reformation can scarcely be shown to exist.

We have already, in earlier writings, thoroughly demonstrated the inadmissibility of this claim ("Reformation," p. 400, "Staupitz," p. 242ff); but it is evidently desirable to adduce still further materials, and we will not decline this task until all the sources on the history of heresy about the year 1515 (the Bohemian Brethren and the Italian-French Waldenses, as well as the brotherhoods and sodalities included with them) shall have been systematically and comparatively investigated and published, only unpretentious building materials, to be sure, are available. But meanwhile these materials also are of so much the greater value, by reason of the fact that this important question, which yet is connected most intimately with the beginnings of the Reformation, has heretofore been so sadly neglected.

In the year 1524 appeared, without any indication of place of publication, printer or author, a little work under the title: "Letter of Consolation of the Christian Churches at Worms to the Pious Apostles

and Confessors of Jesus Christ who now lie imprisoned at Mainz, Ringau and elsewhere in the Bishopric, their dear Brethren. M. D. XXIII. Psalm V. 7 (6) 'Thou wilt destroy the liars, the Lord holds in abomination the bloodthirsty and deceitful.'" (A copy is found in the City Library at Mainz. No mention of it is made in the well-known bibliographical works of Weller and Panzer).

It would be highly desirable that the remarkable booklet, which up to this time has received no attention, should become known according to its full text. On this occasion we must confine ourselves to reproducing some passages that are of special interest for our present purpose; we will subjoin at the end some explanatory observations.

The address and the superscription run: "We, by the grace of God, bishops and elders of the Christian congregation at Worms, to the holy apostles and confessors of God who now for the sake of the name of the Lord Jesus Christ on the ground of his word have come into prison and danger of death at Mainz."

At the beginning of the text it is said: "Grace be with you and peace from God our Father and our Lord Jesus Christ. Blessed be the God of compassion and the God of all comforts, who comforts us in all our tribulation, in order that we may comfort those who are in any sort of tribulation with the comfort wherewith we are comforted by God. For as Christ's sufferings abound unto us, even so our comfort also abounds through Christ. 2 Corinth. 1."

On leaf A. 2 it is said: "But out of your life, dear brethren, out of the confidence and faith in God, which has been widely proclaimed by you, which you have taught the little flock of Christ truly and without falsification, since you have such witness from many pious people how your exhortation has served not unto error nor unto impurity (1 Thess. 2), has not been done with craftiness, but as the gospel from God has commanded you and entrusted you with the work of preaching, so have you spoken..."

The bishops and elders of the Christian congregations regarded it as quite certain that the men who hitherto, in their activity as teachers, had maintained themselves as "brave, magnanimous, valiant men," would even now, when they have been arraigned and "accused" by their magistrature, the "Bishop of Mainz," "will bring away therefrom the freedom of their faith and will not waver."

"So, dear men and brethren, while you are the priests among God's people, and have won many of them with the word of Christ, remember the Scripture, which is full of comfort, and be joyful... Abraham was tempted and proved with afflictions and thereby became God's friend..."

"The pretended clergy, Christ's enemies and ours, know that it does not suffice for our apprehension and execution, that the Holy Scripture, the exalted Gospel, is preached by us... so they seek out crafty and deceitful means whereby to condemn, to slander, and to kill, in order that we may be exhibited before the world as heretics, as corrupters of the people, as disobedient to the laws of the fathers" (Leaf A. 3).

"We are occasioned to such a writing by the fact that we hear how slanderous accusations have been fabricated against you at Mainz and against other Christian brethren elsewhere, and have been lyingly circulated by the papal clergy; how the priests of Basil, the hypocrites, open their wicked, godless mouths upon you and shamelessly speak against you with false tongues, and belie you on all sides with malicious words, and say: one has stolen a cup, another corn, the third money, the fourth something else, the fifth has desired his brother's wife, and with other slanders of like character. Thus have their false tongues been exercised in

speaking lies and their minds in plotting evil; they think thereby to hinder the word of God, to expose to shame the proclaimers of the word, to make them hated and disliked by everybody; as recently two venomous papal clergymen at Heidelberg have fabricated and set in circulation a story about the pious preacher called Wenceslaus to the effect that before everybody on board the ship he committed a shameful and vicious act of unchastity..." (Leaf B. 1).

"God has especially called you to the apostolic office, which you have also truly performed. It fell to your lot and you willingly accepted it; so it may be said of you also as he [Christ] said to his disciples (Mat. 5): 'Behold I send you forth as sheep in the midst of wolves'..." (Leaf B. 1).

On leaf E. 2 reference is made to frequent assemblies and counsels of their opponents, particularly to the assembling of many bishops at Regensburg. (The Regensburg assembly occurred in June, 1524). The bishops pledged themselves, in response to certain concessions of the Roman Curia, to the energetic rooting out of heresy in their provinces).

On leaf B. 3 it is said: "Put in a true and brotherly spirit, we have exhorted, warned and entreated them all (and this as in duty bound by our office), that they desist (as far as may be) from such persecution of Christ..."

The condition of things, as it appears from these extracts, is therefore as follows: Before the year 1524 the inquisitors of the Elector and Archbishop of Mainz, who on May 17, 1517, had issued a sharp inquisitorial edict against the printers, and had appointed Jod. Trutvetter, along with his [the Archbishop's] titular bishop, as inquisitor against the heretics of his diocese, had caused to be thrown into prison a number of such heretics at Mainz, in the Rheingau, and elsewhere in the bishoprick. The appointment [of inquisitors] was made at a time when no account could have been taken of the effects of Luther's appearance [as a Reformer] which was still in the future. The occasion of the appointment was rather the fact that the Mainz clergy had already received intelligence in the spring of 1517 of the presence of secret heretics; that the accounts referred to were correct, our document cited above proves.

These men [the imprisoned apostles] had heretofore proved themselves in their career as teachers "brave, magnanimous and valiant men," had "widely proclaimed" the faith, and had "won many" disciples. But at the time when the Letter of Consolation was written to them their lives were in peril, and indeed the "pretended clergy," "Christ's enemies and theirs," would not be content with their imprisonment and execution, but it was attempted to "damn and slander" them with craft and deceit. [According to the passage cited above, it was for the purpose of securing their destruction by the magistracy that these slanders were set forth.—A. H. N.] And just this, the calumniation of their honor, occasioned the writers to set forth their Letter of Consolation. For the authors had learned that against the prisoners at Mainz as well as against other men and "Christian brethren" elsewhere "shameless, false testimonies and lies" were brought forward by the "wicked, godless mouths of the papal clergy" and "hypocrites," who had charged one with stealing a cup, another corn, a third money, a fourth with desiring his brother's wife. These things they had adduced in a calumnious way in order "to hinder the word of God," and to "expose its proclaimers to shame, hatred and popular disfavor." The same procedure, with the same object, had recently been enacted at Heidelberg by "two venomous papists" against the pious preacher Wenceslaus.

The tyrant, it has been said, is but a slave turned inside out.—Samuel Smiles.

## HISTORY AND EXEGETIS.

BY W. L. M.

In the current discussion of the baptismal question, it is urged by some that only matters of history are involved, and that all *a priori* ideas must be excluded from the investigation. If it be granted that the question is purely historical, it does not follow that *a priori* ideas are inadmissible. A man digging into a mountain with only a vague idea of finding something useful, but with no definite conception of what he is seeking, is likely to excite ridicule rather than respect; but if from his general knowledge of such matters he announces an *a priori* opinion that gold, silver or precious stones will reward his toil, he does not appear as a dolt in the eyes of his fellowmen. His *a priori* notions must not develop into insanity and lead him to label silica silver, or soap-stone gold; but they may exist to feed his hopes and stimulate his energies.

And there is no scientific reason why a historian should be more stupid than a common miner, and go delving among dusty records in quest of something, but having no idea what to expect. Indeed it is difficult to conceive that a person capable of making intelligent investigation could be devoid of *a priori* ideas relative to the results of his labors. These ideas, however, should never degenerate into insane prejudices which defy facts. Silica is not silver and soap-stone is not gold, no matter who asserts the contrary.

Without touching upon the historical phases of the subject, and with cordial approval of official acts bearing directly on the case, one may venture to suggest that the question, broadly considered, is more than historical; it is also exegetical, and this fact can not be wisely ignored.

The materials of history are the successive events in time. These events accord with the determinate counsel and foreknowledge of God. They express the thought of God. Within certain limits the Scriptures also express the thought of God. When, therefore, the Scriptures refer to the unfolding of events in time, the events must correspond with the word spoken. When the word refers to the history of the church, the historian whose conclusions do not accord with the requirements of that word has inspired evidence that his empirical inductions have led him astray, and that as Christ used the word church he has not gotten within the pale of church history at all.

This does not assume the correctness of any promulgated view of what the Scriptures teach; it simply lays down the principle, that if God has said anything about the history of his church, the exploited history which does not conform to what he has said is not correct.

This principle has specific application in the current baptismal controversy. An honored brother, of the inductive order, says: "Our baptism, like John's, is from heaven"; but in this he errs somewhat. John's baptism rested upon authority direct from God (John 1:33); ours rests not upon direct authority, but upon authority promulgated through the Scriptures (Matt. 28:18-20). The passages bearing on the subject may be divided into two classes, direct and indirect, or those that prescribe the duty, define the act and reveal the purpose, and those that involve the history and stability of the ordinance. The Scriptures can not be broken. If the second class is unreliable, what authority is there in the first? and if both are obsolete, of what account is the rest of the book? If the foundations be removed, what shall the righteous do!

The psalmist proclaims an everlasting kingdom and an enduring dominion. The prophet sees it set up among men by the God of heaven, and preserved forever. Jesus promises to build his church, and to secure it against the powers of darkness. If baptism has a fixed place in the established kingdom or is an essential ordinance in the church, it falls within the purview of these passages, and its history must conform to their requirements; if it is not an essential ordinance, the shout of exultation which has recently gone up from anti-Baptists is just and justifiable, and Baptists are schismatics in Zion, who ought to subside. The logic is inexorable.

Immediately following the command to teach and baptize is the remarkable declar-

ation, "Lo, I am with you always even unto the end of the world." Does Christ abide with his people simply as a witness of their weakness, allowing them utterly to pervert an ordinance which rests upon all the authority in the divine character? Or does he abide with them as a helper and guide, shielding them against over-mastering temptation and leading them into the truth? If under his personal supervision his people changed the original form of the ordinance, so that immersion was a lost art throughout his dominions, how can it be maintained that the change was not according to his will? Edward Barber's assertion that he was raised up to restore an ordinance which the Lord had allowed to perish from the earth is, entirely gratuitous, and is worthy of a place along with Giteau's pretended inspiration. No matter in what sense he invented immersion, in that sense it is a human invention; and (his claim being admitted) those who teach it, teach for the doctrine of Christ an invention of man. The conclusion seems inevitable, and if brethren of the inductive order see any way of escape they ought to speak out.

Let us be inductive, scholarly, historical, learned; but let us not cast off our Scriptural moorings, and drift out into the fog of conflicting human testimony. Let us root up the tares, if we may; but let us be careful lest we root up the wheat also.

## THE LAPSE OF CHURCH MEMBERSHIP.

ITS CAUSES AND REMEDIES.

BY REV. JOHN LEWIS.

None of our brethren need to be informed that this is a question of pressing importance, though perhaps few realize how pressing or how important. Probably most of us must confess to the possession of an uneasy feeling that something is wrong here, though what is a more difficult question to decide, and many would say that a cure is practically hopeless. Yet all agree that something should be done, if only to avoid a certain humiliating experience through which most of us pass at stated intervals. This consists in standing up at a church meeting with a list of names of members in our hands whose owners have long since ceased to have any real communion with us, and in making a proposition that these names be struck off the roll. Possibly there is a little show of opposition from some zealous brother, who inquires whether these friends have been visited or communicated with in any way, whether efforts have been made to get them to come back; if they still reside in the neighborhood, or have joined some other church where they now reside, if so be they have left it! And when we have satisfied all such inquiries, and protested that everything has been done that can be done, still it is a disagreeable and unsatisfactory business, which we get through as quickly as decency will permit, and hasten on to the next item on the agenda.

Let us once more look at the facts. Some one has said that in these days there are three kinds of lies—white lies, black lies and statistics. However this may be, I have ventured to take the figures given in the yearly reports of the L. B. A. as approximating to the truth, and, after making all possible deductions for mistakes, these are serious enough. Indeed, we may be afraid that this dictum as to the fallacy of statistics does not tell in favor of the optimistic view of the question, but rather against, for we all feel the strength of the temptation to keep names on our books which should be taken off, and I am afraid that some of us occasionally yield to it. Over 9,000 in the course of five years have somehow slipped out of our membership, and been lost sight of. How large a proportion this is will be seen when we remember that in these five years we have received into the churches by profession a little over 13,000. That is to say we lose by attrition alone more than two-thirds of our clear gains from the world.

A very little reflection will show the seriousness of this state of things, and make us feel that it is worth our while to try once more to see if anything can be done to remedy it. It is not merely that we are slipping two feet back for every three we take forward, but there is also something demoralizing to us in the thought of writing

off all these names, something that must insensibly lower the idea of church membership in our own eyes as well as before the world. We lose not only in numbers and power, but in self-respect and tone, and we lower the status of the church, which it is to our interest as well as a part of our duty to sustain and raise. When once this spirit is yielded to, it will often end in a condition of mind in which it seems too much trouble or involves too much responsibility to attach oneself to any church in particular.

One cause of the condition of things we deplore may be found in the fact that the entrance to the church has been made so extremely easy, that the exit has become extremely easy also. We shall all agree that there are many reasons why we should do all we can to remove difficulties out of the way of people making a profession of Christianity. The desire to do this is an outcome of the working of the Spirit of Christ. The very genius of our religion shows itself in the removal of obstacles from the pathway of those seeking after God and goodness. We feel that there is something peculiarly un-Christian in being a hindrance to any. Christ's yoke is easy and his burden is light, and who are we that we should lay a yoke upon others that neither we nor our fathers were able to bear?

Our fathers believed that if there were a real work of grace in the heart, no permanent harm could come from testing that grace somewhat severely, and they did not trouble themselves to make things too easy for the young convert. They may have made mistakes, they probably may have done injury to sensitive souls, but it is a question whether on the whole their system was not more kind than ours. We have such a vivid remembrance of the difficulties we found ourselves in professing Christ and such a proper sympathy with the seeker after truth that we run a considerable risk of doing that which strength and firmness of character which is to be gained, not by avoidance of difficulty, but by facing and overcoming it.

Nothing strikes me more in the ministry of our Lord himself than the inexorable way in which he insists on placing his high demands before those interested in him and anxious to follow his steps. The temptation to lower the standard, to be accommodating to human weakness, to soften down stern aspects of truth, or to conceal possible dangers and demands from the inquirer, lest they should deter him and help to ruin his soul, must have been great. Yet neither the natural desire to attract men to his service, nor intense concern for their salvation allowed him to take this path. He told the enthusiastic convert who had just vowed implicit surrender, "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." To the young man in that interesting condition in which so many of our young men seem to get, and, alas! too often to stay, who seemed anxious to inherit eternal life, He said, loving him as He looked upon him, "Go, sell all thou hast, and give to the poor," etc. Though He knew well what the consequences would be of this seemingly hard demand. Is it possible that we have failed to follow our Master's example? Have we from good motives acted unwisely, and therefore unkindly, toward those whom we wished to benefit? Have we thereby deceived some into the idea that they might enter the church when they had no right to do so? Have we encouraged some young people to come forward when it would have been the truest kindness to keep them back? Have we been too easily satisfied with the testimony some have given, so that we have not allowed sufficient time to elapse before we have received such into full fellowship, and, as a result of this haste, has it not happened that in a few years such have drifted off and begun to wonder whether they ever were Christians or not? The last state has been worse than the first, for it is now extremely difficult to interest them in good things at all.

As ministers we continually have to resist the temptation to add names to our rolls without adding any strength to the church. There is a demand both in the church and the world for immediate results. That minister is judged to be successful, and only he, who can point to the fact of a large numerical increase, and those who ought to know better lend themselves to this worldly

method of judging success. It is no wonder that the temptation being what it is, some yield to its pressure. The consequences are seen in the figures I have read. Among the gold, silver and precious stones which we have been erecting on the one foundation, there has been a quantity of wood, hay and stubble, which the fire of temptation and time has rightly destroyed.

The real remedy is, of course, a firm resolve to work for the Master's approval, and not for that of our fellow Christians, least of all for that of the world.

Is there not need, also, to revise our method of receiving candidates into the church? Could not the time of waiting be extended with advantage? Is there not room for the adoption of some such plan as that which prevails among the Methodists, where candidates for recognition as members are kept on probation for some time? In the early church there was a class of people known as catechumens, those who were under religious instruction, but not definitely recognized yet as Christians, and I cannot but think that along these lines something might be done to remedy the evil I have described.

Another cause of this waste, in my judgment, is want of more thorough pastoral oversight.

I am aware that I am here treading on dangerous ground. It may seem a very presumptuous and impertinent thing for me to accuse the brethren of neglect of duty in this respect. Yet if this paper is to be of any value it must face the whole question, and if I am to be honest and to express my whole mind, this aspect of the case must have a part in the discussion.

All of us will admit the value of pastoral oversight, even though we may protest that the difficulties in the way of it are insuperable. Truly those difficulties are enormous in a place like London. The ever-increasing demands upon us seem to make such work well nigh impossible. The need of quiet and prolonged study if we are to keep up our pulpit work with any measure of acceptance and profit to our hearers, the constant multiplication of agencies in connection with our churches, all of which demand some oversight from us, the claims of unions and associations such as this besides the numerous calls from so many neighboring churches and local affairs, all these seem well nigh overwhelming, and leave little, if any, time for regular visitation and attention to individual souls. Yet I am persuaded that here is one element of our weakness, and that we shall never stop the drift unless we devise some better method of watching over our members than at present exists with most of us. It is not merely enough to give them something to do. This may retain them for a time, and keep them out of mischief, and it is doubtless one way of developing their gifts and graces. But there are numbers who require preparation for work, kindly advice with regard to it, and urging to persevere after they have begun, while numbers of others cannot be got on any pretense to do anything at all. Moreover, we need to give a greater attention to this part of our work because, for so many of us, it is just that part which is most trying and disagreeable. It may be a pleasure to sit quietly in our study and make sermons. Preaching to a number of persons is always more exhilarating than addressing a congregation of one. There is an excitement in public work which attracts and sustains us while in it. There is the flattering suspicion that we are really doing something when we are rushing from one meeting to another. On the other hand, tramping from house to house with the possibility of finding those people out whom we most wanted to find in, and the others prepared to overwhelm us with the recital of their real home troubles, or their imaginary church slights, seems very slow and disappointing service. The tax upon heart and brain of dealing with case after case of such a character, bearing others' burdens as well as our own, makes the work of the pastor that part of our business which some of us are most tempted to neglect.

In any case it is a branch of our work we cannot afford to neglect, and no true solution of the question we are considering will be possible without more attention to the individual care of souls.—London Baptist.

ALL pupils must acknowledge masters at the beginning.—E. C. Steadman.

QUESTIONS ANSWERED.

BY GENEX.

A brother wishes me to explain the miracle recorded in Matt. 13:33, and to say what the "seed" is...

There is no reason to think there is any special meaning to be attached to the woman...

Nor is there any reason to see any symbolism in the three measures. This measure was a "seah"...

The leaven symbolized the kingdom of God, as the Lord plainly declares. Some who believe the world is to grow worse...

The disciples were looking for the establishment of a great temporal kingdom, along the lines of the Roman empire...

The parables in the seed sowing the leaven of the kingdom taught them the kingdom would be small in its beginning...

These parables were primarily to comfort his apostles, but they bring comfort to his people in every generation. Paul and his little company carried the leaven...

