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Faith, Hope and Love, these three.

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THE *Richmond Advocate* says pithily: "If getting the people to church is the same as saving them, a magic lantern lecture will serve the purpose quite as well as a Gospel sermon."

In speaking of church music Archdeacon Sinclair says: "Among the principles common to all choirs alike, are reverence, edification and distinctness." That these should be alike the principles of all choirs is undoubtedly true. Are they?

VON MOLTKE's letters have been published. In one of these he gives his experience of an English Church service: "One passes about half the time on one's knees, which seem an easy task, seeing that one is provided with a good velvet cushion and an easy chair at one's back, but in other respects it is really a chastisement."

THE Duchess of Kent trained her little daughter who was to be queen of England with great care. Among the things which were most diligently inculcated were unflinching courtesy to all, no matter how low their station, the necessity of finishing one thing before she began another, and to keep herself strictly within her allowance.

AFTER speaking of the evils of the day, Dr. A. H. Bradford, in a sermon at Amherst College, said in words that ought to be remembered: "There will be no better times until individuals and society have risen to a comprehension and realization of the everlasting truth that all men live in the daily presence of the Almighty, and are forever responsible to Him."

A CORRESPONDENT asked the *Christian Leader*, a Disciple paper, whether a good honest Methodist or Congregational preacher could be saved. The *Leader* answered: "I know of no promise for a Congregational or Methodist servant, however faithful he may be to his human institutions. Only in the Christ is there safety, and he who has not been baptized is not in Christ."

It is forever true that there will be no great revival of religion unless "men are told that they are depraved sinners, that the wrath of God has gone out against them, that a horrible hell awaits the impenitent and unbelieving, that they must be born again, that Jesus Christ died on the cross for their sins, that atonement was made by His blood, and that they must have the world crucified unto them if they expect to enter heaven."

PRESIDENT MCKINLEY has a noble mother of the old-fashioned variety. She is a devoted Methodist, and has always desired that he should be a Methodist preacher. When some one congratulated her on her son's being President of the United States, she said she was grateful to God that William was so honored, and that William was a good son, but she had hoped so much to see him a Methodist Bishop. There is a mother who puts religion before everything else.

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

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

This Letter of Consolation was written by men who designated themselves as bishops and elders of the Christian congregation at Worms; it was directed to others who are called by the senders in the address, "holy apostles and confessors of God," and are designated in the text as "specially called by God to the apostolic office." The senders of the letter had at Mainz, in the Rheingau, and elsewhere in the bishoprick "Christian brethren," who had to suffer under like persecution, and the "apostles" had through their earlier teaching activity, which had been very fruitful, won for themselves the confidence of "the Christian congregation" at Worms. Such letters of consolation—we are familiar with the designation from the history of the "heretics," who since the year 1525 spring up under the name "Anabaptists"—were accustomed at that time and in the earlier times to be circulated almost exclusively in manuscript, and it is just in this manuscript form that they have been preserved to us in large numbers. It is also probable that the letter of consolation lying before us was not published till some time after its sending, and that the title, which contains the word "church" does not originate with the senders themselves. [The word "church" seems to have been avoided by the old evangelicals, because of its use by the corrupt hierarchical organization. They preferred the word "congregation," "community" (*Gemeinde*).—A. H. N.]

However this may be, it is very noteworthy that no traces whatever of these Mainz and Heidelberg heretical trials have so far been brought to light in the acts and chronicles of those times; if the prisoners were really condemned as secular criminals, as at that time very often happened, the matter might have attracted little attention; thieves and adulterers were executed in crowds, without occasioning much commotion. It was just to prevent this that the protest of the Letter of Consolation needed to be published.

It is to be regretted that the facts regarding the personality of Wenceslaus, who is mentioned in the Letter of Consolation as preacher at Heidelberg, cannot in the meantime be settled; but it appears that we have here an indication of Bohemian connection (the name is Bohemian), particularly as it is an established fact that the Bohemian brethren had their friends and connections in the Middle Rhenish regions.

We may well call to mind here the facts that came to light on the occasion of the heretical process against John of Wesel about 1470 (one of the most noted of the so-called Reformers before the Reformation.—A. H. N.), and against Peter Turnau about 1425 at Worms and Speier. It was thereby established that John of Wesel had had familiar intercourse with an emissary of the Bohemian Brethren named Nicolaus, and his persecutors claimed to know that Wesel himself was secretly a member or indeed a bishop of the Brethren, and it further became manifest that John of Schlieben, called Drandorf, had labored as a messenger of Christ, that is, as an apostle, among the "Christian congregations" in the neighborhood of Wursburg, Basel, Straasburg, Worms, and Speier. Drandorf, who had been introduced by Peter Turnau to the "secret congregations" in the Middle Rhenish regions, himself relates that he preached in these regions against the oath and other erroneous teachings (see Universal German Biography, art. Schlieben). In the year 1405 Bishop Humbert, of Basel, had reached the conclusion from the statements of imprisoned heretics that in the

region of the Middle Rhine and around Heidelberg a vigorous propaganda of "Peghards and Lollards" existed.

In the process against Schlieben among other things the fact came to light, that in the "Christian congregations," whose apostle he was, a Bible translation deviating from the text of the Vulgate was in use; one of the inquisitors charged Schlieben with making a "false citation," as a matter of fact, the citation did contradict the Vulgate, but, as it can be proved to-day, it was a correct rendering of the original Greek text. From the Letter of Consolation also (with which we have been occupied) and its Bible citations, it is clear that the "bishops and elders" of the Christian congregation at Worms had before them a Bible translation different from that of Luther. (These are facts that deserve to be further pursued in order to establish still more firmly the origin of the pre-Lutheran [German] Bibles. Compare Keller, *The Waldenses and the German Bible Translations*, 1886.)

[I consider the document here brought to light by Keller one of the most important that have recently been discovered in relation to the presence and aggressiveness of old evangelical life at the beginning of the Protestant Revolution. The terminology of the document identifies its authors beyond question with the mediæval parties that are commonly called Waldenses, Bohemian Brethren, etc. The close resemblance between this document and the writings of persecuted Anabaptists during the next decade cannot escape the notice of any one at all familiar with Anabaptist literature.—A. H. N.]

In the consideration of the great religious movement (the Reformation) it must not be forgotten that it had its point of departure in the conflict about indulgences.

Albert of Brandenburg, when he was chosen archbishop of Mainz, had pledged himself to pay to the Roman Curia for the transmission of the pallium [the official robe on whose possession the validity of the incumbency depended.—A. H. N.] 30,000 ducats. Since he was obliged to borrow the greater part of this sum in May, 1514, he gave his bond on this account to Jacob Fugger in Augsburg for 21,000 ducats; and in order to be able to pay this debt, he obtained from the pope on a further payment of 10,000 ducats the General Commissariat of the jubilee indulgence at that time proclaimed. The income from the sale of indulgences was designed for the Fuggers, and Tetzel made a tour of Germany accompanied by a representative of this house.

Already for centuries the chaffering that was carried on in connection with the sale of indulgences had filled wide circles with loathing, and distinguished men by word and pen had attacked it, without succeeding, however, in gaining much popular response. But in the year 1517 it was otherwise. Luther's word awakened a loud echo, and in the first years [succeeding 1517] the response came chiefly along with others, from the societies of the Humanists [the advocates and cultivators of the new learning]; and the "heretical schools," with which we are hereafter to become acquainted. It was the co-operation of Luther and these quiet organizations that set on foot the great movement which placed in utmost jeopardy the financial interests of the Curia, of the Archbishop of Mainz, and of the Fuggers in Augsburg.

The Fuggers, through the manifold cords by which they had understood how to bind to themselves the upper and lower ranks, were accurately informed on the state of affairs, and while they left to the Curia and the ecclesiastical tribunals the battle against Luther and his learned followers, they employed their influence with the magistrates and guild-masters who were accessible to them in order to bring to obedience the

recalcitrant brotherhoods and "heretical schools" [evangelical congregations].

How far the Fuggers were immediately concerned in the imprisonments in the bishoprick of Mainz cannot at present be ascertained. But we are fully informed by contemporary chroniclers of the part they took in the suppression of "heresy" in Augsburg, and it is noteworthy that the same measures were enacted in both places at the same time, namely, in the summer and autumn of the year 1524.