The meal in the parable symbolizes the people of God who shall become the subjects of his kingdom. Meyer's comment is good: "The parable of the mustard seed is designed to show that the great community, consisting of those who are to participate in the Messianic kingdom..."

"I am asked to help arouse enthusiasm for a conference on the Holy Spirit to be held in our state. We are told that there have been many such conferences held in other states, and that those who have attended have found them very up-lifting..."

"Arousing enthusiasm" does not strike me favorably. Worked up enthusiasm is much like taking stimulants—the reaction is sure to follow. Enthusiasm is sadly overworked these days...

But the chief reason for distrusting these "conferences on the Holy Spirit" is that generally there is back of them some of this old revamped heresy of perfection, which has as many names as a snake has skins...

quire carefully of the getter up of this conference to see if he is unctured with any of these heresies...

Sometimes the promoters of these conferences are not from this heresy, but they are ardent pre-millennialists, and their desire is to exploit their views on this subject...

Unfortunately the pre-millennium view seems to have a special attraction for cranks, and they preach it in season and out of season. As I said, some of the best and strongest men believe it...

But when a man who is a crank—that is, who turns all things upside down in his view, he preaches it continually. He gives a disproportionate time to it...

The brother would do well to inquire of the promoter of the conference if pre-millennialism has anything to do with it, and if he says it has, then he would do well to refuse...

FAITH AND FEELING.

BY PRESIDENT W. D. HYDE.

Faith is not to be confounded with feeling or measure by the amount of emotion that accompanies it. Some feeling, of course, there must be in connection with Christian faith...

The profound response and unwavering allegiance to what is just and true and kind and good, and to Christ as the supreme embodiment and historic champion of truth and goodness in the world, is all the emotional accompaniment that is essential to the reality of faith...

The great question after all is not Have I love for Christ of which I can be conscious all the time? That way lies discouragement, despondency, despair. Faith must lead the way to love. And the question of faith is, rather, Have I Christ? Whether with little emotion or with much...

Faith again is not to be confounded with works, nor measured by them; though works are the ultimate and inevitable fruit of faith. Faith lays hold on the ideal; and our works come far short of that. Faith is the deeper principle. Ideals are more significant than facts...

LITERARY.

New Books.

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

HISTORY OF ANTI-PEDOBAPTISM. A. H. Newman, D.D., LL. D. Philadelphia, Pa.: American Baptist Publication Society. \$2.00.

This book shows much research over a very wide field. The first 61 pages are given to rapid outline sketch of the period from the Apostles to the Reformation, while the remaining 333 pages are devoted to the period from 1525 to 1699. One could wish that the ante-Reformation time had been more fully treated...

Dr. Newman assumes that a sect has ceased to exist when it disappears from view; forgetting that in times of fierce persecution the continuance of a sect depends on its success in hiding. He says (p. 3): "If the apostolic churches were Baptist churches, and the churches of the third and fourth centuries." How does he know? He finds certain corruptions prevalent and assumes that they were universal.

Our author seems afraid that Baptist controversialists will get some aid and comfort out of his book, and so he seeks to forestall them, and in doing so he makes concessions which give other denominations occasion to triumph over us. For example, he is at pains to point out differences between the Waldenses and the Baptists (p. 41), as if to prevent the latter's claiming the former as brethren...

Dr. Newman's book is a valuable contribution to the history of the Baptists. It is a pity that it is so full of errors and misstatements. It is a pity that it is so full of errors and misstatements. It is a pity that it is so full of errors and misstatements.

THE BAPTISM OF ROGER WILLIAMS. A Review of Rev. Dr. W. H. Whitsett's Inference. By Henry Melville King, D.D. Introduction by Rev. Jesse B. Thomas, D.D. Providence, R. I.: Preston & Rounds Co. \$1.00.

Dr. King is pastor of the First Baptist church at Providence, R. I., and he has given much attention to the early Baptist history of New England. He has published, including this book, two distinct works on the subject. Dr. Thomas says this book is "careful, courteous, candid and thorough," and that "the maintenance of our unity in the particulars here discussed is of high importance to us and to all Christians..."

Dr. King shows that Dr. Whitsett's method of handling historical material is radically wrong. He says, for example, "Dr. Williams has not been quoted," and "Sentences omitted from Featley and from other authors not only destroy the force of the sentences quoted, but array the entire documents against Dr. Whitsett's position. His quotations are terminated sometimes where they need to be in order to serve and not defeat his purpose." This is unfortunately true, as all know who have compared the quotations with the original documents.

merged, following three lines of evidence: 1st. Williams' expressed convictions, to which he consistently has been faithful; 2nd. The testimony of contemporaries; and 3rd. The unbroken belief of all who have studied the subject up to the denial of Dr. Whitsett, who stands alone in his belief. Even Dr. Dexter admitted that Williams was immersed.

The argument of the book is decisive, in our opinion, and the book is a valuable contribution to Baptist historical literature.

SCHOOL HISTORY OF THE UNITED STATES. J. Wm. Jones, D.D. Baltimore: R. H. Woodward & Co. \$1.25.

The gifted author well states the case in his preface: "I have tried to avoid sectional and partisan bias, and to do justice to all sections of our common country; but, writing as a Southerner and for Southern schools, I have treated more fully than I have seen elsewhere many matters which will be of especial interest to the South." Here is a frank avowal that the author writes from the standpoint of a Southerner, although he claims to state the events fairly as they occurred. His Southern standpoint is manifest all through the book, but at the same time the facts are more accurately stated than in any other book known to us. We notice but two inaccuracies, 1st, on page 291 it is said that Bragg fell back after the battle of Murfreesboro to a new position "about fifty miles to the south of the river." This should be fifteen miles to the South. 2nd, on page 294 the battle at Holly Springs, Miss., when Gen. Van Dorn commanded the Confederates, is referred to as if it were only a short time before the siege of Vicksburg, whereas it was in 1862.

Why may not the national standpoint be substituted for the Southern standpoint, and simply plain facts be given, so that they can be taught to the children in all parts of our land? Why should not the youth of the North learn the real facts as well as the youth of the South? Dr. Jones shows the real spirit in the use he makes of his facts. He gives due prominence to what is important, and omits what can be omitted in such a text-book.

Magazines.

On our table is Vol. 7 No. 1 of Current History, published by Garrett, Cox & Co., Buffalo, N. Y. It is always good and full of interesting information. The number has the following headings: Leading Topics of the Quarter; International Affairs; Affairs in America; Affairs in Europe; Affairs in Asia; Affairs in Africa; Science, Literature and Miscellany.

"WERE I not a Christian, I should not continue to serve the king another hour. Did I not obey my God and count on him, I should certainly take on account of my political spirit in the use I necessarily worry and labor in this world, exposing myself to embarrassments, annoyances and evil treatment, did I not feel bound to do my duty to God? If I did not believe in a divine ordinance, which has destined this German nation to become good and great, I should never have taken to the diplomatic career, or, having done so, I should long ago have given it up. I know not whence I should derive my sense of duty, if not from God... Were I not a staunch Christian, did I not stand upon the miraculous basis of religion, you would never have possessed a Federal Chancellor in my position. How gladly would I retire from office! I delight in country life, the woods and nature. Sever my connection with God, and I am the man to pack my trunks tomorrow and be off to Varzin to reap my oats." Bismarck.

The Biblical Treasury thus tells the old story of how one burning heart won another to the love and service of the Christ in whom he rejoiced: "Thomas Bilney, converted in the sixteenth century, was at once seized with a burning desire to win others to Christ. He was especially anxious for his friends. His attempts were of a serious and meaning character, and his sagacity in winning him has not been surpassed. He went to Latimer's study, and told him he wished to confess. Hugh Latimer was then a young Roman Catholic priest. There, in the privacy of that solitary chamber, he poured upon his heart the burning story of his own conversion. When he described the joy which he felt, and the witness which he had received that God had taken away his sins, the heart of Latimer burned with new sensations, and there in his confessional the Holy Spirit imparted to him the same joy, the same joy, the same witness that Bilney had described. From that hour the course of his life was changed, and his talents and his piety were consecrated to the cause of the Reformation."

MARK HOPKINS once put to his class our Lord's question, "What is a man profited if he shall gain the whole world and lose his own soul?" in this way: "You would like to have the world, as much of it as at least as you want? Would you be willing to have the world, all of it that you want, and be deaf? Perhaps you would. Would you be willing to have the world, all of it that you want, and be deaf and dumb? Perhaps you would. Would you be willing to have the world, all of it that you want, and be deaf and dumb and blind? Perhaps you would, but I doubt it; for that is the difference between being and having." Now when this question of our Lord is put in this way, there is but one answer. It answers itself, and to every man's mind. There is such a radical difference between being and having, that few men will deliberately sacrifice anything which they feel to be a part of themselves for things which lie outside themselves.—Tucker.

## SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897.

THIRD QUARTER.

SUNDAY, AUGUST 8.

WORKING AND WAITING  
FOR CHRIST.

1 Thes. 4:9 to 5:2.

MOTTO TEXT.—"If I go and prepare a place for you, I will come again and receive you unto myself that where I am, there ye may be also."—John 14:3.

But as touching brotherly love, ye need not that I write unto you.—Brotherly love is the love which the saints felt for each other because they were all sons of God, and therefore brethren. The Thessalonians had displayed this quality in a way to please the Apostle, who sets the example which always should be followed of praising what was worthy of praise. Too many blame, deservedly it may be, but do not praise. "For ye yourselves are taught of God to love one another."—The teaching was of their hearts by the grace of God through the work of His Holy Spirit.

And indeed ye do it toward all the brethren which are in all Macedonia.—Their love was not confined to their own home church, but had showed itself to all the churches in Macedonia. Their brotherly love was the thing about the Christians which attracted the most attention from the heathen. "But ye beseech you, brethren, that ye increase more and more."—They were not perfect in love, deserving praise though they were. They must love their Macedonian brethren with even more fervor and self-forgetfulness, and must extend their love beyond the confines of that country. By cultivating a grace one grows in it. To him that hath shall more be given.

Paul would not have shown brotherly love had he not admonished his brethren for their faults as well as praised them for their virtues. There had been an unhealthy religious excitement among them arising from their looking for the speedy coming of Christ. Analogous morbid excitements are known in all ages of the world. Paul reproves that with his usual gentle fondness.

And that ye study to be quiet.—Make it your ambition to be quiet the Greek is. This is an exhortation much needed in these feverish days of multiplied meetings and conventions and outward bustle. Make it your ambition to be quiet, not to be prominent nor to run around. There was much excitement among the Thessalonians in regard to the second coming of Christ. They thought they were exhibiting great zeal and enthusiasm in making a stir. To these came this message from God, "Make it your ambition to be quiet."

And to do your own business.—There was their place to show their religion, and not in bustling about and going to multitudinous meetings. "And to work with your own hands, as we commanded you."—This was serving God, and talking was not. He had had occasion to warn the Thessalonians along this line before. It is likely that in their excitement about the second coming of Christ some were neglecting their daily work.

That ye walk honestly toward them that are without.—They must not bring reproach upon the cause of Christ by giving occasion to their adversaries to speak reproachfully. "That ye may have lack of nothing."—The word trans-

lated nothing may be "of no one." That they might need no assistance. Christ's religion does not encourage mendacity nor paperism, but rather that self-respect which is unwilling to receive from others unless necessity compels.

The apostle turns now to the question which was agitating the Thessalonians and keeping them from being quiet. They were looking for the immediate Advent, and they were troubled about their dead Christian friends who would not be present at the Advent. "But I would not have you to be ignorant, brethren," a phrase used by Paul when he turned to a new and important subject. "Concerning them which are asleep."—A customary way of speaking of the dead which has in it a reminder of the waking at the resurrection.

That ye sorrow not even as others which have no hope.—Paul does not forbid sorrow for our loss in these words. But their sorrow was not as that of the heathen around them. There is no bitter sorrow when a loved one dies out of Christ and goes out into eternity without a Saviour. "For if ye believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him."—The resurrection of the Lord assured the resurrection of his people. Those saints who were dead were coming with the Lord when He returns in his glory.

For this we say unto you by the word of the Lord.—Our Lord had spoken of this in the many sayings which the evangelists did not record. "That we which are alive and remain unto the coming of the Lord."—Paul was not looking for the advent during his own lifetime, as is shown by what he says to this same church in 2 Thes. 2d chapter, which was written very soon after. He simply identifies himself with the Christians who were living, and yet to live, as if he had said, "Those of us Christians." Paul knew that no creature knew the time of the Lord's coming, and it was not one of the things which the Son of Man was allowed to reveal. "Shall not prevent them that are asleep."—Shall not go before them or say way have the precedence.

For the Lord himself shall descend from heaven with a shout.—The shout of a conqueror. The great archangel Michael shall follow his Lord's shout, and then the trumpet sound shall be the signal for the rising of the dead saints. As they go up into the air the living saints shall go with them, meeting their Lord in the air. "And so shall we be ever with the Lord"—the great blessedness to which Paul looked forward eagerly. To be with Christ was far better. "Wherefore comfort one another with these words"—For these words gave divine assurance that it was well with the dead saints, and they had lost nothing by dying before the Advent.

The two verses at the beginning of the next chapter are wisely added to the lesson, as they belong to the same subject.

But of the times and the seasons.—The time of our Lord's coming about which many in all ages of the world have been curious. "Ye have no need that I write unto you."—He had already informed them that the time of the Advent was not within the scope of his teaching. They knew perfectly all that God intended them to know. That the day of the Lord would come suddenly, and therefore God's children should always be ready to go. What I say unto you, I say unto all, Watch!

The greater our growth in grace, the greater our need of common sense.

## A STATEMENT AND A CORRECTION.

BY T. T. EATON, D. D.,

EDITOR OF THE WESTERN RECORDER.

To the Editor of the Independent.

Kindly allow me to correct some erroneous statements which have appeared in your columns in regard to me. I have not been concerned to correct the many misrepresentations sent over the country in regard to the action at Wilmington, N. C., and at Georgetown, Ky., on what is known as the Whitsett matter; but your editorial note of July 8 moves me to speak.

It is one of the strangest things I have ever known that some persons should settle down in the notion that I am Dr. Whitsett's arch-enemy, that I am the author and will be the finisher of opposition to him. If I had done one tithe of what has been laid at my door I should be the most wonderful man in the world. Let me say with emphasis that throughout this entire controversy I have never said or done a single thing in regard to Dr. Whitsett that I would not have said or done in regard to me had our positions been reversed.

You say of the recent action of the General Association of the Baptists of Kentucky at Georgetown, calling for Dr. Whitsett's retirement:

"It is clear that this action was taken late in the session, after many friends of the professor had unsuspectingly gone home; and it was the result of the haste generalship of Dr. Eaton, editor of the WESTERN RECORDER, who was supposed to have gracefully accepted the decision of the Southern Baptist Convention."

In reply to this let me say: 1. The action was taken at 2 P. M. on the second business day of the session. It was proposed at 9:30 A. M. and was, by the vote of Dr. Whitsett's partisans, made the special order for 2 P. M. They named the time. If that time did not suit them, why did they name it? 2. More members were present and voting then, than at any previous meeting of the Association for seventeen years to my certain knowledge. 3. Of those who had left there were two or three times as many who would have voted against Dr. Whitsett as would have voted for him. 4. There was no "astute generalship" on my part. You give me credit that is not deserved. I was at home Sunday, returning to Georgetown at noon Monday, and did not know till that hour that any such action was contemplated. Certainly I had no responsibility in the matter. And when the vote came I declined to vote, because, being a trustee of the Seminary, I did not wish to vote on a resolution instructing myself. 5. There was no "decision of the Southern Baptist Convention" for me to accept, "graciously" or otherwise.

The paper of Gov. Northen (which did not touch the case, and which might as well have been offered ten years ago or ten years hence as at that time) along with the "statement" of Dr. Whitsett were read to the Convention "not for action but for information." The Convention did not make any decision whatever. The only action taken was on my motion that the Secretaries spread these papers on the record. My object in offering that motion was simply and solely to place authentic copies of those papers within easy reach of the brethren. Neither did the trustees make any decision on Dr. Whitsett's case. The paper of Gov. Northen did not mention Dr. Whitsett's name, and it was adopt-

ed tentatively, with the distinct understanding in the Board that it was not final. Then when Dr. Whitsett read his statement nothing more was done. No vote was taken agreeing to the statement, or accepting it as satisfactory; only a committee was appointed to connect the two papers and present them to the Convention, "not for action, but as information." I had previously moved to spread the statement on the record of the Board. A good many expressed the hope that the matter would be allowed to drop, but there was no "settlement" of the question reached.

You say also:

"It actually looks as if these Landmarker Baptists might make a schism; at any rate, the broader Baptists will give place to them in the way of subjection not for an hour; and they should not. We urge the followers of Dr. Eaton and Profs. Christian and Jarrell to think twice before they withdraw to create another denomination."

This is the first I have heard of anybody's withdrawing "to create another denomination." No such step is contemplated. While it is true that the Landmark Baptists object to Dr. Whitsett's teaching contrary to their views in a seminary, they helped to found and foster, it is also true that the opposition to his teaching is by no means confined to Landmarkers. In England, for example, all the Baptists I have been able to hear from with one voice reject Dr. Whitsett's teaching. Drs. August, Glover, Cooke, King, Kneeb, Davies and the rest, all reject the alleged "discovery." Are the English Baptists Landmarkers? And in this country are Jesse B. Thomas, Henry M. King, George C. Lorimer, E. T. Hiscox and the rest, Landmarkers?

From the best information I can gather at least four-fifths of the constituents of the Southern Baptist Convention are opposed to the views of Dr. Whitsett. Of the Moderators of District Associations in Kentucky, fifty-three went on record as wishing Dr. Whitsett to retire to one who wished him left undisturbed, while four are non-committal. The Mission Secretary estimates that at least ninety per cent. of the denomination in Kentucky oppose Dr. Whitsett's views. The Mission Secretary for Alabama told me that he had no doubt that proportion would hold for Alabama. The Mississippi Baptist Convention in Grenada last week, by an almost unanimous vote, called for Dr. Whitsett's retirement. There is no doubt that Texas, Louisiana and Arkansas are practically unanimous on the same side. Leading men say that Tennessee is overwhelmingly on the same side. Two leading brethren, one in St. Louis and the other in Kansas City, who travel a good deal over the State, say that three-fourths of the Baptists of Missouri are opposed to Dr. Whitsett. Similar information comes from Georgia and North Carolina, while in Virginia, South Carolina and Maryland there is pronounced opposition to him, although the Baptists in those States have largely been kept in ignorance of the facts. While many Baptist bodies have expressed opposition to his views, not one has endorsed those views. Such is the situation. To claim that only a few malcontents, along with ignorant people of extreme views, are opposed to Dr. Whitsett is to shut one's eyes to the facts.

Permit me to close by saying that I have never had anything but the kindest feelings for Dr. Whitsett personally, and, as stated in the beginning, I have said and done nothing in regard to him

## A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irritable. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and blotting I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

which I would not have been perfectly willing for him to have said or done in regard to me had our positions been reversed. I have made no attempt to remove him from his position. Being a trustee of the Seminary, I have been absolutely non-committal on the subject of his relations to the institution, although I have frankly opposed his new views and have not approved his methods of exploiting them. Louisville, Ky.

## MISSOURI NEWS.

The Riverside Scripture Institute, which met at Troy July 4 and continued in session four days, was a success, as its predecessors have been. The study of the Book of Acts is reported to have been interesting, profitable and satisfactory. Some of the appointees were absent on account of sickness and other troubles, yet the institute was well attended, and left a good influence in the community. Dr. S. M. Brown in *Word and Way* says: "Rev. J. V. Daw, of Peolia, Mo., is going to China in the fall as a missionary on the Gospel plan. He will have no board back of him, and his only hope for passage money and for support on the field is that God will put it into the hearts of his people to furnish the money."