At Augsburg the Bare-foot monk, Dr. Henry Schilling, was preaching at that time in sympathy with the Lutherans, and he found many followers, especially among the artisans and the poorer people. Schilling is designated in the "Short and Thorough Description of all the Evangelical Ministers at Augsburg," preserved in the ministerial register at St. Anna, as well as in the "Chronicle of the Augsburg Evangelical Ministers of the year 1517," preserved in the city archives as the first evangelical Lutheran preacher. See Voigt, J. Schilling, in the "Journal of the Historical Union for Swabia and Neuburg," 1879, p. 29. Emanating as they do from the circles of the Lutheran clergy, these chronicles are deserving of attention. The city council determined to banish him (Schilling) from the city on account of his inflammatory sermons, and after some resistance he obeyed the command. But he had scarcely left the city behind him, when his followers and friends to the number of 1,500 men and women assembled unarmed before the Council House (Aug. 6, 1524.) sent twelve representatives to the Little Council just assembled, and through their spokesman, Christopher Heerwart, petitioned for Schilling's recall. The Council, overawed by the crowd, felt obliged to show compliance, promised the recall, and assured those assembled of immunity. The intelligence of this yielding determined many Roman clergy and Jacob Fugger, who was designated as the author of Schilling's banishment, to leave the city. "It resulted from pure malice," relates the chronicler William Rem, "that the Council ordered the Doctor to leave the City, for the Council adhered to the clergy, so that the blame was attached to Fugger," etc. (Chronicles of the German Cities, vol. 25, Augsburg, vol. 5, Leipzig, 1896, p. 206.) But this by no means ended the matter. The Council had yielded only provisionally; as soon as it felt free, it equipped itself for the struggle; armored men were secured and 600 knights, and the imprisonments began. It might have been expected that the leaders of the uprising would have been proceeded against, but the imprisonments and executions did not touch these, but other men. (To this remarkable circumstance Voigt has referred in the articles mentioned above, p. 11, where he says: "The imprisonments touched not the proper leaders"). It is noteworthy that almost on the same day on which the Council brought about the first incarcerations in the city, Duke William of Bavaria had some Bavarian troops seize the wealthy Augsburg patrician, George Regel, who was spending some time at his Lichtenberg Castle, and convey him, with wife and child, to prison at Munich.

MANY conclusive considerations might be cited in favor of a custom of church attendance, but perhaps no prettier phrasing of the true spirit and motive of worship can be afforded than was suggested by the late Oliver Wendell Holmes, who thus explained his own habit of regular church attendance: "There is a little plant called reverence in the corner of my soul's garden, which I love to have watered about once a week."

OFTEN he who has most courage and most strength to stand alone has the deepest craving for appreciation.—Philip Moxom.

A MEXICAN MATCH BOX.

BY HUGH P. MCCORMICK.

Wooden matches are unused and unknown in Mexico—tiny, double-headed, wax or paraffine tapers are used instead. Though rather expensive, they are very convenient, and when well made and properly packed in their pretty little picture-covered paper boxes, are artistic to a degree. One of these boxes lies before me on the desk and will serve "to point a moral," and, speaking of matches, to let in a ray of light on the spiritual condition of Romanized lands.

This box has, besides the name and address of the manufacturer, and a bit of sand paper, a picture of a gracefully draped woman, above whose head are the words "La Fe"—Faith. A tightly-drawn bandage is over her eyes, and this enables her to qualify as a veracious symbol of "Catholic faith" and Catholic people.

God gave her eyes with which to see; the heavy hand of Rome has closed them tight. Christ would open the eyes of all men that they may follow him well; Rome's first care is to blind her devotees that they may not turn from her to Christ. Christ and his Spirit bring light into the world; "the blackest night" of Rome hates the light, and leteth not her children come to it lest her "works should be convicted."

This woman on the match-box—how faithfully she illustrated the spiritual blindness of our Roman Catholic brethren! Millions of them long to see; their poor souls ache for rest in pardoning love, but they dare not touch and tear off the bandage of darkness and death that pope and priest have bound over the eyes of their soul. "To doubt," they have been taught, "is to be damned." Knowledge and light in spiritual things, they are given to understand, is for prelate and priest; abject submission and blind obedience for the people.

Doctor Dobbs has recently affirmed in the WESTERN RECORDER that Romanism "teaches enough of Jesus and his redemptive love to save souls." Our brother's contention is disapproved by all the facts. Not so thought the reformers. Not so believe those who have given years to the study of the case, and whose charity leads them to give their lives for the saving of these lost ones. Not so think those who were once in the Egyptian bondage of Rome and who found life only in turning from her to Christ. Our brother builds his theory on pillars of smoke. There is more of substance in "the shadow of a dream" than in this fraternal fancy; and the sorrowful awakening awaits him the day he turns from his pulpit out into the highways and hedges to invite the maimed and the halt among his popish neighbors to turn unto Jesus and be saved.