Dr. A. C. Armstrong says in the *Central Baptist*: "Some churches move so slowly that they are in perpetual danger of suffering a rear-end collision." He says also: "Under the preaching sent out by the Missionary Union 250,000 people have been baptized." Dr. A. also asks this question: "Does the character or official authority of the administrator have any influence on the validity of immersion?" and continues: "This is fundamental to the discussion now in progress in our columns."

Rev. N. R. Pittman says in the *Central Baptist*: "Editor Eaton, of the WESTERN RECORDER—his use of the term 'Purchase brethren'—The brethren who live in that section of Kentucky known as the Jackson Purchase are called Purchase brethren, as the brethren in Louisville are called Louisville brethren." All of which is clear and satisfactory to Bro. Pittman.

Rev. B. L. Mitchell, of Knobnoster, has gone to Colorado, and will be greatly missed.

Rev. B. G. Manard says: "Alas for the preacher who sees more value in a pig or a calf than in a soul. And there is always something that betrays this in the speech and in the interest."

Missouri has no State Baptist Sunday-school Convention. We only have Associational Conventions, and these are all right as far as they reach, but a State Convention. The Campbellites have such a Convention, and Bro. B. G. Manard says these people owe much of their success to their Sunday-school work. There isn't anything

in the way of Missouri having a State Baptist Sunday-school Convention.

Rev. James Reed has resigned at Jackson. He is a good man and a good preacher, but recently he has let the "cat out of the wallet" on the alien immersion question. He believes in and advocates its reception, and the brethren are "going for him."

The church at Jefferson City last week extended a call to the pastor at Frankfort, Ky., R. v. W. C. Taylor, D. D. Dr. Taylor is a cousin of our Dr. Sam Frank Taylor, the exceedingly popular preacher and successful President of Stephens College, Columbia, Mo. We hope Dr. Taylor will see his way clear to come to Missouri. Bro. Johnston's place will be difficult to fill, however, and Dr. A. C. Armstrong, of the *Central Baptist*, says that the Frankfort man can come as near filling it as anybody he knows of.

Rev. John D. Hacker, pastor here (Bowling Green), has offered his resignation, to take effect in ninety days from date of presentation. He is an able preacher, and altogether a safe man. I don't know what his plans are for the future.

Rev. W. A. Bibb has resigned at Laddonia. He has been there several years and done a good work.

Rev. J. R. Pentuff, Rev. I. T. Creek and Jesse Angel composed the representation from St. Joseph to the B. Y. P. U. A. at Chattanooga. So says the *Central*.

Rev. Everett Gill is succeeding well at Hannibal. He has a strong and devoted church, and he is a strong and devoted man.

JOS. N. BARBEE.

TOO MANY SOCIETIES

Permit me to thank *The Congregationalist* for the recent editorial entitled A New Movement in the Church. There is in these days a craze of what one writer rather infelicitously calls "societism"—the wasteful fad of the season. If the church is to live and grow healthful and strong there must be a change. We are suffering from the prevailing tendency to break up the one body into parties. There is here not only a great loss in the dissipation of spiritual forces, which are most effective when concentrated upon the one comprehensive mission of the church, but there is an unfortunate absorption of pecuniary resources in sustaining the many societies which lay claim to support. Every new society must have salaried officials, must have an organ of communication with the public, and print circulars, appeals and reports, and must provide for public meetings. The obligation rests upon each person connected with a specific enterprise to make his contribution to these subjects. And the result is sure to be, and is, as a matter of fact, that when the great missionary societies appeal for support the pecuniary contributions of the churches, having been so seriously drawn upon, are inadequate to the demand.—A. S. CHESBROUGH in *Congregationalist*.

We may not move through the dark continent of Africa, a living suburb of God's truth and glory, as did Livingstone. We may not be asked to lie in prison, as did Judson, to testify that we desire God's will to be done by us and in us. But we have some money to give, some heart promptings to compassion, some insight to see where aid is needed, some ability to pray. Are these all and over at the disposal of the Master?

THE ONLY REMEDY.

A certain popular contributor to the *Religious Herald*, has recently given utterance to the grave and truthful declaration, that "Great evil has befallen Southern Baptists within the last few months." This reference being to the Whitsitt discovery. In the next sentence he charges all the responsibility upon certain "South-west Baptists," because they dissent from the opinion of Dr. Whitsitt and throughout the whole article he seeks to make the impression that "South-west Baptists" are in this affair, "sinners above all the dwellers in Galilee", forgetting that the discovery of the fact that Dr. Whitsitt had disguised himself as a Pedobaptist editor and attacked the Baptists through the columns of an anti-Baptist paper in a series of editorials, the full number of which has not yet been discovered, was first made and published to the world by an Eastern and not a Western Baptist.

But as crimination and recrimination have brought no remedy for the evils complained of, and as the field of historical research has already been exhausted in the discussion inaugurated as above stated, the question that now takes precedence over every other one is, how can the Southern Baptists remedy the evil, save the Seminary, and perpetuate intact the Southern Baptist Convention and thereby escape still greater disasters than have already fallen to our lot? To all practical intents and purposes, it matters not whether the English Baptists prior to 1641 immersed or sprinkled their subjects, or

whether or not immersion is of primitive origin, or a modern "invention," or whether or not there were any Baptist churches prior to 1610 or 1611. The matter that most concerns us now, and the problem that must be solved is, How are we to escape the impending evils, and hasten secure our greatest interests?

Charging "presumptuous" and "arrogant" conduct upon the General Association of Kentucky, in its late action on this matter and denouncing everything coming from opponents of Dr. Whitsitt's opinion as "obnoxious," "bitter," "offensive," "arrogant" and "presumptuous," will never restore harmony, bring peace or settle our difficulties. The only effect of such utterances and recriminations will be still greater irritation, dissension and strife.

Wisdom would seem to suggest 'tis high time to cease all such denunciations and calmly inquire, in full view of all the interests involved, what can be done to adjust our difficulties, arrest the evil tendencies of the hour, secure our cause against any further afflictions and restore harmony to the denomination? Is there any power or influence equal to this demand, or are we to be left to the merciless ravages of individual ambition, blinded prejudice and heated sectionalism, to work out our denominational destruction without remedy?

We are not left to the hopelessness of despair. "There is a balm in Gilead." There is one remedy and only one. It has never failed. It can never fail. Amid all the trials and conflicts that have assailed the Baptists since first their voice was heard in the wilderness

of Judea, this power and this remedy have never failed to bring them sure and safe deliverance. What is it? It is simply public sentiment. Educated public sentiment, which is the only all-controlling and governing power among Baptists. To this no man, no organization, no institution can successfully oppose themselves. Public sentiment is stronger than any man or any organization of men, and it is worse than folly for any man or any institution among Baptists to set themselves in defiance of public sentiment. He who tries it, will be inevitably crushed. At last it is the convictions of the rank and file among Baptists that always have and always must and always will, settle all our disturbances. They may be baffled and discomfited for a season, but ultimately, their convictions and their opinions will form such a public sentiment as will bear everything down before it, and woe to man or institution, that shall attempt to defy it.

For eighteen months past public sentiment has been rapidly forming on "Whitsittism" and now it is ready to make itself both heard and felt, as may be inferred from the late developments along this line. It will amount to nothing to say that there is no cause for it, or that there is no sense in it. The people are going right along and what they say will be the *Vox Dei* among Baptists, whether we approve or disapprove. Now this voice or sentiment is finding utterance in our popular convocations, and it is right and proper that it should make itself thus understood, and why shall it be denounced when it speaks through our Associations and Conventions?

These are but the mouth-peices of our people and that they are uttering the true sentiment of the people, there can be no doubt. Let them continue to do so until the two millions and a quarter of Baptists of the South shall have been heard from. As to what the public sentiment of the Baptists of the South is, there can scarcely be a doubt, as it relates to what should be done under the circumstances that now environ our people and their institutions, as they are affected by the controversy introduced by the strange and remarkable discovery of Dr. Whitsitt as published in the public prints of the country.

We do not exaggerate, when we say that from all our sources of information, there is an overwhelming sentiment against the Whitsitt theory, which sentiment, imperiously demands that three things shall be done, which when done will bring peace and quiet to our borders and restore harmony among our people, and at the same time, save the Seminary to the denomination and secure us against future disturbances and disasters.

These things are first: That Dr. Whitsitt shall be retired from the official position that he now fills in the Southern Baptist Theological Seminary.

2. There must also be a reconstruction and reorganization of the faculty of the Seminary, since several of its members are about as much involved as their president and have made themselves quite as offensive to the Baptists.

3. There must be such legislation and amendment of the laws of the Seminary as will bring it under the control of the Denomination through its representative bodies. Let these things be done as we have no doubt they are demanded by the public sentiment of Southern Baptists, and perfect peace, order and harmony, will be restored to our cause, and people in every state and territory belonging to the Southern Baptist Convention and the denomination will at the same time be secured against all such occurrences in the future. What an opportunity is now before the faculty of our beloved Seminary. It is in their power to make themselves the benefactors of the denomination in the South by simply resigning their respective positions and thus turning the Seminary over to the denomination to whom it rightfully belongs.

Nothing short of this will ever give satisfaction or restore confidence in such manner as will bring the whole South back again to the earnest and zealous support of that institution, but unfortunately there is little hope of this as may be inferred from the fact that, notwithstanding both Kentucky and Mississippi Baptists have made such a request, it has not so much as suggested the thought to Dr. Whitsitt's mind, but the public sentiment must and will, sooner or later, be heard and respected by all the loyal Baptists of the South. J. S. COLEMAN.

A RUSSIAN officer could not make his accounts come right; there was a heavy balance against him. In the rigid despotism of the empire he feared the consequences and the severe penalty if he could not make it good. Poring over the figures at his table one day, in his worry and despair, he began scribbling. He wrote on the paper before him, "Who will make up this deficit?" He fell asleep. The Czar passed; he saw the officer, and, curious, read the scrap of writing; he seized the pen, and wrote underneath, "I, even I, Alexander." Who can pay the deficit of human sin? "I, even I," said Christ on the cross.—A. J. Gordon.

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## GOD'S BENDING LOVE.

BY JOHN ST. JOHNS.

As when fond mothers kiss their babe;  
all fast asleep,  
And cover warm the dimpled bodies  
white,  
So God's bending love a watchful care  
doth keep  
O'er us throughout the day through-  
out the night.  
His love it is most deep, most true,  
most sure,  
All others are but rays from its  
bright sun,  
On earth, in heaven, it always shall  
endure,  
Thro' measureless eternity it hath  
but begun.

## OUR PULPIT.

## THE UPPER HAND.

BY C. H. SPUERGEON.

For sin shall not have dominion over you; for ye are not under the law, but under grace.—Romans 6:14.

What a golden sentence! But does it not begin with a hard word? A sad and sorrowful note is sounded in that word "sin." Sin blighted Eden and drove our first parents forth to toil in weariness outside its peaceful bowers. Sin has polluted all our blood, and left the leprosy still in our veins, as a legacy of ill to the latest generation. Sin has been the fruitful parent of all our earthly sorrow. Sin will be the cause of our everlasting misery unless we be delivered from it. Never has the world seen another tyrant comparable to this. Beneath its dragon-wings light has been eclipsed, life has dwindled, joy has expired. Remember, you that fear the Lord, and are the freemen of Jesus Christ, that myriads are still the bondslaves of sin. No monarch rules over so many souls as the prince of the power of the air, the spirit which now worketh in the children of disobedience. Millions who have departed this life now mourn forever the thralldom from which they never shall escape; they have perished without Christ, and under the tyranny of sin they must groan forever; and millions more, still upon the earth, bow down to sin, and suffer it to rule over them, so that this fell monster lords it over a multitude as countless as the sands upon the seashore. Sad contemplation! If Xerxes wept because all his hosts would be the victims of death, what shall we do when we behold all mankind the prey of sin! Alas, for the world that the worst of all calamities has come upon it. Rivers might not suffice us for tears.

Possibly to you, O Christian, the grief to yourself personally will be most intense, when you reflect that whatever you are now, you too were once the servant of sin. You now have the will to shake off the accursed fetter, but once you bugged the chain. You now abhor the leprosy, but you once accounted the symptoms of your disease to be indications of health, and you were enamored of yourself notwithstanding your revolting loathsomeness. There was a time when every affection of your nature went after evil, when you loved not the things of God nor found pleasure in obedience. Now you are renewed in the spirit of your mind, but you cannot forget that it was not always so with you; the remembrance of the gracious change causes you unspeakable joy! Though you were the servant of sin, you have now received the faith once delivered to the saints, and you have obeyed from the heart that form of doctrine which was delivered unto you; but fail not to remember the hole of the pit whence you were digged; be not exalted as though there were any goodness in your nature more than in that of other men,

for had you been left to yourself, you had still been the serf of Satan, and worn the yoke of the black prince forever.

If the first word of our text is saddening, the prediction of the first sentence is encouraging. Although we must encounter this horrible curse and deadly plague of sin, there is an immunity for believers; sin shall not have dominion over them. The promise before us sounds to me like the note of a celestial harper cheering on each warring pilgrim. It rings out like a trumpet proclaiming speedy victory. Should not every soldier fight with dauntless valor; should not his spirit wax brave in contest when he hears as the argument of our holy apostle, as the oracle of inspired truth, such a sure word of prophecy—"Sin shall not have dominion over you!" You have been delivered from it once, and shall never be driven back to its slavery again; it shall never "have dominion over you, for ye are not under the law but under grace."

I intend to use the text in three ways; first, as a test; secondly, in its proper acceptation, as a promise; and thirdly, as an encouragement.

I. In these words we have an important test of our profession.

Sin shall not have dominion over true believers. Has sin dominion over you? If it has a pre-empt dominant rule and sway, it is plain that you are not a believer. I did not say, "Do you sin?"—"for if we say we have no sin, we deceive ourselves, and the truth is not in us"—but I did say, "Has sin dominion over you?"

Do you desire to answer the question? Are you willing to try your own selves? Let me remind you of sin's deceitfulness. You may be under the dominion of sin, while you are quite free from certain forms of vice. It matters not what kind of transgression enslaves you; if you are in bondage to any sin you are the slave of sin. Whatever sin may be Satan's lieutenant in your heart, it does not signify who is his viceroys, the devil is your sovereign. If but one sin usurps authority, then sin has dominion over you. Satan does not send to all men the same temptations, nor does evil reign in every heart to gratify the same lusts or to satisfy the same propensities; the sin is adapted to the constitution, but if there be a single cherished sin in any one of you professors, which it is obvious you cannot conquer, and, perhaps, too apparent that you do not try to overcome, if you sit down quietly under the yoke of any sin and cherish it as a friend rather than withstand it as a foe, then that sin has dominion over you, and you are not in Christ, you are not under grace.

Does this appear unreasonably severe? I speak the truth; it is at my peril that I soften it to make sin cheap to you, or give you hope of heaven while you are captives to Satan. Let me come to particulars and deal faithfully with individuals.

In some men the sin that doth most easily beset them takes this shape. Their propensity is to murmur, of which the apostle speaks when he says, "Neither murmur ye as some of them also murmured and were destroyed of the destroyer." I know persons—they are very uncomfortable people to live with—who are always grumbling at everything they meet with in this world. Trade is bad; according to the account of certain persons who never were successful, and it is to be feared never were industrious or enterprising, trade always was bad; the affairs of this poor world have always been out of joint since they were born, at least so far as they have had any-

thing to do with them. As for their meals—instead of being thankful to God that they have an abundance whilst so many are hungry, they are perpetually finding fault with what is set before them. Everything must be done in turn or they are in high dudgeon. If there be a little too much salt here, or a little too much pepper there, what a noise they make about such trifles! Even their garments are never to their minds; they fit badly, or are of the wrong color, and their price is ruinous. The weather never suits them; "it is awfully hot," or it is "dreadfully cold." They go through the world in a splendid critical condition; their review of their times is as bitter as the famous Saturday. There are men who think that this is no sin, but if it be a virtue to be thankful and contented, it is certainly a vice to be forever rebellious and discontented with our lot, and at daggers drawn with every little thing that crosses our pathway. Why did the apostle put it so, "Neither murmur ye as some of them also murmured, and were destroyed of the destroyer?" Now if any man among you murmurs, he may be a Christian needing to be purged of this defilement, but if you say, "I cannot help murmuring," then murmuring has dominion over you, and you are under the law and not under grace. You must wage war against it, and rid yourself from its power: for if you are a child of God, neither this sin nor any other shall have dominion over you. Here, brethren, I can speak from my own heart. I do not suppose there is any person in this assembly who has stronger fits of depression of spirits than I have myself personally. I feel at times when I come into this pulpit, that instead of addressing you cheerfully, I could be a very Jeremiah, flooding my discourse with tears and sorrows. I scarce know why, but so it is; these constitutional mischiefs will happen to us. But shall I say I cannot help it? Think you I will give way to it? Nay, but in the name of God I dare not yield to my temptation. I must contend against it, lest I should speak murmuringly I should set an ill example to others, and offend against the generation of the righteous. This sin is hard to overcome, but conquered it must be, for it must never have dominion over us.

With some other persons the peculiar reigning sin is covetousness. Oh, how tight those fingers are when they are once closed! How are they lifted to the seventh heaven when money accumulates! I do not say that a man may not rejoice in his prosperity, or that he is to be inattentive to his affairs, far from it; I would have you "not aloof in business," and would urge you to "look well to your stocks and your herds." But why so penurious? Why so fretful at a little loss? Why so greedy and over-reaching? How unhappy are church misers if there is a little demand made upon them for the poor, or for the Church of God! How stingily they count out their threepences! How vigorously do they resist the most urgent appeals! What man-uvres they practice in limiting themselves to the minimum of charity! How they grudge all they part with, and how much it seems to cost them when they give anything! It is indeed a bleeding which reduces their vital force when anything is drawn from them to further the interests of their Lord! Now, this covetousness is smiled at—par-chance ye say, "Tis a gentlemanly vice"—but indeed it is a grievous wrong, base as any fraud; for what, O man, hast thou which thou hast not received! And what

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hast thou received for which thou art not accountable? And what hast thou earned for which thou shouldst not pay tribute? Moreover, the Holy Ghost has said of it, "Covetousness, which is idolatry." I do not doubt but you may fall into fits for stinginess, and yet be Christians. If, however, you are habitually covetous, and say, "Well, I cannot help it," then your covetousness retains dominion over you, and according to the text you are not under grace, for in those who are under grace sin shall not have dominion. O sirs, turn that covetousness out of doors, by the help of the blessed Spirit. Do as the good man did who had resolved to give a pound to some good cause, and the devil tempted him not to do it. Said he, "I will give two, to show that I will overcome the tempter." The devil said, "Fool that you are, you will be ruining yourself with your contributions." "But," replied the good man, "since the temptation comes again, I will have the better of it by giving four." Another temptation came, and he said, "I will give eight; and if the devil does not leave off tempting me I do not know to what lengths I shall go, but I will be master of him, somehow." Do anything, my brethren, rather than let the golden calf be your god. Who can be a baser slave than he who bows his neck to the mammon demon? Mammon is of all idols the basest, and degrades its votaries to the meanest forms of selfishness. Dost thou live as if the world were made for thee and none beside? To get, to hoard, but not to give, is this thy life! Then remember that he who loves not others is himself unblest.

II. But now, let us take a more pleasant view of the text, regarding it as a promise.

To every true believer the promise is—"Sin shall not have dominion over you." It does not say that sin shall not dwell in you. We know that it will dwell in you while we sojourn in these corruptible bodies. In the holiest man there is enough sin to destroy him if it were not for the grace of God, which restrains its deadly operation. You cannot turn the old enemy completely out; he lurks, like an alien in a city, ever ready to do mischief. Nor are you told that you shall never fall into sin. Alas! alas! Some of those who have walked very near to God have yet fallen very foully. Need I mention such as David? O may we never repeat in our lives the lapses which tarnished the reputation of such godly men! The word, however, is passed and the security is given, that "sin shall not have dominion over you." The fair and lovely dove may fall into the mire, but the mire has not dominion over her, for rising up as quickly as she can, away she flies to cleanse herself at some crystal fount. As for the duck, cast that into the foul waters, and pollution hath dominion over its nature, for it delights itself therein. So the believer may fall into a sin which he hates, and defile his garments with an uncleanness which he loathes, but though he has lain among the pots he shall not lie there forever, but with wings

covered with silver and feathers as of yellow gold, he shall soar aloft into the pure serene. Let a sheep tumble into a ditch, and it scrambles out again, but let the swine fall there, and it rolls and revels in it, for a love of filth has dominion over its nature. There is nothing in this doctrine, O professor, to excuse you from watchfulness, neither is any reason shown, nor any pledge given that sin may not terribly overcome the unwatchful. It may carry the war right into the province of your spirit and ravage it, and the whole of your nature may for awhile seem to be subdued, but if you be indeed a believer, sin shall not storm the citadel of the heart. Happily a limit is prescribed in the case of every heir of heaven. Though the enemy may seem to conquer the territory of your manhood, yet it cannot establish a kingdom there, for it shall be driven out again in due time, and that before long. When the enemy cometh in as a flood, the Spirit of God will lift up the standard against him, and the enemy shall yet be worsted in the combat.

Notice the reason that is assigned for the assertion of the text. "Sin shall not have dominion over you, for"—we will examine the reason given in the text, when we have looked at a few others.

Sin cannot get confirmed dominion over the child of God, because God hath promised that it shall not. "Sin shall not have dominion over you." Oh, how I love these "shalls!" There is a solemn grandeur in them. "Sin shall not." Ah! Satan may come with temptation, but when God says, "Sin shall not have dominion," it is as when the sea rolls up in the fulness of its strength, and the Almighty saith, "Hitherto shalt thou come, but no farther; here shall thy proud waves be stayed." If there were no other promise in the Bible but this one, and I knew no more theology than that promise teaches me, I would be most happy. "Sin shall not have dominion over you." O my God, if thou sayest it shall not, then I know it shall not. Hath he said, and shall he not do it? Hath he promised it, and shall it not stand good? If you, my dear friend, trust in Jesus Christ, you cannot be the slave of sin; before sin can ever fully rule over you, God's promise must be broken, and, beloved, you are well persuaded that this shall never be.

Moreover, brethren, sin shall not have dominion over you because you belong to Christ, and he bought you at such a price that assuredly he will never lose you. He paid for you in the drops of his own heart's blood. As a believer you are his peculiar treasure, his portion, his inheritance. Will he permit the evil one to deprive him of the heritage which he bought at such a price? Ah, never! He that bought you will fight for you against every enemy, and preserve his blood-bought heritage unto himself.

Sin shall not have dominion over you because the Holy Spirit has come to dwell in you. If you are a believer, the Holy Ghost resides in you as a king within his palace, and think you that he shall be ex-

elled thence by Satan and his host of temptations! Now, my brethren, the Holy Ghost is mightier than Apollyon.

"Sin is strong, but grace is stronger, Christ it is Satan more supreme."

It is a hard struggle between you and Satan, but between the Holy Ghost and Satan it is an easy war. He can hold his own, and he will do it.

Moreover, the Holy Ghost has begun a good work in you, and it is his rule never to leave his work unfinished. The work which his wisdom begins, the arm of his strength will complete. It shall not be said of the Holy Spirit as we say of a foolish builder, that he began to build, but was not able to finish. The first stone of grace laid in a sinner's heart secures the top-stone of the sacred edifice, let hell and sin say what they will. Is not the immutable perseverance of the Spirit in his work of grace a safe-guard to prevent you from falling under the dominion of sin?

There is also another reason that specially applies to you as Christians, your will is not the slave of sin, and never has been since your conversion. You sin, but if you could have your will, you would never sin. To will is present with you. The bent and bias of your mind are towards righteousness if you are a believer indeed. Now, if such be the case, sin can never get dominion over your whole nature, for the sovereignty of all your manhood lies with him who possesses the mastery of your will and your affections. As long as the blood-red flag of Christ's cross floats over the castle of your heart, Satan may get possession of eye-gate, ear-gate, and mouth-gate awhile, but Christ is still king; if your will is still good towards righteousness—sin has no dominion over you. You know how John Bunyan represents poor Feeble mind in the cave of giant Slaygood. The giant had picked him up on the road and taken him home to devour him at his leisure; but Feeble-mind had one humble comfort, for he had heard that the giant could never pick the bones of any man who was brought there against his will. Ah! and so it is. If there be a man who is fiercely tempted, but still his heart crieth out against the sin; if he be saying, "Lord, I am in captivity to it; I am under bondage to it; O that I could be free from it!" then sin has no dominion over him, nor shall it destroy him, but he shall be set free ere long.

We now come to the reason given in the text. I want you to observe it narrowly, for it is not at first sight easy of comprehension. "Sin shall not have dominion over you, for ye are not under the law, but under grace." Look at this a minute. There are two principles in the world which are supposed to promote holiness. The one is the principle of law and duty, the other the principle of grace and faith. It is a popular notion that if you tell men what they ought to do towards God, prove to them the authority of the divine lawgiver, and show them the penalty of their wrong doing—this will control their affections, give a just bias to their inclination, and materially influence their conduct for good. All the history of mankind goes to show that this supposition is without proof. If all men were good this would be the case, but as they are all fallen, the effect of law is not such as might be expected. Those who are under the law are always under sin. I will show you that it is so. Our mother Eve came under law, in one point, she was not to pluck the fruit of one tree. She might eat as she liked of all the other fruits of the garden, and I

do not find that she was in haste to desire any of the permitted fruits, but the prohibition to pluck that one when Satan came to tempt her, prompted her desire and excited an ardent craving for the forbidden fruit. On this very morning I talked with a person in great distress, who said to me, "I read in the Word of God a text about a sin that was unto death, and no sooner did I think I knew what that sin was than I felt a fascination towards it. I felt I wanted to commit it." Did you ever notice the same in your children? You have a little garden, part of the garden, which you wish to reserve to yourself, and you accordingly forbid any of the children to go into it. Well, you had better seize them leave to go in, and then perhaps they will be indifferent about it; but if you say, "Now, you may go anywhere else; but just inside that particular part of the garden you must not go," why, they one and all will wish to go there at once. If there be a Blue-beard cupboard anywhere we must needs long to open it. The moment we are commanded not to do a thing, such is our perverse disposition that we desire to do it. Men who are under law through the naughtiness of human nature, always get to be under sin too. We shall soon find persons guilty of a new misdemeanor, for there is to be a communication in railway carriages between the passengers and the guard, and nobody must pull the rope unless there is sufficient reason for stopping the train. Now, I will be bound to say that somebody will be sure to play with the signal. If you must not do it, you will want to do it. Such is our nature, that law instead of promoting holiness, revives the desires of the flesh to gratify its lusts and cravings by infringing the divine precepts. Even the terrible penalties of hell have failed to inspire godly fear or restrain from iniquity. When was there ever so much sheep-stealing, and theft, and highway robbery, and forgery, as when men were hanged for these things? Then such crimes were commonly committed. When Draco wrote his laws in blood, and every offense was punished with death, crime was far more rife than it is now. The principle of law has proved its utter powerlessness to deliver men from the dominion of sin.

There is another principle, and it is steadfastly believed by some of us to be fruitful in every good word and work, a main instigator to righteousness and true holiness. Let me explain it; it is the principle of grace on the part of God, operating by faith and gratitude in the heart of man. It is on this wise. Grace does not say to a man, "You must do this or you will be punished," but it says this, "God, for Christ's sake, has forgiven you all your sins; you are saved; heaven is yours, and you shall enter into the bliss of the angels ere long; now, for the love you bear to God, who has done this for you, what will you do for him?" This does not appear to furnish, at first sight, a very powerful motive, but it has been proved in the history of Christ's church, to be the most potent creator of virtue, and destroyer of vice. God's great love wherewith he loved us has been indelibly impressed on the heart. The wondrous sacrifice of Christ has been verily depicted before the eyes, a constraining power, strong as death, has availed to consecrate the lives of those who have felt its sacred, all subduing spell.

III. But I cannot tarry longer, as our time is gone. The last point is to view the text as an encouragement.

In this assembly I fear there are not a few who are strangers to the holy jealousy which keeps a watch over the heart, and a guard upon the lips, lest they should sin. I wish we were all so on the alert, that we all kept our garments scrupulously white. Dear brethren, cultivate a holy jealousy. Be very watchful, and let this text animate you—"Sin shall not have dominion over you." You are not attempting an impossibility, therefore be encouraged, labor after holiness.

In this assembly, too, there are some who are consciously very weak. My dear brethren, let this promise encourage you. Though you may be very weak, if you are a child of God, sin shall no more get dominion over the weak than over the strong. The text is for the weak as well as the strong—"Sin shall not have dominion over you."

Possibly there may be some here lately converted—some man who was a drunkard. Your chains are broken, but sundry links are left hanging from your wrists, and sometimes they catch hold of a nail, and you will think you are tied up again. Oh! but, my brethren, if you have given your hearts to Christ, sin shall not have dominion over you! you shall yet be helped. Probably there is a man here whose life before his conversion was exceedingly vile, and he says to himself, "I am called by my occupation to mix up with some of the people I used to sin with, and they laugh at me, and lay all sorts of traps for me. I am afraid I shall go back to be as I once was." Then, dear friend, cling to the cross with both hands; lay hold of the skirts of your dear Lord and Master, for if you cling to him, though you be but a babe lately born into the family, "Sin shall not have dominion over you."

Perhaps I address a backslider to night. O my brother, you have wandered into sin; you have awfully defiled your garments; and the church of God has been compelled to cast you out. But do you now hate your sin? Have you now begun again to cry unto God for mercy? Does the Lord help you to look to the cross, and rest in the work of Jesus? If so, be of good courage still, for if you are the Lord's child sin may get a temporary advantage, but it shall never have permanent dominion. You have sinned very terribly; it is an awful thing; God have mercy upon you for it. You will have to go with broken bones all your life, but if you are a sincere believer you shall still be saved, for sin shall not have dominion over you.

And now, the last sentence is this, if there be any man here desirous to be saved from the reigning power of sin within his body, however much sin may now domineer over him, if he will come to Christ, my Lord and Master, and put his trust in him, he will take care to deliver him altogether from sin, believing the good work in him this very night, and carrying it on till he at last brings him to heaven, without spot or wrinkle, to see the face of God. And this is for every one of you who will trust Christ. O that you may trust in him now, and God shall have the glory while you will have the great salvation. Amen.

If we can only get out of our souls the thought that it matters not if we are happy or sorrowful, if we are only dutiful and faithful and brave and strong, then we should be in the atmosphere, we should be in the great company, of the Christ.—Phillips Brooks.

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LOUISVILLE

THURSDAY, JULY 29, 1897.

THE meetings of the district associations are at hand, and the season will last till in October. Now is the time to push forward the cause of missions in all its departments. This is one great purpose of the co-operation of our churches in associations. To fail here is to miss an important object in having our churches co-operate. A great many of our churches do very little compared to what they can and ought to do, while not one church does her full duty. Even in the best churches there are members who do absolutely nothing for missions. How to persuade those who are doing something to do more, and those who are doing nothing to do something, is the great problem. The association has no power to coerce a sovereign church, and therefore moral suasion must be relied upon. The teaching of the Bible is so plain on this subject that when this teaching is clearly and kindly presented every regenerate heart must respond. At the district associations, therefore, the teaching of Scripture in regard to missions should be clearly set forth and urged with earnestness and emphasis. Nothing is more stimulating to the Christian life than interest and effort in behalf of the salvation of others. The efficiency of our churches in their local work depends very largely on their interest in missions. Piety does not flourish in an anti-mission atmosphere. The Christian grows wither in such environment. Hence the good of the churches demand that they shall do their duty to the great cause of missions.

And there is another side to the subject—the needs of the fields. Let the facts in regard to our Home, Foreign, State and District mission work be fully presented at each association. We believe our people would do more if only they knew the facts. It may be said that the facts are within their reach, and they ought to know them. Granted; but it is still true that our people are not, as a rule, well informed in regard to our mission work. We could give instances of prominent ignorance on this subject that are ludicrous. At the association is a good time and place to bring out clearly the more salient facts in regard to the work of our missionaries and the needs of the various fields. Even if brethren are told something they knew before, they are in no way injured thereby.

If the brethren who are to make the reports of the committees on missions will communicate with Dr. Warder (N. E. Cor. Brook and Broadway, Louisville,) he will gladly send them documents containing the information they want. He will attend a good many associations, though he cannot reach all, and his stay at each will be brief. He will gladly go before the committees and give them any information they may wish. While his presence will be greatly helpful, yet it is better not to depend upon it, but to have the Scriptures and the facts ready for effective use. These two things should be mastered—the Scriptures and the facts. Why may we not have a general missionary revival? We hope to get good reports from the associations, and that a marked advance will be manifest.

This daily papers announce that President Andrews, of Brown University, has tendered his resignation. We have referred to the objection on the part of members of the corporation of the

University to Dr. Andrews' utterances in regard to the free coinage of silver in the ratio of 16 to 1. And now he has offered his resignation. Dr. Andrews must have felt that occupying a representative position, he was under obligation either to make his work satisfactory to his constituents, or to resign. We take it that he felt he could not conscientiously make his views and utterances conform to their wishes, and so he resigns. This certainly is to his credit as an honorable man, who proposes to maintain his independence, and so makes himself independent of his constituents, and puts himself in a position where he can speak and write as he pleases without their having any right to object.

Had Brown University belonged to President Andrews he could rightly have taught what he pleased and defied all objections; but since the institution does not belong to him, he is under obligation either to give satisfaction to his constituents, as a whole, or else to give place to some one who can and will do so. We take it that he saw he could not give satisfaction, and so he steps down and out, thus maintaining his independence and carrying the respect of all parties.

Whether Dr. Andrews' utterances were such as to furnish ground for the objections, is a question for his constituents to decide. If he felt that there was not sufficient ground for the objections, he might have undertaken to convince the objectors of this, and if he succeeded, then there would have been no reason for his retirement. Perhaps he felt the attempt would be useless.

Certainly Dr. Andrews is one of the very foremost men of this generation, and we may be sure that he will render distinguished services in whatever field of labor he may enter.

THE Baptist Courier essays through a column and a half to reply to our editorial of two weeks ago, but it only continues to attack our motives. When the WESTERN RECORDER is involved, our "esteemed contemporary" (with its evolution, monism, "liberal" views of inspiration, &c., &c.) seems so affected as to be unable to look squarely at the merits of the question involved. It does not publish any of our language to which it replies, and fails also to publish the action at Georgetown of which it complains. Now it insists that our reason for wishing the Seminary controlled by the denomination is, not that we really believe this is the right thing, but that we want the "complexion of board changed" in regard to the current controversy. This is uncharitable and untrue; but does it not indicate that the Courier dreads denominational control for the Seminary lest the complexion of the board shall be changed?

"The unsave of Louisville should control the Walnut-street church, of which the RECORDER's editor is pastor. Are not its activities for their benefit?" exclaims the Courier, in answer to our saying that "the denomination should control institutions established for their benefit. This question indicates that the notions of the Courier as to the proper nature and functions of a church are about as hazy as they are on some other subjects. Walnut-street church exists for the growth in grace and usefulness of its members, as well as for the benefit of the unsave; and it exists as truly for the benefit of the unsave in China and Japan, as for the benefit of "the unsave in Louisville." Then, too, the Walnut-street church does not represent "the unsave of Louisville," while the Seminary does represent the Bap-

tists of the South. "The unsave of Louisville" are not called on to contribute to the support of the church, while the Baptists of all the South are called on to contribute to support the Seminary. "The unsave of Louisville" are not capable of controlling Walnut-street church; while the Baptists of the South are entirely capable of controlling the Seminary. "The unsave of Louisville" had no hand in establishing Walnut-street church, while the Baptists of the South have established the Seminary. In no sense does the Walnut-street church belong to "the unsave of Louisville," while the Seminary does belong to the Baptists of the South. Indeed there is hardly a single particular in which the two cases are parallel. That the Courier should use such an argument (?) is good evidence of the weakness of its case.

In regard to our interest in the Seminary's having "grown so amazingly" of late, we will say only that we are quite willing to compare what we have done for the Seminary with what the editor of the Courier has done for it.

We wish it understood that we are thoroughly in favor of continuing in the Seminary the policy of Drs. Boyce and Broadus. That policy was to avoid in the teaching whatever antagonized the cherished convictions of any considerable part of their constituents. When, for example, Dr. Williams began to teach the validity of "alien impositions," Dr. Boyce had his chair changed so as to have no such teaching in the Seminary. Dr. Boyce felt that he could not fairly call on brethren to support an institution whose teaching antagonized their cherished beliefs. If the Seminary belongs to the Baptists of the South, its teaching should not contradict the views held by any considerable number of Southern Baptists. Such was the policy under the administrations of Drs. Boyce and Broadus; and we believe such ought to continue to be the policy of the institution. It is, we are convinced, the only policy that will secure peace and prosperity to the Seminary.

In a paper read before the American Neurological Association in Philadelphia, Dr. Irving C. Rosse, F. R. G. S., said that hydrophobia was an imaginary disease, and that there were no real cases of it. No one has found a microbe of hydrophobia, and the doctrine seems to be that every disease must have a microbe; hence, where no microbe is found there can be no disease.

We would like to have the matter tested. So if any of our readers know, of their own personal knowledge, of the existence of cases of hydrophobia they will confer a favor by giving us statements of the facts. We would like to have in each case, if practicable, the certificate of a physician as to the character of the case. We have heard ever and anon of denials by doctors that there ever were any cases of hydrophobia, but we have never doubted that there were cases of something that people called hydrophobia. That the widespread belief of the people as to this disease is purely mythical, and has no sort of foundation in fact, would be most remarkable if true. To say that dogs never go mad, and that their bite conveys no disease, is to contradict a wide-spread and long established belief. It may be a mere question of names, but since some doctors keep denying the existence of hydrophobia, we think it is worth while to have the matter specially investigated. To establish by testimony the existence of a single unmistakable case is enough to settle the question. We do not agree

that there must be a microbe for every disease, and where no microbe can be found there is no disease. We think a man has a right to be sick and to die without the aid of microbes.

We hope that any of our readers who know of cases which they believe to have been hydrophobia will kindly give us a brief statement of the facts along with certificates from attending physicians.

We will have to give the hand of fellowship to Prof. Albion W. Small and greet him as a fellow-old-fogy, who clings to a belief in the wisdom of Solomon, and that the Bible means what it says. Prof. Small, in a recent address before the "Teachers' Association" in Milwaukee, said that the abolition of corporal punishment in the schools was "an incident in the surrender to unwise parents who have previously capitulated to their children." He says it is anarchy to stop short of controlling children before they "have developed the habit of effective morality." He condemns allowing children to fix their own standard of conduct, insisting upon nothing as right to which they will not consent. "The idea," says he "that the child's skin is too sacred to smart for social offenses, or that correction and compulsion do him deeper wrong than his unbridled lawlessness inflict both on himself and society, is an unsocial creed, than which I know none more insidiously immoral."

Here is our hand, Prof. Small. That is our doctrine. It is written by infinite wisdom: "He that spareth his rod hateth his son! but he that loveth him chasteneth him betimes."—Proverbs 13:24.

A BROTHER whom we greatly honor and admire, and whom we have never missed an opportunity to praise highly, as he undoubtedly deserved to be praised, is represented by a reporter as having scored the Baptist reactionaries whom we are marshalling. We do not believe the eloquent speaker made a personal attack upon us, but think our name was introduced by the reporter.