We gladly hope that many among the Romanists will find life. We believe that there are among them those who trust in Christ for salvation; those out of whose hearts Rome has never succeeded in uprooting saving faith; but they will be saved for cherishing in the secret places of their souls doctrines denounced as damnable by their creed, and which would subject them to anathemas were they openly proclaimed. The devoted and conservative Bagby of Brazil, after years of self-sacrificing toil to save them, wrote recently in the *Religious Herald*: "We talk with rich and poor, with learned and unlearned, and never do we find one soul whom Romanism has led to Savior." As far as I have been able to learn, this heart-rending testimony is supported by that of all those working for the salvation of Roman Catholics at home or abroad.

Bro. Dobbs is complacent as to the future of those who dwell "in lands already Christianized," and who belong to what he terms "a confessedly Christian communion." He tells us that "converting Catholics . . . is very much like one's trying to make himself richer by taking a dollar out of one pocket and putting it in another," and that he does not marvel that earnest and godly men in Christian lands resent the idea that they need to be especially "evangelized" by missionaries sent to them by fellow Christians.

The Jews resented John's ministry, but he told them, "Think not to say within yourselves, We have Abraham to our Father." Romanists do "resent" Gospel preaching; they feel as secure as did the

ancient Jews that their formalism will save them, and yet our Lord told his servants to labor for these lost sheep of Israel. In their self-sufficient pride—"They answered him, We be Abraham's seed . . . how sayest thou, Ye shall be made free?" This seems a far-off echo of present-day Romiah resentment at the Christian preacher and at the open Word, but "Jesus said unto them, If ye be Abraham's children, ye would do the works of Abraham . . . because I tell you the truth ye believe me not; . . . he that is of God heareth God's word." These words of Jesus seem to come crashing across the centuries, and annihilating the Romanist's fortification of pride of self, and pride of creed.

It is singular to find so practiced a writer as the Bishop of Indianapolis making such an anomalous confusion of terms. His mind seems to be hypnotized by the word "Christian," as if it were a magician's wand transforming idolatry into genuine Christianity. It is one thing to be a "Christian" as distinguished, for example, from a Buddhist; it is quite another thing to be a Christian when that term is employed to indicate sonship to God through Jesus Christ. In the first sense inhabitants of Christendom are Christians, though they may be altogether without Christ and without hope. The inhabitants of "lands already Christianized" may be Christless and hopeless. Italy, Spain, Brazil and Mexico, by geographic grace, are "Christian lands," and Bro. Dobbs insists that in evangelizing them we are but robbing Peter to pay Paul. These countries are Christianized, but not Christianized, and Bible believers do not consider these terms equivalent. We sing:

"The heathen in his blindness
Bows down to wood and stone,"

and our brother nobly pleads for these "pagan fields." But nowhere on the globe is bowing "down to wood and stone," and bones and priests more common or abject than among millions of those whom he thinks secure from the fact that they dwell in "Christian lands."

That these people belong to a "confessedly Christian communion" satisfies Bro. Dobbs that they are as sure of eternal life as if they were converted unto believers in the Gospel of Christ. Those called "pagan" need our help; call them "Christians," and they become in fact "fellow Christians." The Spanish priests gave Christian names to many of the pagan tutelary gods of ancient Mexico. Modern Romanists worship the same deities under the new Castilian names, and this linguistic change transforms them into sons of God! The most popular image in Rome was an idol in "pagan Rome." It is now a "Christian" idol. Change of name Christianizes it and brings its worshippers within the realm of saving grace! They no longer need conversion! Suppose Carey and Paul had adopted this philological short-method of Christianizing the nations!