We do not know exactly what is meant by Baptist reactionaries, but we are honestly trying hard to follow an old chart which contains such directions as these: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

We should greatly have enjoyed attending the celebration of the twelfth anniversary of Brother and Sister John S. Cheek's wedding. As the invitation is daintily printed on fine linen cloth, we gather that the twelfth anniversary is the linen wedding. Brother and Sister Cheek are held in high esteem by all who know them, and all will unite in wishing they may live to celebrate a happy golden wedding.

The Watchman says that Mr. Rockefeller did not give \$36,000 to the debt of the Missionary Societies in addition to the \$250,000 which he gave on condition the whole amount was secured. We saw the statement in a secular paper, and published it in Mr. Rockefeller's honor. But we are glad to know that the whole amount of \$236,000 was raised, and even more, without any need of his adding to his previous munificence.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen them for the help of others.—John Ruskin.

Editorial Varieties.

The American Baptist Publication Society has distributed 4,044,366 pieces of tracts and given away 166,414 books, by means of colporters.

The Watchman says the Baptists of the United States gave last year to missions between \$1,300,000 and \$1,400,000. We think this is a moderate estimate.

The Congregationalist congratulates its denomination on having "over 40 Doctors of Divinity." We do not know how many the Baptists have, nor do we know how to estimate their value. We might be better off with fewer.

At the opening of the next session of Washington Theological Seminary, the Hon. W. L. Wilson will be inaugurated President and President Patton of Princeton will deliver the principal address.

In all parts of the world and with various degrees of wisdom, people have been saying what the recent Jubilee of Queen Victoria means. The Queen herself, however, says: "It means that I am a very old woman."

A man remarked of a speaker who often paused to take a drink of water: "He is very dry." A friend said: "You mean that he is very thirsty." To which the first replied: "Yes, he is very thirsty too."

Dr. Lorimer was unable to carry a party last year on the Oregon, on account of obligations at home, but he thinks of trying it again this year. He favors getting a party of 20 and chartering a steamer for the whole voyage. This would enable him to make good terms with the steamship companies.

"Why did you not publish that Dr. — deeded the call to —?" Because we do not approve of publishing calls that are not accepted. Moreover, neither Dr. — nor any one else has a right to have his name used to say anything about the matter, or have furnished us anything on the subject for publication.

A Baptist paper published East of us speaks of an editorial utterance of a Baptist paper published to the West of us as "one of the silliest," and at the same time most disgustingly presumptuous, little things," etc. Ours, brethren! Epithets are not arguments and they never convince thinking people, but only disgust them.

Dr. W. S. Penick, after twelve years' faithful service, has resigned the care of the First Baptist church in Shreveport, La. The papers of that city speak in glowing terms of him and his work and of the great regret felt there at his leaving. We would like to have him in Kentucky. He will prove a valuable addition to whatever state he settles in. He is an able and faithful minister of the Gospel.

Will the Baptist and Recorder explain why it does not tell its readers that the RECORDER did not single out the "Purchase brethren" to come to Georgetown, but asked them to attend along with the Mountain brethren, the Blue Grass brethren and the "Penyrrill" brethren? Will our contemporary also tell its readers that only two Purchase brethren were present at Georgetown? What the Baptist and Recorder has thus far said on the subject leaves a wrong impression.

The Biblical Assembly at Asheville, N. C., begins next week. The session promises to be of unusual interest. A Ministers' Institute for week after next is among the attractions, and many of the papers from different parts of the country are expected to be read. There is no more charming place to spend the hot weather than Asheville. The region is called the "land of the sky," and the air is pure, cool and bracing. We have tried it more than once.

The sudden death of the Rev. John L. Smith in Danville last week removed a promisee and an honored leader of our denomination. It is remarkable how many sudden deaths there have been lately. Bro. Smith had long been a pillar of our church and an able advocate of truth and righteousness. His home was always open to his brethren, and many are they who have enjoyed the elegant hospitality of himself and family. His heart and his hand were also ever open for every good cause. He loved the truth. He will be greatly missed. We tender our condolence to the family.

It is believed that after the B. Y. F. U. A. meeting next year in Boston, the general meeting will be biennial instead of annual, and that on the alternate years there will be meetings of the four Departments, of the North, of the South, of the West and of Canada. This will be an improvement, we think. It is thought that this change would have probably been made this year, but for the comparatively small attendance at Chattanooga (the Christian Index puts the number at 8,000). Next year a larger number is expected at Buffalo.

A "holiness" Methodist paper, speaking of the resolution at the Ministers' Meeting in Georgetown against the "holiness cause," says: "We understand why these 'holiness' resolutions failed against holiness. Thousands of their members are coming into the experience, and just as it is amongst certain Methodists, the backslidden and formal and bigoted are howling about it." It is manifest that the "experience" in question does not make people holiness, but holiness makes people "backslidden" and formal and bigoted. The editor calls the action of the Baptist presbytery "the backslidden and formal and bigoted howling." What would he have said about us if he had not been "anointed"?

A STATEMENT.

At the Southern Baptist Convention in Wilmington, Dr. Whititt made a statement to the Trustees of the Seminary, and they sent it, without one word of disapproval, to the Convention, which received it with a song and an ovation, without a word of reproof or disagreement with him.

I was disappointed that the Trustees treated with silent contempt the unanimous request of the great State of Texas to go into the matter and make a positive deliverance on the merits of the question. And, partly as a joke, to show them that writing from a Pedobaptist standpoint was a game at which both sides could play, and partly to teach them a lesson by showing them how their failure to act looked from said Pedobaptist standpoint I wrote and sent an article to three or four Methodist papers. Like my illustrious predecessor in this sort of writing, I did not sign my name.

As Dr. Newman said of the famous Independent editorials, which I was imitating, there was not a word to indicate that a Baptist was writing. But some one of an inquiring turn of mind thought he saw Baptist ear-marks in it, and wrote to the Methodist paper for the article.

Thereupon four brethren, for some of whom I have too high personal regard to give their names, waited upon me and threatened to "expose" me. They did not explain why "exposure" was such an awful thing for an humble layman who had written one article, and nothing at all to the President of the Seminary, who had written a series of editorials. I might have answered: "Expose away, and I'll say it was a mistake, and then you will hug me and give me an ovation and sing 'Amazing Grace' over me," had they not offered me a bargain. They said they would not expose me if my father, Dr. T. T. Eaton, and the Western Recorder and my insignificant self would quit opposing Dr. Whititt!

I showed what I thought of their threat and their offered bribe by immediately telegraphing to the papers avowing my authorship. They ought to have known my father and the Western Recorder well enough to know that their principles are not for sale at any price, much less so very small a price as not telling that I followed closely in the most illustrious footsteps of the President of the Seminary. I wrote honestly "from a Pedobaptist standpoint," that is, what I believed a Methodist would think who read the papers closely and formed his opinion from information accessible to the public. The article expressed what I would believe if I were a Methodist; and I followed the example set me by a Baptist in high position—the man who is the idol of the committee who waited upon me—for the purpose of showing up that example.

My father's first knowledge of the whole affair, of my writing from a Pedobaptist standpoint, of the threat made and the bribe offered, will be when he sees this in the Recorder.

JOSEPH H. EATON.

Among the Churches.

LOUISVILLE.

Walnut street.—Bro. C. W. Daniel, of Texas, preached morning and night most acceptably. Broadway.—Bro. S. C. Humphreys preached. Chestnut street.—Pastor Weaver preached. East.—Pastor Christian preached. McFerran Memorial.—Pastor Jones preached. Franklin street.—Pastor Edwards preached. He is preaching nightly in a tent at the Point. Highlands.—Pastor Dawes preached as usual. Logan st.—Pastor Ewing preached as usual. He goes to Sanders, Ky., and Belton, Mo., to aid in meetings. Parkland.—Pastor Nowlin preached as usual. Portland avenue.—Bro. J. E. Hixon preached. Pastor Shelton will be at home next Sunday. Southgate street.—Pastor McFarland preached. Two baptized. Third ave.—Pastor Taylor preached as usual. Twenty-sixth and Market.—Pastor Thompson preached. One received by letter and two baptized. Clifton.—Brother E. Stubbfield preached. Clay street.—Bro. Low preached. He had just returned from holding a meeting at Centropolis, Mo., resulting in 24 additions. Thir y-sixth and Bismarck.—Brother Becker preached. Glenview.—Pastor Franklin preached. One received for baptism. Bro. W. B. Galnes will supply the pulpit during August.

THE STATE.

The selection of Dr. J. G. Bow, of Pembroke, by the trustees of the Baptist Ministers' Aid Society, to represent them at our District Associations, meets with universal approval. Pastor W. A. Borum, of Middleboro, has accepted the call to the pastoral care of the Somerset church, and has entered upon his work. Rev. C. G. Skillman, pastor of the First Baptist church, Springfield, Mo., is arranging to spend the month of August with his daughter, Mrs. E. H. Goodridge, of this city. He will be available as supply for pulpits during the month. His address will be No. 3 Jefferson Terrace, Louisville, Ky. Bro. Thos. Hall writes from Bloomfield: "The place of meeting of Nelson Association is not given in your published list. Please insert after Nelson these words: 'Chaplin Fork, Nelson county.'" Bro. J. H. Dew writes from Keene: "Our church at Clover Bottom, Woodford county, is in the midst of a glorious revival. Rev. William M. Stallings, of Texas, preached most acceptably for us for ten nights. Bro. Stallings loves the old doctrines of grace, and preaches them with great power and earnestness. The meeting

concludes. Our church at Clover Bottom has an equally strong hymn by some additions from West Virginia. Mr. Chapman Frye has bought a farm in the vicinity of the church. His wife and oldest daughter have associated with us. I go to aid Bro. R. L. Fordum at Beth chem in a meeting next Monday." Pastor J. W. Gill writes: "The Gaspar River Association, Tuesday, August 17, 1897, will meet with Hazel Creek church, Muhlenberg county, Ky., immediately following the Association the church will celebrate her 100th anniversary. The centennial sermon will be preached by Bro. F. M. Welborn, of Auburn, Ky. All of her former pastors, also all of her preachers in the past, are invited to be present. The church is one mile west of Post office, on the O. & N. railroad, twelve miles south of Central city, the crossing of the O. & N. and I. C. railroads. Arrangements have been made to entertain all that may be present."

Bro. D. Wood writes from Willard: "I am now giving a part of my time to a field lying between Enonville and Greenup Associations in which there are hundreds of square miles without a Missionary Baptist church. We are in need of tracts, and need your work. Any person desiring to help in such a work by sending tracts, New Testaments or any other aids that are sound can address me at Willard, Ky. We will be very thankful for any help received. This is a most interesting square miles in one boundary without a Missionary Baptist church!"

Pastor J. G. Bow, of Pembroke, will devote some time this summer to the interests of the Ministers' Aid Society. We wish him the highest success.

Pastor J. H. Dew, of Keene, will be aided by Bro. G. W. Perryman, of Cincinnati, in a meeting beginning August 13.

Bro. M. D. Early, of Memphis, is aiding Pastor Porter in a meeting at Pewee Valley.

Bro. W. S. Ryland writes from Russellville: "Please announce that the vacancies caused by the resignation of Dr. J. L. Beeson and Prof. A. Itanum have been filled by the election of Messrs. E. E. DeCou and W. B. Wilson, the former to the chair of Mathematics and the latter to that of Natural Sciences. This is a most interesting case of scholarship and teaching abilities and as to Christian character, and are members of Baptist churches. Mr. DeCou is a graduate of the University of Wisconsin. Mr. Wilson of that of Ottawa, Kan."

Bro. J. B. Parrill writes: "Please correct the announcement in the Recorder as to the time of East Lynn Association. It is to be September 22 instead of the 9th, as you have it published."

Bro. J. E. Shropshire writes from Troy: "Bro. J. H. Dew closed on yesterday. Please announce that he is aided by Bro. W. M. Stallings, of Texas, Washington county, Ky., ten days. Five came under the watchcare, one restored and one for Baptism. The church was greatly revived and strengthened. Bro. Dew has tendered his resignation as Mr. Stallings' aid. I hope we will be able to keep him. We look upon him as one of the best pastors and preachers in the State. Success to the Recorder, the best paper on earth."

OTHER STATES.

Pastor J. W. Willis has accepted the call to the pastorate of the Gladstone church, Alabama, and will enter upon his work August 1.

Pastor J. H. Burnett held a meeting with his St. Bethlehem (Tenn.) church, assisted by Pastor J. G. Bow, of Pembroke, last week. Eleven were baptized, and more are expected.

Pastor M. D. Early, of Memphis, Tenn., complimented us with a call as our office last week. His work in Memphis meets with great success.

The whole city of Shreveport seems as satisfied as the First church to surrender Pastor Penick. He has been a power for righteousness in that fast growing city, as well as an able preacher and efficient pastor. Wherever he shall go he will carry with him the love and reverence of Shreveport.

The annual meeting of the North Carolina Baptist Orphanage was held on July 21. The annual sermon was preached by Pastor Taylor, of Warrenton, and the address was by Hal L. Craig, of Asheville. There are now 156 orphans in the institution. Forty-two have professed religion during the year. The annual report was read. The central building has been completed, and is now occupied. The receipts during the year in money were \$10,457.88 and in kind \$1,315.80, making a total of \$11,763.68. The amount received for central building was \$4,365.39. The total profits of the year, including the highest for its wonderful cure of the most distressing cases. If you need a medicine you should have the best. Sold by druggists price fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention the Western Recorder and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

A meeting in the Friendship church, Dunklin county, Mo., closed with 31 additions to the fellowship of the church.

The Boykin's church, Virginia, has set apart Bro. C. L. Corbitt to the full work of the Gospel ministry.

A meeting in the Lexington church, Tennessee, closed with 10 additions to the fellowship of the church, all by experience and baptism.

The Leesburg church, Florida, has set apart Bro. F. W. Spicer to the full work of the Gospel ministry.

An eleven days' meeting in the Bethany church, Texas, has closed with 15 additions to the fellowship of the church.

A church has been organized at Spruce Grove, Wyoming county, West Virginia, and Elder Thomas B. Cook chosen as pastor.

Ten have been added to the Hardaway church, Macon county, Ala., as the result of a recent meeting.

A two weeks' meeting in the Newton church, Alabama, closed with 16 additions to the fellowship of the church, all by experience and baptism. A ten days' meeting in the Blackshear church, Georgia, closed with 16 additions to the fellowship of the church.

Bro. H. N. Spear is supplying the Columbus church, Kansas, for the summer. Bro. Spear was Tutor of Theology in the Seminary last year, and he hopes to return and finish the post-graduate course.

Thirty-nine have been added to the fellowship of the West Point church, Georgia, as the result of a recent meeting.

The Loco church, Lincoln county, Ga., has set apart its new house for the worship of God.

Elder John W. Lowe held a meeting in the Centropolis church, Kansas City, which closed with 25 additions to the fellowship of the church.

CENTENNIAL SERVICES.

In connection with the meeting of Gasper River Association with the Hazel Creek Baptist church, Muhlenberg county, Ky., August 17, 18, 1897—this being the one hundredth year of that church's existence—services will be held August 19th, according to the following PROGRAMME.

- 9:30 A. M. The history of the church read by W. J. Johnson.
10 A. M. The progress of the church and association. Voluntary discussion.
11 A. M. Centennial Sermon—Eld. F. M. Welborn; alternate, Eld. A. B. Gardner.
1:30 P. M. The History of the Baptists in Kentucky, in the last one hundred years—Eld. J. P. Taylor.
These services will be held on the church grounds, one mile from Belton Station on the O. & N. R. R.
Former pastors and members and whoever will, invited to attend. H. LEE MOHON, Chairman.

COMFORT AND KNOWLEDGE.

(Sent free by mail.)

Set aside for twenty-four hours a bottle or common glass filled with urine. A sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is positive evidence of kidney trouble. Too frequent desire to urinate or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

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

RESOLVED 1. That, in our opinion, all institutions built up by the Baptists ought to be under the full control of the representative bodies of the denomination.

2. That we deem it unwise to contribute to the building up or supporting of any institutions of which we cannot be brought under denominational control.

3. That a copy of these resolutions be sent to the WESTERN RECORDER for publication.

Done by order of the church on the fourth Saturday in June, 1897. J. H. ANDERSON, M.D. W. D. BECK, C. C. Ovation, Ky. July 16, 1897.

We failed to call attention, with the first issue containing the advertisement of Georgetown College, to this decidedly popular institution. We learn from Rev. W. B. Crumpton, the agent, who was in our office returning from a canvassing tour, that the prospects for the College were never brighter. He reports that the old friends of the College are again looking over the new management of Rucker Hall. Mrs. Alice Rucker Bristow, a daughter of Prof. J. J. Rucker, and Miss Rowena Pollard, for several years lady principal with Prof. Rucker at the old "Seminary," and now a teacher in the College, will have control of the young ladies boarding in the institution. From personal knowledge of the College and the work it is doing, we can most heartily commend it to the confidence of parents. See the advertisement and write for catalogue.

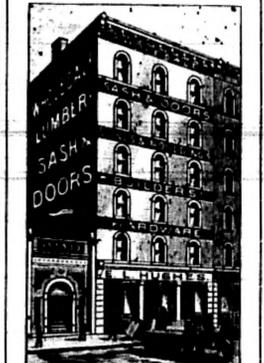
WHEN I was fifteen, I believed in the Lord Jesus, was baptized, and joined the Church of Christ. I have never been sorry for what I then did. I have had plenty of time to think it over, and many temptations to try some other course. If I had been deceived, or made a blunder, I would have made a change before now, and would do my best to prevent others from falling into the same delusion. The day I gave myself to the Lord, to be His servant, was the best day of my life.—C. H. Spurgeon.

SPECIAL EXCURSION TO HIGH BRIDGE, KY., CAMP MEETING.

The Southern Railway is the great camp meeting line, and for the Camp Meeting at High Bridge, Ky., beginning July 25th and running until August 1st, Mr. Wm. H. Taylor, A.G.P.A., has arranged special excursion trains from Louisville and intermediate points to High Bridge and return on Sunday, July 25th and August 1st. Trains leave Louisville 9:00 a.m., returning leave High Bridge 4:30 p.m. The rate for round-trip will only be \$1.00 from Louisville with correspondingly low rates from intermediate stations, and Mr. B. Fay Mills will preach at High Bridge Camp Meeting on Sunday, July 25th, and Rev. T. DeWitt Tolson on Sunday, August 1st. A large crowd will doubtless attend. See nearest Ticket Agent of Southern Railway for further information.

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FAMILY CIRCLE.

WHY SOME BIRDS HOP AND OTHERS WALK.

A little bird sat on a twig of a tree. A-singing and singing as glad as could be. And shaking his tail, and smoothing his dress. And having such fun as you never could guess. And when he had finished his gay little song. He flew down in the street and went hopping along. This way and that way with both little feet. While his sharp little eyes looked for something to eat. A little boy said to him: 'Little bird, stop! And tell me the reason you go with a hop. Why don't you walk, as boys do, and men. One foot at a time, like a dove or a hen?' Then the little bird went with a hop, hop, hop. And he laughed, and he laughed, as he never would stop. And he said: 'Little bird, there are some birds that walk. And some birds that hop, and some birds that walk. 'Use your eyes, little boy; watch closely and see What little birds hop with both feet, just like me. And what little birds walk, like the ducks and the hen. And when you know that you'll know more than some men. 'Every bird that can scratch in the dirt can walk. Every bird that can wade in the water can walk. One foot at a time—that is why they can walk. 'But most little birds that can sing you a song Are so small that their legs are not very strong To scratch with, or wade with, or catch things that they want. They hop with both feet—' Little boy, good-bye. —Wide-Awake.

THE NIGHT OF THE CHARITY BALL.

BY S. J. UNDERWOOD.

It was the evening of the sixteenth of January, and promised to be the coldest night of the season in the city of Whirlion. All day long the sharp air had cut like a knife. The frost had covered the widest expanse of the mountains where tropical temperatures were accustomed to prevail. The snow crackled underfoot; moisture froze upon eyelids and mustaches; and the drivers of express wagons and grocery wagons had beaten their breasts as vigorously as the wind against the man-castigated their backs, by way of penance. 'It is a bitter time for the poor,' had been repeated over and over; and it was thought to be a coincidence that the Charity Ball, the greatest social function in Whirlion, had been arranged to take place on this night. The Charity Ball was rather democratic than aristocratic, in that every body could be present, who cared to pay the three dollars for a single ticket, or five dollars for a double one; and many clerks on the banks and lawyers stepped all day with unusual briskness in anticipation of what was coming, and many office girls had heard waltz music in the click of the typewriters. Yet none the less was it anticipated in the homes of the rich, for it was the custom to patronize it, for the sake, no doubt, of sweet charity.

It had been an exceedingly busy day at the great armory, in spite of the cold, and now, at half past six, everything was completed, and the committees surveyed their work with satisfaction. The electric lights flashed their splendor over the banquet and dancing, and the flowers and pictures in a soft white radiance. It was a glittering, fairy-like scene. In all quarters of the city, in the chambers of splendid home and tenement house, the robes, equally fashionable but differing in elegance and artistic beauty, had been laid out, which were to clothe fair forms for the night's revel.

But it is not into any of these rooms that we wish to enter. It is a small cottage on one of the quiet streets, Thomas Marshall, the conductor of the Rescue Mission, sat at supper with his wife. It was a simply furnished room, and the appointments of the table were plain both as regards the dishes and the table; but, nevertheless, there was a delicateness and a refinement evident, and the individuality and charm of the occupants diffused such a richness through the apartment that one could wish nothing to be changed. Mrs. Thomas Marshall was a pretty woman; I could not hope to interest you in her otherwise. It would require genius to make plainness interesting, and I notice that the realists have just as beautiful heroines as the romantics. Thomas Marshall was a pretty woman; he had been her husband eight years. It is fitting and right, we are told, that the romantic phase of love should wither like the blossoms of

spring and be succeeded by the fruition of sober affection and comradeship; but I think women are never quite satisfied with the quietude of the domestic life. There is a certain thrill about the sound of the other's footstep or voice, and the secrecy of their own dwelling were quite as foolishly fond of unmarried life. One day Josephine Marshall was rather small, with plump cheeks. She had a pair of blue eyes, a pink face and a crown of yellow hair, dressed high on her head, giving her a touch of state lines. She wore a plain black gown of soft material, the great sleeves drooping gracefully to her elbows. Her face was mobile, but it prevailing expression was that of tenderness and sympathy. Thomas Marshall was of medium height, rather heavily built; a dark, bad-tempered, straight dark-brown hair, fuscous, eagles' back, brown, merry eyes—wide, jolly looking fellow. He was college-bred, and it must be owned that he had never shone in the classroom, though he was brilliant on the athletic field. Of affectionate, happy nature, a general favorite of his associates, he was a leader to whom he did so credit; but no one would have predicted for him in his college days anything like evangelistic work. A great change had come over him two or three years after his graduation, putting an intense religious fervor into his nature, and for five years he had been leader of the Rescue Mission of Whirlion, holding a religious service every night, and bustling after lost and straying sheep by day. He possessed the full confidence of his members; himself, his work were professedly supported by voluntary contributions. There was usually a deficiency in his salary at the end of the year. He never asked for anything on his own account, though he was a member of the city commission. He had a small property which he used not only to help cover his own expenses, but quite generously in his work. His wife's little capital he never allowed her to draw upon, though her warm heart was always prompting her to do so when some cases of distress, which was almost daily. Whenever a circus came into town, whenever there was a Fourth of July procession, whenever, in short, there were crowds of the lowest classes of the population, he would appear, ready-spoken, quick-witted, burning with enthusiasm to help his fellow-men heavenward. He could preach an off-hand sermon as well on a soap-box as on a platform, and had more than once given a temperance address to a large assembly of the poor for background. He wrote tracts and distributed them, though he was wily enough to call them "pamphlets" to his audience. 'I got tired of having them torn up or thrown back in my face,' he explained to me once. 'I write my own.' "Tom Marshall" one was entitled, "Put the Baby to Bed Once in a While" was another, "Jack Denton's Dream" another. "Plenty of stiff Gospel in them," he would say, "but I don't write with an ecclesiastical 'tup nose.'"

"Put the Baby to Bed Once in a While" was another, "Jack Denton's Dream" another. "Plenty of stiff Gospel in them," he would say, "but I don't write with an ecclesiastical 'tup nose.'"

After he was gone Mrs. Marshall busied herself with washing her dishes and making preparations for her breakfast. She came back after these were completed and sat down with some mending in the red light. She was not accustomed to spending the evening alone, and she felt her husband's absence keenly, and she thought how well with him. She recalled a charity ball some years back, before her marriage which she and Tom had attended. It was when she had first made his acquaintance, and she had been proud enough of the attentions of the best dancer and most popular young fellow of the evening. Well, such things were past for Tom and her. Why did she sigh? She surely did not regret such frivolities Hardy, and yet Mrs. Thomas Marshall had enjoyed society wonderfully, and she was never more devoted to her husband than to the work of the Rescue Mission. Had he chosen another line of life she assuredly would have been equally well content. She thought of him wheeling his coffee cart, his bread, his coffee, and she thought that it approached the proportions of a hoghead. Even his wife could not consider him shapely in such disguise, and she half laughed; and then as she thought how some of the fashionable

people with whom they used to mingle might see him, the tears came to her eyes, and she thought of the old days, as she recalled his words: "You're rot, ashamed to have me go, Joe?" Dear, dear, Tom! everything he'd done was exactly right, and she would rather be his wife and work in the Rescue Mission than to have married a lawyer, even if he were a millionaire.

"His wife looked aghast, and the tears sprang to her eyes. 'Oh, Tom! you'll freeze, yourself. I can't let you go.' 'Freeze! no; I shall put on a sweater and an overcoat and my long ulster over that. I'll be a spectacle for men and angels. 'By your hands, Tom!' 'My hard! Bless me! how can they go cold handling that red-hot coffee?' They had risen as they talked and paced into the little parlor, beautifully lit by the glow cast by the tall floor lamp with its great rose-colored shade. She hung upon his arm.

"Oh, Tom, I don't believe it's your duty; out of all the people in this city, why should you be the only one to do these things; and the tears which she had so restrained no longer gushed forth. He led her over to where there hung the engraving of "The Huguenots" from the painting by Sir John Millais. 'You will be braver than that woman, won't you, dearest; you know how poor Love-lace sung. I could not love thee, dear, so much Loved I not honor more. Suppose you say humanity or God in lieu of honor. I know I'm a poor sort of cavalier, nothing heroic or romantic about me; but I'll give you my warrior's sash and give him your besting.' He had put his arm about her, and she was crying softly on his shoulder. 'You're not ashamed to have me go, Joe?' he asked, a little wistfully. 'You're not ashamed to have me go, Joe?' he asked, a little wistfully. 'You're not ashamed to have me go, Joe?' he asked, a little wistfully.

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LITTLE KING COLE.

Mary King, the youngest member of the Cole family, was born on the morning in bed. Her second name was an adjunct found necessary to distinguish her from other Marys of the household. By her brothers, however, the "Mary" was ignored; and "Little King Cole" usurped its place, as a pet name for the merry little maid. "There was no law to forbid her from moving," Mary King declared angrily to herself, rolling round and round like a rotatory mule jack, her rosy cheeks and bright eyes tokens of perfect health. She was very angry—fortunately with herself. The Cole family lived all the year round in a beautiful house on the shores of Lake Michigan. They had drifted up there for a few months to recuperate after a long siege of scarlet fever, and finding that the air suited the delicate children, the parents decided to keep them in this region until their health should be established. But none the less the young Coles were most carefully brought up. Village bred manners, besides termed "village manners"—were never overlooked as trifles in this home in Northern Michigan.

Thus Mary King's morning in bed may not be very difficult to explain, and her mother was glad to hear that she had a household of guests to entertain, and to-day every one wanted to see the country child, which was to be found some ten miles distant. Some of the party wanted to drive, some to ride. Four times did Mary King break into

Death grimly burns the passage-way through the door of happiness for thousands upon thousands of women. The woman whose nerves are racked by death daily confronts her mortality to a woman thus afflicted, she escapes with her life, it is only to live a martyr to untold agony. This is needless. Thousands of women have found a cure, and certain remedies and have spoken of the uncertain works of its almost miraculous action. This remedy is Dr. Pierce's Favorite Prescription. It acts directly upon the organs that make wifehood and motherhood possible. It gives them health and vigor. It stops weakening drains, allays inflammation and soothes pain. The system, no longer tortured, resume their natural function of directing the healthy action of all the organs of the body. Under its benign influence the weak, sickly, nervous, fretful invalid, become a robust, capable, helpful, amiable wife, fitted for the duties of motherhood. All good druggists sell it. "Three years ago," writes Mrs. J. N. Mesler, of 1734 Vanderbilt Avenue, New York, N. Y. "I was given in by some of the best physicians of this city. They said there was no cure for me unless I would go to a hospital and have an operation performed. I could not walk across the room for the pain in my side. I thought I would die. I took Dr. Pierce's Favorite Prescription and after I had taken three bottles I could walk, walk and ride. I could write a year and not pain my medicine enough. Dr. Pierce's book, "The Common Sense Medical Adviser" is a treasure in any family. It contains 1000 pages and 30 illustrations. A copy sent to every person who will send to the World's Dispensary Medical Association, Buffalo, N. Y., 21 cent stamps, to pay the cost of mailing only. For cloth binding, send 31 stamps.



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the discussion with, 'O mother, may I—' First her eldest sister repressed her, then her father quietly called her out of the room.

"Mary King, you will go to bed for a while," said he, "just to help you to remember next time you feel like interrupting people when they are busy."

"So here was Mary King, this beautiful, bright day, obliged to undress and go to bed."

"I put you on honor," "Mary King," said her father, looking into her room ere he left the house. "When the clock strikes half-past eleven, you may get up."

"But, father, I only wanted to say—"

"No matter what you wanted to say, daughter. You were rude enough to interrupt your mother when she was talking. People mostly do have something they are very anxious to say when they interrupt others who are speaking."

So he left Mary King to three hours in bed, and her own reflections for entertainment.

First she wished she were not on honor, because then she could get up when she pleased. Then she wished that only the visitors and her parents were going to the circus. There had been a lovely picnic early in the week, and Mary King had been allowed to go. She never for a moment imagined that she would have been invited to join the circus party. Her parents did not approve of too many dissipation for their children; one in a week was quiet enough. Mary King was not regretting the circus; her thoughts were on the every day pleasures she so keenly would have been invited to join the circus party. Her parents did not approve of too many dissipation for their children; one in a week was quiet enough. Mary King was not regretting the circus; her thoughts were on the every day pleasures she so keenly would have been invited to join the circus party.

"Those peas will pod, and the hens will sit on the eggs; and, O, dear me! it is so hot, and mother won't let us bathe after dinner."

Mary King turned over and over as though the bed had been a gridiron, red hot in the sunshine; but one of her rotations brought her relief. She found at that angle she could see the lake without sitting up. She could see the long wall close to the house, and the sun and air did not sit on the edge of the planks, fishing.

"I declare, that's Teddy Tomkins! His ma ought to keep him at home. He's too little to be trusted so close to the water," said Mary King, who was very motherly to the small children in the neighborhood.

"Presently Mary King continued her reflections. She couldn't think why her parents were so particular in little things. Why, there was Baby Jenkins! Baby was eleven—"just as old as me," thought Mary King, "and she did just as she'd a mind to."

"Now, if she, Mary King, had behaved this way, she really did not know what would have happened to her. But Baby only minded her mother if she chose to; and she, Mary King, with all her brothers and sisters, had always known, ever since they knew anything at all, that their mother's word was law. If ever they showed an inclination to forget this, their father was quite equal to impressing the lesson on their minds, as Mary King was realizing as she'd a mind to."

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"We may live on the shores of Lake Michigan," said her mother to a friend; "but we need not lose touch with society." People wondered why Mrs. Cole

always wore such handsome gowns in the evenings. Trains seemed so unsuitable in a region so remote from the city, meaning Chicago, as she was so pertinent about; she wanted her children to grow to be accustomed to move quietly in the house. Her valuable bric-a-brac was at their mercy, disposed on small tables and brackets in the parlor, and with the long trains Mrs. Cole wore indoors, became incessant drill to the young people in manners. There was no reason why they should tread on the one or upset the other, however difficult it might be to avoid such clumsy movement. This was one way, at least, of teaching the children a valuable lesson.

Now, while Mary King revolved these things in her mind, half inclined to wish her parents less particular, and shrinking from the mental picture of herself this morning from her father's standpoint, when she had been so interrupting, Teddy Tomkins had backed to the edge of the wall. The small children, fishing, shrieked wildly, as he toppled off into the water.

"Cousin Lou, in the hammock, saw a white figure flash past, and followed as fast as her lameness permitted. She was just in time to see Mary King dive into the water. There was a great commotion on the wharf among the small boys, who gallantly dangled their legs over the edge, bracing themselves tight to the chest and boxes behind them.

"Hold on to me, Mary King!" they shrieked, peeping through the holes in the planks at the girl swimming below. But Mary King must have perished, had those little brown legs been her only means of salvation; she could not reach them by any means. But it happened, she was not at all in danger. She had got Teddy as he rose the second time, and was holding him well above water. She had turned over on her back, and was swimming with her legs, propelling herself at a great rate toward the shore. This was an accomplishment her father had taught her, and of which she was not a little proud. In a moment or two she would be in shallow water.

The men were all fishing or lumbering; but all the village mothers had rushed to the spot, arriving in time to see Little King, with her long curls perfect rivulets, her rosy cheeks redder than ever, and her white gown clinging about her as she bled ashore with Teddy.

"That child will be drowned some day!" said she, giving him a shake as she set him down, and followed all to take care of himself, like the others. I guess you'd better spank him well to make him remember it," she added, with much dignity. Then, as a certain recollection came back to her mind, she started away, passed Cousin Lou like a young whirlwind, reached the house, and pattered up the stairs, leaving a wet trail behind her. Then she tied her wet hair up in a towel, changed her gown, and was in bed in a trice.

"Just half an hour more," said Mary King, as the clock struck eleven.

Cousin Lou came panting upstairs, half crying with agitation.

"O, Mary King! Dear Little King Cole!" she cried, and sat down, really in tears now. "Why don't you get up, child?"

"O, I'm on honor," said Mary King. "But it's only twenty-five minutes more now."

Cousin Lou took herself and her tears downstairs; for there was a regular invasion of village mothers, calling out for Mary King.

"Where's Mary King? I ain't bogn to thank the child!" cried the mother of the redoubtable Teddy. And "Where is Mary King?" cried all of the eager women.

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- Auld Light Idylls.
- A Window in Thrums.
- When a Man's Single.
- My Lady Nicotine.
- Better Dead.
- The Story of an African Farm.
- Dreams.
- The Strange Case of Doctor Jekyll' and Mr. Hyde.
- L'Abbe Constantin.
- 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.
- Merle's Crusade.
- The Lady of Lyons.
- Mrs. Vereker's Courier Maid.
- Castle Dangerous.
- The Merchant's Clerk.

**BAPTIST - BOOK - CONCERN,**  
PUBLISHERS,  
307 West Jefferson St. . . . . LOUISVILLE, KY.

THE BAPTIST MINISTERS' AID SOCIETY OF KENTUCKY.

At a meeting of the General Association in 1888 a board of trustees was appointed and located at Owensboro, a constitution was adopted and this important work was inaugurated.

All recognized it as a worthy cause and an important movement. Busy pastors, while in sympathy with the work, were often led to postpone making any effort in its behalf.

When the board met to organize they elected Dr. J. S. Felix President and Geo. H. Cox Corresponding Secretary. They were without funds with which to begin and prosecute the work. I think every member of the board who was present made a personal contribution of from \$25 to \$50. This enabled us to print the constitution and by-laws, some statements concerning the work and to distribute these through the mails. While earnest appeals were made to the pastors and churches throughout the State, only a few responded. The first annual report showed receipts of \$2,317.91 in cash and \$5,193 in five-year bonds payable in annual installments, also one bequest of \$2,000; \$410.40 was paid to beneficiaries. This work was accomplished at the small expense of \$113.32. Only 17 churches took collections for the work during the year. Collections were taken at quite a number of Associations. Seven beneficiaries were aided, others received small amounts designated them by friends and the funeral expenses of one deceased minister were paid.

The second annual report announced the incorporation of the society by the State Legislature.

During the second year forty-nine churches and seventeen Associations contributed to the work, additional bonds were given to the amount of \$2,805, and \$1,338 were collected on bonds. The amount of \$1,480.94 was received for the immediate use fund, and \$1,080.25 paid to beneficiaries—thirteen in number.

The third report covered a period of about 17 months. Bond account was increased \$926, and \$881 were paid on bonds. Reported for immediate use \$2,494.33 and paid to beneficiaries \$1,822. The permanent fund invested to this date, October, 1891, was \$5,700.

At the fourth annual report, November, 1892, \$233 in additional bonds were reported; \$821 collected on bonds. Total investment \$6,138.40. Reported for immediate use \$2,317.02, and paid to beneficiaries \$1,868.80. Up to this time 109 churches and 33 Associations had aided in the work, also one Sunday-school and one Missionary Society. Thirty-one ministers and their families had been aided, sixteen of whom were now receiving help.

The General Association instructed the board to put an agent in the field to push the endowment to completion.

The fifth annual report, October, 1893, about half of which year Geo. H. Cox, the Corresponding Secretary, was in the field, shows bonds received \$3,478, and \$1,088.78 collected on bonds. Cash received for permanent fund during the year \$9,500.02, and total cash received \$16,916.16. Total amount invested \$16,139.18. Received during the year \$1,979.66 for immediate use fund; paid to beneficiaries \$1,849.

This was an encouraging advance over the work of past years. Bro. Cox continued as Corresponding Secretary and Financial Agent of the board till October, 1896. The stringency of finances, stagna-

tion of business, lack of confidence in commercial circles, the pressure of our mission interests and of the students' fund and other interests of the Seminary, together with the lack of co-operation by pastors and churches militated against the successful prosecution of this work.

The last report of the board shows that we now have in the permanent or endowment fund \$16,801.53, which is interest bearing and the interest available for use; also the P. J. Miller memorial fund, amounting now \$6,361.40, the interest of which cannot be used till the fund shall amount to \$10,000, thus making secure in the permanent fund at this date \$23,162.93. Then we have in bonds \$9,764.92; much of this the Secretary says cannot be collected; then a bequest of \$2,000, available only at the death of the donor, and a Laurel county farm valued at \$400. It is a shame to the Baptists of Kentucky that this matter has been neglected. It has been crowded out of our churches and Associations and work so long; pastors and people have refused to think about the matter and to inform themselves about the need and work of the society, and it has been dragging. Let us now rally to this and provide for the old soldiers of the cross and do something worthy of Kentucky Baptists. Give the agent a reasonable hour to present the work at the Associations and all rally to the praiseworthy work. Help, brethren, in the Master's name. J. G. Bow.

Pembroke, July 20, 1897.

FROM LOUISIANA.

Have read the RECORDER many years but have never taken any space in your columns.

Our pastor, Rev. Dr. W. S. Penick, resigned to-day and the church accepted his resignation to take effect November 1st. This church, the First Baptist of Shreveport, La., is the largest and strongest in the State, situated in a city of twenty thousand inhabitants, the second city in size in the State, has about 350 to 400 members. Has had as pastors, Dr. Landrum, of Atlanta, Ga., Dr. Hackett, of Meridian, Miss., and Dr. Penick who came here about twelve years ago from Baltimore, Md.

The church is now building a second church to cost about fifteen hundred dollars, and to be finished in two or three months, in the suburbs of the city. This is one of the grandest fields for work in the Southland, and the church can continue to do a great work for the Master with a consecrated man to lead us. Dr. Penick has left his imprint upon this section as a great leader and preacher, and the church now pastorless, only needs a spirit-filled preacher to move the armies of God's people against the enemy.

Have heard several members speak lately of that Owensboro young pastor, Rev. Fred Hale, who is doing such a grand work there. The Holy Spirit may turn his face and heart Southward. If so what a field he could find in this city. Excuse my trespass.

Yours, SHREVEPORT, Shreveport, La., July 18, 1897.

Big supply of "Bells of Heaven," both round and shaped notes, on hand. Send in your orders. Single copy, 40 cents; one dozen, \$4.20; per hundred, \$30. Special rates to teachers of music. Address John C. F. Kyger, Waco, Texas.

Life's great teachers are friendship, occupation, travel, books, marriage and childly heart-hungers. —Newell D. Lillis.

DISTRICT ASSOCIATIONS.

TIME AND PLACE OF MEETING, 1897.

- AUGUST. Blackford—Pat.sville, Hancock county, Aug. 4. Bracken—Lewisburg, Mason county, Aug. 4. Liberty—Cave City, Aug. 4. Little River—Eddy Creek church, near Pine ton, Aug. 4. Clea-Fork—Oak Grove church, Aug. 10. Daviess county—Station church, McLean county, Aug. 10. Shiloh county—Indian Fork, 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, Harrisonburg, Aug. 17. Gasper River—Hazel Creek, Muhlenburg county, Aug. 17. Crittendon Short Creek church, Pendleton county, Aug. 18. Franklin—Evergreen church, Aug. 18. Ohio River—Dyer's Bill church, Livingston county, Aug. 18. Green River—Mt. Vernon church, Butler county, Aug. 21. South District—Lancaster, Aug. 24. Tate's Creek—Berca, Madison county, Aug. 24. Campbell county—Newport, Aug. 25. Baptist—Fellowship, Aug. 26. Cumbarland River—Epitess church, near Crab Orchard, Aug. 31.

- SEPTEMBER. Long Run—Long Run church, S. pt. 1. Tea Mile—P. casual, View church, Green 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. Bay's Fork—Pleasant Hill church, Sumner county, Tenn., Sept. 8. Greecoup—Ashland, Sept. 8. Little Bethel—Providence church, Webster county, Sept. 8. North Bend—Big Boe church, Sept. 8. Owen—Rehland church, Owen county, Sept. 8. Sulphur Fork—Antloch church, Sept. 9. Lyan—Bolling Springs, Sept. 9. Greenville—Trimble Beed church, Manfies county, S. pt. 10. Mt. Zion—Flat Creek church, Keok county, Sept. 10. North Concord—Good Hope church, Knox county, Sept. 10. Booneville—Robertson church, Clay county, Sept. 11. Stockton's Valley—Slaking Spring's church, Fentress county, Tenn., Sept. 11. Boon's Creek—Union church, Madison county, Sept. 14. Nelson—Chaplin Fork, Nelson county, Sept. 14. Russell's Creek—Brush Creek church, Sept. 15. Warren—Woodburn, Sept. 15. Lynn Camp—Lynn Camp, Knox county, Sept. 15. Second North Concord—Union church, Russell county, Sept. 18. East Lynn Pleasant Grove church, Larkie county, Sept. 22. Irvie—Oak Grove church, Jackson county, Sept. 22. Sales—Wolf Creek church, Sept. 22. Freedom—Indian Creek church, Clinton county, Sept. 24. South Union—Pine Creek church, White county, Sept. 24. Goos Creek (new)—New Home church, Clay, Ky., Sept. 24. Gosben—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—Serebree 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. NUNNELLEY, Statistical Secretary.



"Every one to her taste

—as the old woman said when she kissed the cow." If you'd rather do your washing and cleaning in a slow, laborious way, spending your time and strength in useless, tiresome, ruinous rubbing, it's nobody's business but yours. You are the one that will suffer by it.

But if you want the easiest, quickest, most economical way of washing and cleaning—then you'll have to use Pearline. There's nothing else, among things absolutely safe to wash with, that can be compared to it.

Millions NOW USE Pearline

WHOLESALE and RETAIL DRY GOODS, CARPETS, Etc. DEALERS IN We are Wholesale as well as Retailers, and CAN, WILL and DO sell goods cheaper than any house in the South. We have the largest Mail Order Department in the South, and fill all Orders promptly. Samples sent when requested, except Carpets. J. BACON and SONS, 425, 427, 429 E. Market Street, LOUISVILLE, KY.

THE MARKETS.

Report for the Week Ending Saturday, July 24, 1897.

Cattle—The receipts of cattle to-day were light and market dull and featureless, with no change in prices. Calves—The market for calves was sluggish at unchanged prices, selling at \$23.40, as to quality. Hogs—The receipts of hogs to-day were light and of good quality. Prices were steady and unchanged. Light weighing from 120 to 160 lbs sold at \$3.75, mediums at \$3.60, 3.50, heavies at \$3.50, 3.40. Licks weighing from 100 to 120 lbs brought \$4.25, 4.50. Sheep and Lambs—Extra lambs declined to \$4.00, in sympathy with lower Eastern markets. Extra shipping sheep advanced 10c to \$3.25. CATTLE Extra shipping cattle, 1,400 to 1,600 lbs. \$3.50 25 Light shipping, 1,300 to 1,400 lbs. 3.35 15 Best butchers 3.75 25 00 Fair to good butchers 3.00 25 00 Common to medium butchers 2.60 25 00 Thin, rough steers, poor cows and feeders 1.50 25 00 Good to extra extra 1,200 to 1,700 lbs. 3.15 25 00 Common to medium oxen 2.00 25 75 Feeders, 900 to 1,200 lbs. 2.00 25 00 Stealers 2.50 25 00 Bulls 2.50 25 00 Fat calves 3.00 25 10 Choice milk cows 12.00 25 00 Fair to good milk cows 12.00 25 00 HOGS Choice packing and butchers, 225 to 300 lbs, strictly corn-fed. \$3.50 25 00 Fair to good packing, 180 to 200 lbs. 3.00 25 00 Good to extra light, 120 to 150 lbs. 3.00 25 75 Fat hogs, 120 to 150 lbs. 2.75 25 00 Pigs, 40 to 120 lbs. 2.00 25 00 Rough, 150 to 400 lbs. 2.00 25 00 SHEEP AND LAMBS Good western shipping sheep \$3.00 25 25 Fair to good sheep 2.50 25 00 Common to medium sheep 1.50 25 00 Bucks 1.50 25 00 Stock ewes and wethers 1.50 25 00 Extra spring lambs 4.00 25 00 Best butcher lambs 3.50 25 00 Fair to good butcher lambs 3.00 25 00

LEAF TOBACCO MARKET.

Report for the week ending Saturday, July 24, 1897.

SALES WITH COMPARISONS. Following were the sales for the week ending July 24, with comparisons: Week. Year 1897 2,529 104,898 Year 1896 2,356 124,529 Year 1894 3,000 117,311 Year 1894 2,992 102,238 Total new crop sold to date 80,305 Sold to date in 1896 100,216 New crop sold to date, orig. inspec'ts 78,054 Sold to date in 1896, orig. inspec'ts 97,463 REJECTIONS Rejections this week 901 Rejections same time in 1896 675 Rejections same time in 1896 1,020 Parcels of rejections to suit's sales, '97 27 Parcels of rejections to suit's sales, '96 25 Parcels of rejections to suit's sales, '95 22 Rejections since Jan. 1 to date 39,308 Rejections same time in 1896 76,504 Rejections same time in 1896 25,941 RECEPTIONS Receipts this week 3,525 Receipts same time in 1896 2,840 Receipts same time in 1896 3,087 Receipts since Jan. 1 to date 78,845 Receipts same time in 1896 79,400 Receipts same time in 1896 88,001 BURLAP—1896 CROP. Trash, green mixed \$3 50 00 \$3 10 00 Trash, sound 2 00 00 2 00 00 Medium leaf 5 00 75 5 00 75 00 Good leaf 7 50 00 7 50 00 00 Common leaf, short 5 00 00 5 00 00 00 Common leaf 9 00 14 00 9 00 14 00 Medium leaf 14 00 00 14 00 00 00 Good leaf 16 00 00 16 00 00 00 Fine and superfine 18 00 00 18 00 00 00 BARK—1897 CROP. Trash, green mixed \$1 50 00 \$1 50 00 Trash, sound 1 00 25 1 00 25 00 Common leaf 2 50 25 2 50 25 00 Medium leaf 3 50 25 3 50 25 00 Good leaf 4 50 25 4 50 25 00 Common leaf, short 3 50 25 3 50 25 00

TO THE FRIENDS OF TEMPERANCE IN KENTUCKY.

A recent decision by the Court of Appeals in favor of saloons has made it necessary for the friends of temperance to take some action to meet the new situation.

HISTORY OF OUR LOCAL OPTION LAW.

Until the adoption of our new State Constitution it has been impossible to get the Legislature to give the people the right to vote by counties upon the question of Local Option.

When the Constitutional Convention was forming the new Constitution it ignored for a long time the interests of the temperance people. This was not done intentionally, however, as the sequel showed.

When the Legislature met after the adjournment of the Constitutional Convention a bill was presented by the friends of temperance providing for Local Option elections by county, city, town, district or precinct.

Unfortunately, however, there was a slight irregularity in the passage of an insignificant amendment. There had been the same sort of irregularity in the passage of an amendment to the bill making an appropriation to the World's Fair.

OUR PRESENT SITUATION.

It remains now to point out the situation in which we are now placed as the result of this late decision by our Court of Appeals. According to this decision the one thing which we had struggled for during the past ten years, the thing that we struggled for and secured in the Constitutional Convention;—the one thing that we had secured in two legislatures the right to vote by counties is now virtually taken from us.

We can still vote by precincts in deed, just as before the passage of our law. But so far as voting by counties is concerned nothing remains for us now but to send legislators to Frankfort next winter who will agree to give us such a law as the Court of Appeals will respect.

- BAPTISTS.—F. H. Kerfoot, J. J. Rucker, W. A. Borum, J. A. Roth, Robert Harding.
CHRISTIANS.—C. K. Marshall, W. S. Keene, George Darsie, Mark Collis, J. T. Sharrard.
M. E. CHURCH SOUTH.—George W. Young, C. J. Nugent, Alex. Redd, J. E. Wright, J. R. Deering.
M. E. CHURCH.—J. D. Walsh, D. W. Clark, C. J. Howes, E. L. Shepard.

These gentlemen were appointed by the various denominations to which they belong. Drs. Bartlett and Fultop of the Southern and Northern Presbyterian church took part in the conference without appointment by their respective churches. They unanimously ask all the Christian citizens of this State that they will support for the next legislature only such persons as they know can be depended on at Frankfort to give us such legislation as we need, and are entitled to. No issue confronts the people of the State in the next election nearly so important as this one.

F. H. KERFOOT, Chairman of The Inter-denominational Committee.

A NOBLE-HEARTED Christian merchant one morning received news of a failure involving him in a loss of no less than a hundred thousand pounds. A minister called to ask a subscription for an important object. But, hearing of the merchant's loss he apologized and prepared to go.

GRACE is always grace, but it never seems so gracious as when we see it brought to our unworthy selves.—C. H. Spurgeon.

OPIMUM cured all without pain. Bank of Physicians, 72 E. 2d St., N. Y.

CANCER and Tumors successfully treated. Bank of Physicians, 72 E. 2d St., N. Y.

The Stewart Dry Goods Co. (INCORPORATED) NEW YORK STORE LOUISVILLE, KY. Lowest Prices Ever Made on WASH GOODS. 3c Yard, one case heavy Bleach-Twill Toweling, worth 6c. 5c Yard, one big lot of Lawns, Dimities, Flannellets, etc. Nothing in this lot worth less than 10c; and the largest portion worth 15c. As long as they last you can buy them now for a nickel a yard. 6c Yard, new line Irish Lawns in white and colored grounds, 40 inches wide, regular 15c goods; buy them now for 6c. 7c Yard, 125 pieces fine Domestic and French Dress Ginghams, in plaids and stripes, usual price 12c to 25c. 10c Yard, one big lot of 12c and 15c Lawns, to close out at 10c yard. 12c Yard, 500 pieces 15c and 20c Lawns and Dimities, big variety of styles, to close out at 12c yard. 15c Yard, 400 remnants of fine French Wash Goods, Organzies, Dimities, Grass Linens, French Ginghams, etc. in lengths 3 to 10 yds. The Stewart Dry Goods Co. (INCORPORATED) NEW YORK STORE LOUISVILLE, KY.

A Vain Search.

Several Years and Thousands of Dollars Expended.

An Expert Accountant and Bookkeeper of Detroit Troubled with Hereditary Scrofula in its Worst Form—Spends a Small Fortune Seeking to Find a Cure.

From the Evening News, Detroit, Mich.

James H. Wallace, the well known expert accountant and bookkeeper, of Detroit, Mich., lately had a remarkable experience, and a reporter called at his pretty home, 240 Sixth Street, to interview him regarding it. He found Mrs. Wallace in the midst of house cleaning, and after the reporter stated the object of his visit Mrs. Wallace said: "You had better see Mr. Wallace at the office of C. A. H. Berkner & Co., 141½ Broadway, on Orchard Street, and he will tell you of this experience much better than I."

"The first physician that treated me said it was a constitutional blood disorder and by constant treatment and diet it might be cured. The blood purifiers and spring remedies I used only made the eruptions more aggressive and painful. In 1888 I was a fearful looking sight and was fast approaching my grave. On my limbs were large ulcers, which were very painful, and from which there was a continual discharge. In three years I spent over \$1,000 in medicine and medical services and grew worse instead of better. I tried the medical basis, and in 1891 went to Medicine Lake, Wash., but was not benefited. I then tried some proprietary medicine, but did not receive any benefit."

DIRECT FROM THE FACTORIES

McKNIGHT'S.

Our machines line for fall will interest every buyer of Carpets and Draperies. All the popular styles at popular prices, and we are far in advance in our new designs and novelties.

CARPETS FOR PARLORS. CARPETS FOR HALLS. CARPETS FOR LIBRARIES. CARPETS FOR DINING ROOMS. CARPETS FOR BED ROOMS.

Or, if you prefer them, Rugs and Matings for same spaces. Curains for the windows, and Portieres for the doors, and a full interior furnishings are in our immense new stock and awaiting your orders.

W. H. McKnight Sons & Co.,

WHOLESALE AND RETAIL. 225 Fourth Ave. 325-330 W. Main Street, LOUISVILLE, KY. N. B.—Dixie Half Casper, Umbrellas or Hop Mat also Bars from 75c up.

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- CHURCH ROLL AND RECORD.—Cheapest one published, and is first-class in every regard. Only \$1.75, postpaid.
MISSION ENVELOPES.—Printed for Missionary Collections, \$1 per 1,000, postpaid.
MISSIONARY TREASURER'S RECORD.—Compiled by J. W. Warder. Only 30 cents, postpaid.
FAMILY, PULPIT AND TEACHER'S BIBLE.—All styles and prices.
"IN THE LAND OF THE SUNRISE."—The best book published on Japan, and only \$1 net, postpaid. By Dr. R. N. Barrett.
MERCEDES.—A true story of Mexico. By Miss Sarah Hale. Only \$1.25, postpaid.
PARLIAMENTARY PRACTICE.—By P. H. Mell. 60 cts., postpaid. Authority in all Baptist assemblies.
REPENTANCE.—By B. H. Carroll. Just out. 25 cents each.
PHILADELPHIA CONFESSION OF FAITH. Ten cents each. \$1.00 per dozen.
Bibles, all prices and kinds. Song-Books—Manly's Choice, Gospel Hymns, Harvest Bell, Hymns New and Old, Baptist Hymnals, Select Gems or any other you may want. We carry books in stock and fill orders for any book published. Always send your orders to

Baptist Book Concern, Publishers, Third and Jefferson Streets, LOUISVILLE, KY. W. P. HARVEY, Pres. J. HENRY BURNETT, Mgr. Book Dept.

# Head-ache

is a dangerous disease, though generally considered of little significance, owing to the fact that comparatively few people understand its true cause or consequences. Thousands of people who are suffering from epilepsy, apoplexy, insanity, paralysis, weak minds, heart trouble, etc., have not the remotest idea that their disease is attributable to repeated or prolonged attacks of headache. The cause of headache is a derangement of the nerve centers of the brain, which in turn affects other portions of the body and develops serious and fatal diseases. Thus it will readily be understood why it is a most dangerous disease.

## Dr. Miles' Nervine Restores Health.

Mr. John J. Kirt, of Elkhart, Ind., writes: "I was a great sufferer from repeated attacks of headache which often obliged me to take to bed. Dr. Miles' Nervine entirely cured me." First bottle guaranteed to benefit. Book free DR. MILES MEDICAL CO., Elkhart, Ind.

## SOLID SILVER AND PLATED WARE

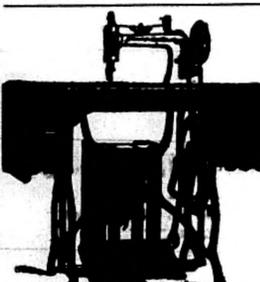
Our new-priced Catalog is now ready. It shows a variety of cups, casters, butter dishes, syrup stands, pickle blenders, ice-water pitchers, goblets and waiters, tea sets, communion services, knives, forks, spoons, etc. To any address.

504-506 West Market St. C. P. BARNES & CO. LOUISVILLE, KY.

John E. Oestman. A. G. Laughman.

# ROYAL Insurance Co

LIVERPOOL. (INCORPORATED) Barbee & Castleman, Managers Southern Dept. COLUMBIA BLDG., Louisville, - - - Ky. Agents in all towns in the South.



**\$18 ONLY \$18**  
For a New High Arm Singer Sewing Machine with 3 drawers and cover, all accessories, warranted 15 years. Freight paying by us. Cash with order. If machine is not satisfactory in 30 days, we will return your money.

## Wayne Mfg. Co.

500 Fourth Ave., LOUISVILLE, KY.

**CHURCH BELLS**  
For Sale, The Alarm and Parn Bell, The Standard Pure Bell Metal. Write for Catalogue. E. W. BARRETT & Co., 2000 Walnut, St. Louis, Mo.

**Buckeye Oil Foundry**  
For Sale, The Standard Pure Bell Metal. Write for Catalogue. E. W. BARRETT & Co., 2000 Walnut, St. Louis, Mo.

**ILLINOIS CENTRAL**—Union Depot, foot of 4th St. Double daily service to Memphis and New Orleans. City Ticket Office, 22 Fourth Street.

No. 22 MEMPHIS & N. O. L. T. No. 22. Leave 7:30 pm Daily. Arrive 1:30 pm Daily. The fastest and best train leaving Louisville for Memphis and New Orleans. Local stopper to Paducah open to passengers at 7 p. m.  
FREE RECLINING CHAIR CARS.  
No. 22. PAST MAIL. No. 22. Leave 7:30 pm Daily. Arrive 1:30 pm Daily. For Cincinnati, Paducah, Fulton and intermediate points.  
No. 22. ACCOMMODATION. No. 22. Leave 7:30 pm Daily. Arrive 1:30 pm Daily. Daily for Paducah, Elizabethtown, Hodgenville and intermediate points.

## The Farm

C. J. Daniel, of Bourbon county, sold 65 ewes to Wm. Mitchell at \$2.75.

Corn is bringing \$3 per barrel in the Richmond market, the best price in years.

The Herald estimates that the peach crop will bring \$75,000 to Owen county fruit raisers.

Mr. Kirby S. Woods, of Salvisa, on 8 acres of ground, averaged 85 bushels of wheat to the acre.

J. W. Bales shipped from Danville last week 147 head of export cattle bought of E. G. Evans at 4 cents.

At Louisville Wednesday, A. W. Wright, of Paris, sold seven tons hhd. of tobacco at an average of \$10.50.

About 900 cattle at Stanford on Court day. Butcher stuff was slow at 2 to 2 1/2 cents; heifers 2 1/2 to 3 cents; calves \$8 to \$11.

Andrew Whitley, of Boyle had 125 acres of wheat to yield an average of over 30 bushels to the acre and sold it at 65 cents.

J. A. Cohen shipped on Monday to J. W. Bales at Richmond 96 head of export cattle, weighing 1,400 pounds. They were bought at 4 1/2 cents—\$4,000 for the lot.—Woodford Sun.

Farmers of Christian county are still losing their fat cattle with a disease unknown to the stock men. Several farmers of that section have lost all their milch cows.

The crop of wheat in Jessamine will reach one third of a million bushels.—That of Woodford will reach one million. Woodford is the first blue grass wheat raising county, Jessamine second.—Democrat.

Last week was undoubtedly the dullest Court day Shelbyville has known in many years. Not a sale was made by the auctioneers and the stock which was on the market consisted of one sow and pigs, one plug horse and two mules.

Not more than one-half of the usual acreage of tobacco has been planted in Madison county, owing to the dry weather, and besides the farmers were afraid to plant more than half their usual number of acres as they were warned by raiders to cut down the crop.—Richmond Pantagraph.

Bonta Bros. have sold their large crop of wheat of 6,000 or 7,000 bushels for 65c to E. S. Vanarsdall. Dwight Roe also sold his crop at the same price, as did Mr. W. W. Goddard....Mr. John Noce, of the Burgin neighborhood, has threshed his wheat. He made 30 bushels to the acre on his corn ground, and 35 bushels on his fallow ground. It is of very fine quality.—Harrodsburg Democrat.

Cogar & Co. have shipped about 25,000 bushels of wheat from this point. It was purchased at 60 cts. and the bulk of it went to Newport News....James R. Nutter, whose farm is partly in Fayette and partly in Scott counties, had a fine yield of wheat. On 45 acres he raised 1,471 bushels, or 32 1/2 bushels to the acre.—Midway Clipper.

**HALL'S Vegetable Sicilian HAIR RENEWER**  
Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.  
B. F. Hall & Co., Props., Madison, N. H. Sold by all Druggists.

## DO COMMERCIAL FERTILIZERS PAY!

The productivity of the land used for the growing of field crops cannot be indefinitely maintained without the application of some of the mineral elements of plant growth. To determine the period when it is best to substitute, in part, additional plant-food for additional tillage, is not simple, neither is it always easy to determine the quantity and kinds of plant which is wisest to apply. The experience of every farmer who has grown a clover or other leguminous crop will lead him to the conclusion that the one high-priced element of plant-food, nitrogen, is the one that is most easily and cheaply procured. This fact simplifies the problem of maintaining productivity, as governed by one element, in many portions of the country.

The question is frequently asked—Can the farmer afford to use commercial fertilizers? From the facts presented in previous chapters, the conclusion is inevitably reached that only by painstaking observation of all the factors which effect increased production, coupled with actual tests of fertilizers in the field by persons who are willing to make a somewhat careful study of the conditions present, can the question be answered with any degree of accuracy.

If a given quantity of fertilizers be applied to imperfectly fitted land and the result is profitable, is it any indication that equally good results might have been reached without fertilizers had better tillage been given? Too frequently, fertilizers are made to take the place of tillage, when they should be used to supplement it. That is, fertilizers are most likely to produce profitable results when conjoined with superior physical conditions of soil. The appropriate quantities and kinds can only be determined by actual investigation, and by using various mixtures of known composition. Instead of purchasing several brands of fertilizers to secure relatively larger or smaller amounts of nitrogen, phosphoric acid and potash, it is usually best to purchase these substances separately, of reliable dealers, whose guarantee can be trusted, and mix them in such proportions as experience shows to be best. It is usually more economical to purchase high-grade than low-grade products, since the soil usually contains enough low-grade plant-food, and since something is saved in packages and transportation, and labor of applying them.

It is sometimes asserted that commercial fertilizers tend to deplete the soil, and there is some truth in this notion when they are used under certain conditions. Not infrequently it occurs that an application of 300 to 300 pounds of commercial fertilizers per acre increases the yield 5 to 15 bushels of wheat, and in some cases such application makes the difference between a failure and a fairly full crop, so marked are the beneficial effects of fertilizers on some soils.

But unless some measures are taken to unlock the elements in the soil by extra tillage, provided the soil contains an abundance of tough plant food, or living plants or manures, or both, he used to reinforce the land, diminished productivity must come on more rapidly than it would have done if no fertilizers had been used. The unscientific use of commercial fertilizers has led many a farmer to conclude that they injure the land by reason of their "stimulating" effect. Observation has led to the conclusion that in many cases the yield of grain steadily

diminished where only a few hundred pounds per acre of fertilizers were used and the old methods of tillage and treatment of the land continued, and the effect of the fertilizers was likened to the effect of alcohol on the confirmed toper; but to stop meat collapse, and to go on implied constantly increased use.

Commercial fertilizers do not stimulate plant growth, in the sense in which the word is commonly used. They do stimulate by furnishing true nourishment; then how can the observed effect be explained? It is well known plants frequently suffer from lack of a full supply of food at the critical period of their growth. When they have used the easily available food stored in the seed, but have not yet had time to form roots sufficiently numerous to secure a full supply of nourishment from that which is less available in the soil, the addition of easily available concentrated nourishment is of the greatest value. Most land is so imperfectly fitted for the highest welfare of plants that unless a small quantity of tender plant food be placed in juxtaposition to the seed, growth languishes until the plant has extended and multiplied its roots sufficiently to secure a supply of nourishment from the tough and less concentrated constituents stored in the soil. If, then, some easily available nourishment is at hand to sustain the plant, and keep it in full vigor during the transition from seed to soil, it is evident that a larger crop will be secured than would have been obtained if no additional nourishment had been furnished; and this quick start, when compared with unfertilized plants, appears to the farmer to be a stimulation.

The quantity of valuable elements removed from the soil by the increased yield due to the action of the fertilizer, is sometimes greater than the quantity of these elements added by the fertilizer; thus the drain upon the soil is greater than it would have been had no fertilizer been applied. Notwithstanding this, the application of small amounts of high-grade fertilizers is not only rational, but usually profitable, if used in conjunction with clover crops, barn manure and intelligent rotation. Nevertheless, their use alone too often assists in depleting the soil of its fertility to the point where profitable tillage ceases, and if the practice of using only small amounts of fertilizers is continued it may, as shown above, accelerate soil depletion. The productivity of the land may be, and often is, maintained and even increased by the intelligent application of liberal amounts of fertilizers in conjunction with a judicious rotation and wisdom in farm management.

Much has been said and written about complete fertilizers, that is, those which contain nitrogen, phosphoric acid and potash in the proportions found in the plants to be grown. But plants vary widely in amounts and proportions of nitrogen, phosphoric acid and potash; the variations are due to many causes, such as an abundance or lack of moisture, sunshine and inherited power of the plants. Then, too, the soil varies more widely in the percentage of plant-food and its availability than the plants do. Usually it is desirable to increase the leaves and stalks—the vegetative system—of plants intended simply for forage; this can be done by supplying them with an abundance of nitrogen, while the production of grain and some tubers and roots is best secured by using moderate quantities of nitrogen and liberal quantities of available phosphoric acid and potash.—Country Gentleman.

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Miss Lillie Frank Flood, Ind., was thought to be in the last stages of consumption. Her grateful words: "Dear Doctor, you know how doubtful I was when I first began the treatment. I am now happy to say to you and any one similarly afflicted, that after a course of treatment with Sana-Cera, I am now perfectly well. Send the good news of Sana-Cera Cure broadcast. In order to introduce this wonderful curative treatment in every community, I will send for a limited time, sufficient medicine for three months treatment free to all afflicted persons sending me their names and address. If you have any of the above diseases, don't delay sending me your address—a delay may mean death."

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Items of Interest.

A good hit at England is made by Puck in the following: "The British government," said the Turkish minister, "will not consent to the permanent occupation of Thessaly." "That's all right," said the Sultan, "we intend merely a temporary occupation, similar to that of Egypt."

At LaBuck, thirty-five miles north of Trieste a slight earthquake shock on Thursday morning at 4 o'clock was followed at seven by a more severe one. The latter did great damage to buildings, many walls being split open. No one was hurt, but the damage to property was very great.

Secretary Sherman, being well known as a dignified, cool-headed gentleman, when he was appointed Secretary of State, the country hoped there would be no political school boy tirades, such as Olney sent to Salisbury. Therefore there was great surprise when a letter from Secretary Sherman to Salisbury was published almost as blunderbuss as Olney's Secretary Sherman having written the latter, and it seemed to have been the work of a jingo underling in the State Department.

What makes the letter from the State Department the more humbling to the United States is that it shows a disgraceful ignorance of facts. It declares England had not kept her promises in regard to controlling the Behring Sea, whereas if the author of the letter had read the report of the Arbitration Committee, he would have found England made no such promise.

The Transvaal High Commission had up to date issued inasmuch as it seemed evident that going further would involve Joseph Chamberlain. They made a report incriminating Cecil Rhodes, but the majority in Parliament refused to allow the matter even to be discussed. It is to be hoped the momentary residence of England will make itself felt in this thing.

The Chicago Council has passed an ordinance taxing the number of horses, and every bicyclist, the money to be used in improving the streets. The tax will bring in one million dollars a year if the estimates prove correct.

The great drawbridge between Duluth and Superior has been completed and is now used. It is 1,000 feet long and costs \$1,000,000. The London Standard, speaking of what the Powers would do if Turkey maintained her point in regard to the new line in Thessaly, says: "So far as England is concerned, public opinion does not favour going to war for the sake of Thessaly. We have before us the terrible prospect of a European war, and it is not worth running such a risk for the mere sake of rehabilitating Greece."

An encouraging report comes from South Carolina in regard to experiments to make starch from sweet potatoes. More starch can be made from them than from Irish potatoes. Although the percentage is much less than in corn and wheat, yet so many more potatoes can be raised on an acre, it makes a great difference in favor of the potato. Wheat per acre will yield 60 pounds of starch, corn 125 and sweet potatoes 250. Further experiments will be watched with much interest.

The British steamer Maud from Calcutta reached San Francisco, and was immediately ordered into quarantine. One of the sailors died of the way and the quarantine officers thought the disease was the black plague. Two others were sick. The vessel will be watched with the greatest care to prevent all danger of that worst plague getting a foothold in this country.

Queensland is "progressing." The revenue for the fiscal year ending June 30 were a little over \$15,000,000, being a decrease of \$70,000 from the previous year. But, following the example of our illustrious Congress, the expenditure was increased \$152,000.

Prof. F. A. Starr and party climbed the height of Potosi in La Vega, in New Mexico, to the shrine of the old Cocobits, a most perilous undertaking. There he found a circular pit surrounded by polished stones, and in the center two stone images of peacocks. It being impossible to remove these images, he took plaster casts of them.

A miner was digging about six miles from Cripple Creek, Colo., when his pick went through the rock into a cavern. The men went down by means of a rope and found a large cave which was a perfect store-house of iron, stannic acid and stannic acid of iron bound up. About fifty feet from the entrance was a chasm they could not cross, and this stopped the exploration for the present.

The better times have reached Colorado, or have begun there. The greatly increased output of gold is a prime factor in the prosperity. The production has run up from \$9,000,000 in 1892 to \$10,000,000 in 1894. As the state has only 400,000 inhabitants, this amount is a large increase to their income.

A vein of the bronze iron ore, one of the richest and best, has been discovered at Leeds, about twenty miles from Birmingham, Ala. It is thought from this vein alone iron can be taken in sufficient quantities to run the furnaces for years.

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SCHWERDTFEGAR.

Sister Eliza Schwerdtfegar departed this life March 28, 1897, at 39 years and 8 months. She had been a devoted Christian and member of the Baptist church for fifteen years. The Spotsvil church has lost one of her brightest jewels and most faithful members. Many are the friends that mourn her death, but as she said that "out of our Lord and Savior, for Christ is all in all and we will meet again," to clasp each other's hands in the sweet by and bye. A heart-broken husband, three daughters and other relatives are left to cherish her memory. A largely attended funeral service was conducted by Rev. T. C. Brooks. We are assured that she will be with Jesus. May the bereaved ones be comforted with God's promise.

H. T. WILLINGHAM, L. E. WILLINGHAM, Committee.

WINLOCK.

Robert Stanton Winlock was born in Green county, Kentucky, Dec. 17, 1827. He was a young man of his life was spent in Kentucky, a Missourian. He then served for one year in the war with Mexico and to part in the memorable battle of Buena Vista. The year 1858 was spent in Kentucky. From that time he resided in Arkansas and California until 1871 when he returned to Kentucky. Here he resided, with the exception of a few months spent in Arkansas, until his death. He was united in marriage by Elder Henry McDonald to Miss Katie B. Durst. Shortly after his marriage he had a severe attack of fever, but rallied and a few years past he was the recipient of God's abundant blessing. Since he gave his heart to the Master in October, 1882, when he was baptized by Elder McDonald into the fellowship of Friendship Baptist church, he has served the Lord in various ways, as well as in teaching. His going was seemed peculiarly fitted to be his companion in his tribulation. What a blow it was when on April 17th last he crossed over the river to be present with the Lord, such was his cheerfulness and strong will power that he bore this stroke serenely. He was a man of a noble and even better. On two occasions since her death he was drawn to the house of God and heard sermons from his hobby by the window. But his heart was in the King's country and he longed to "know what it was to be there." On Friday, July 23rd, he gently fell asleep and went to be with Jesus. He was a man of a noble and even better. He was a man of a noble and even better. He was a man of a noble and even better.

FELTS.

J. N. Felts was born in Logan county, Kentucky, Aug. 23, 1818, died in Sherman, Texas, June 16, 1897, at the home of his daughter. He professed religion when young at Center Baptist church in Logan county. He was married Dec. 20, 1839, to a Miss Mary Ann Felts, a native of Kentucky for forty years. He survived his wife eight years and was one of the constituent members of Auburn church and deacon for a number of years. He leaves three daughters and a host of friends to mourn his loss. He was ready to receive his reward. J. N. S. Sherman, Tex., July 17.

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians. It is taken internally, acting upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials Sold by Druggists 75c. per bottle. Hall's Family Pills are the best.

THE OLD MEN AND WOMEN DO BLESS HIM.

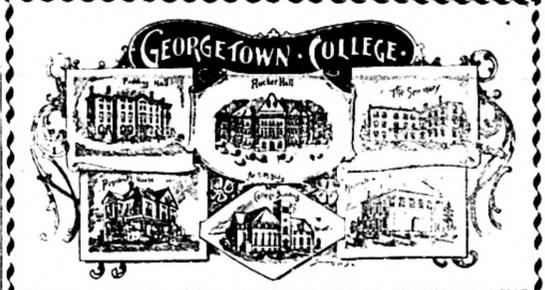
Thousands of people come or send every year to the city of St. Louis to cure them of cancer and other skin diseases. Out of this number a great many very old people are seen in the streets. They are from all years, on account of distance and infirmities of age, they send for home treatment. A free book is sent, telling what they say of the treatment. Address Dr. D. M. Hays, Box 52, Indianapolis, Ind. [If you are troubled with this out and send it to some suffering one.]

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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 South. Asheville is located in a country popularly known as the "Land of the Sky" and is doubtless one of the most desirable summer 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 it for themselves, the Southern Railway has arranged the very low rate of \$1.00 for the round trip from Louisville and from Cincinnati to Asheville and return August 7, 1897. Tickets 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 doubtless many will go. A large select party will be taken on the evening of August 7th at 7:30 P. M. in a special car, party being chartered by Prof. Bartholomew, Principal of the Girls' High School, Louisville. There are also a number of other parties to leave Louisville at 7 P. M. The hotel accommodations at Asheville are first class. There are many points of interest. The climate is delightful and the air exhilarating. For information regarding trip and sleeping car reservations, apply to Capt. A. Wadlow, Passenger and Ticket Agent, Louisville.

CAMP MEETING AT LOUISVILLE SOUTHERN PARK.

The Camp Meeting at Louisville Southern Park, on the Southern Railway about thirty miles from Louisville, will begin August 1st, when the Southern Railway will run special trains to this Camp Meeting on August 1st and its leaving Louisville on August 1st. Tickets for the Camp Meeting at Louisville Southern Park for the entire week will only be 50c for round-trip from Louisville to Asheville, and correspondingly low rates from all stations on line of road. See nearest ticket agent of Southern Railway for further information.



Items of Interest.

The gold brought from Alaska and the reports of the richness of the gold field has brought on the country a fever like that of 1849.

A monument to Gen. John A. Logan in Lake Front Park at Chicago was unveiled on July 27, by John A. Logan, the five-year-old grandson of the General.

When the Greek church in Ravus took a hand in the matter of Tessaly, the question was settled. The Sultan has agreed to accept the change in the boundary line proposed by the Powers.

The British steamer St. Philips ran into and sank the Belgian steamer Conchic near the island of Wight.

Jean Ingelov, the postess, has died, over seventy years of age. Hon. A. J. Mundella, M. P., died of paralysis in London, aged 72.

Men of science have been doing their utmost to persuade ladies to quit wearing birds' feathers and bodies on their bonnets, because of the destruction of the birds in working great harm to agriculture.

The report seems to be confirmed that Bandera, the insurgent leader in Eastern Cuba, has been killed.

There is a journal published in France which is devoted mainly to observations upon the planet Mars. Prof. C. Flourens has been using a polariscope on the planet, and he comes to the conclusion the Syrtis Major is not a sea, but a large expanse of vegetation.

Professor Gokhale, of the Ferguson University of Roon, is in England and is telling plain truths in regard to the conduct of the British soldiers in Roon. Being sent to find plague patients, they entered secret places, spit upon the Hindo gods, stole the jewelry, dragged women into the street and stripped them under pretext of not being able to see in the houses whether they had the plague.

The newspapers have been representing that the blustering letter which Secretary Sherman did not write, but which was sent in his name, had frightened the English government into agreeing to a conference on the Behring Sea question.

Congress passed the tariff bill last week and promptly adjourned, without appointing a commission to consider the monetary problem.

Prof. Andree, with two companions, started in his balloons on July 11th from Tromsø in Iceland. The wind was blowing in the right direction and the balloons disappeared after north toward the pole.

Warnings against going to the Klondike gold field at this season of the year are coming from all directions, but seem to be addressed to deaf ears.

EDUCATION AND MISSIONS.

The question of education in connection with missions has lately caused much controversy among the Wesleyan Methodists of England.

"(1) That money contributed for the evangelization of non-Christian nations should not be expended in educating the aristocracies of those nations in philosophy, political economy, mathematics, and other secular subjects.

Owing to disregard of those principles Dr. Lunn contends that the Wesleyan missions in India are a "disastrous failure."

By reference to the results of Baptist missions, both English and American, Dr. Lunn might have found strong corroborative support for his position.

"His idea was that by substituting for the existing evangelistic work amongst the lower classes of Indian society, and educational work among the Brahmins, Hinduism would in this way be attacked at its heart, and that when once the influence of Western science and philosophy had been brought to bear upon the philosophy and pseudo-science of Hinduism the whole system would crumble to the dust, and that, as the Brahmins were the recognized leaders of Hindu life, their conversion would be speedily followed by the conversion of the whole nation."

Thirty years ago when the late Drs. Peck and Grainger visited India they made like strictures on the educational system of the Scottish Presbyterians.

THE person who reads, understands and follows the precepts of the Spirit as revealed by the apostles, is wiser and better than the person who does not.

PERSONS ask, why don't some Baptist publish a small book for revival meetings that can be sold for 10 cents a copy?

SELF SACRIFICE, like many other forms of diet, is a food or a poison according as we use it.

The New Mammoth 4 1/2 to 6 1/2 West Market.

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