Take Mexico as an illustration. Dr. Dobbs could wear his life away visiting these "Christian" churches in the hope of hearing one sermon on Christ as Savior. To trust in Christ Jesus as Redeemer, Priest and Intercessor stamps a Mexican at once as an evangelical. Talk with the priests and no reference is ever found on their lips to Christ as Savior. Let the inquirer after life go to these blind leaders of Dr. Dobb's "Christian communion" and not one in a thousands will ever quote him a single word of Christ's, or ever, indirectly even, urge him to seek pardon through our Lord. When Dr. Dobbs tells the readers of the RECORDER that these poor blinded souls that surround us in Mexico need no conversion, and that the process of evangelizing them is like "taking money out of one pocket to put it in another," mingled emotions of astonishment, impotence and indignation arise in the mind. This idle theorizing is a terribly serious matter when its immediate purpose is to dull the Christian solicitude of the churches for the salvation of those who have a name to live, and who yet are dead. Would to God these Mexican friends of ours—many of them among the noblest of human kind—were, in any saving sense, believers in Christ! To find, now and then, one such, how like dew from heaven it would be upon the heart-hopes of those who, after years of patient, anxious quest, have been doomed to discover the illusiveness of these hopes!

How can this people find a Savior whom their teachers have never seen as the only

hope of glory? A great feast was celebrated once a year in a church in Spain to a hair of Mary which the priest would then exhibit to the public. An Englishman, not being able to see the hair, went up close to the *padre*, but still being disappointed, told the priest that he could see nothing. "Why," said the priest, "I have been showing this hair for twenty years, and have never seen it myself!" How can this Christless priesthood preach what they have never learned? The facts do not justify our brother's complacency respecting the spiritual status of these "lands already Christianized."

May this pathetic picture on the match box plead for this blindfolded people. It is not bigotry that leads one to work for the conversion of Romanists. "The wise man's heart is at his right hand." He who knows their condition will pity; he who pities, will seek to save. It is not charity that cries "All is well" to the sleeping city upon which the enemy is descending. It seems almost worse to live blinded by the priests and die deceived, than to live and die in pagan blindness.

Bro. Dobbs and some others have, I feel sure, mistaken the condition of those who dwell in "lands already Christianized," and thus fail to appreciate our obligations towards them. Two boys were working in a marsh at some distance from their father. Of a sudden one of them rushed up to his father, crying: "Come and help me get Bob out; he's mired in the marsh!" "How deep is he in?" "Up to his ankles." "Well, then, no hurry." "Yes there is, he is in head first!"

Many good brethren fancy that these Roman Catholic lands are simply unfortunate in being slightly stuck in the mire of superstition and unbelief. They fail quite to appreciate the situation; they are in "head first," and how shall we stand before God if we make no effort to help them out!

Morella, Mexico, July, 1897.

NO CONCEALMENT FROM GOD.

BY REV. S. E. WISHARD, D. D.

Adam began the business of hiding as soon as he had forfeited the favor of God. "Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden." One of the delusions which sinners practice upon themselves is the promise of concealment. No man ever committed a sin, did a mean thing, without attempting to hide it. The first thought following sin is how to conceal it. Men think they have their secrets. They lock up in their own hearts the deeds which they would not have others know. They succeed for a time in concealing from their fellow-men deeds of darkness, forgetting that "all things are naked and open before the eyes of him with whom we have to do." The folly of sin is seen in nothing more clearly than in its promise of concealment. Herein is that "deceivableness of unrighteousness" of which the apostle writes to the Thessalonians; for "Thou understandest my thought afar off . . . There is not a word in my tongue, but lo, O Lord, thou knowest it altogether." Unbelief challenges this searching truth with the declaration: "God hath forgotten; he hideth his face; he will never see it."

It is well for saints and sinners to understand that there is no such thing as the concealment of thought, speech or life from God. Of one thing we may be sure, and that is, that our sins will find us out. Under the moral government of God there is neither height nor depth, darkness nor light, crack nor crevice, nook nor corner where sin can be concealed. The holy government of a holy God is pledged to the uncovering of sin. The numberless providences of God are his policemen set for, and qualified for, the detection of sin. One may as well attempt to escape from himself as from the life he is living, or from the thought and deed which make up the warp and woof of that life. Inexorable moral law is round about him. It is the atmosphere in which he moves, the breath that he breathes.

"Be sure your sin will find you out," because your sin is yourself, and never can be separated from you, until God has removed it by his pardoning mercy in Jesus Christ.

God has established the law in the moral world, as well as the physical, that "as a

man soweth so also shall he reap." Whoever sows any kind of grain can not conceal that fact. For a little time it may not be known what he has done, but presently the law of the universe will uncover his deed. The fruit of his hands will appear. He can not repress or conceal the results of his act. Not less certainly will moral law detect and expose his moral acts.

God has the eternal years in which to open up the secret wickedness of men. Our Lord declared: "There is nothing covered that shall not be revealed, neither hid that shall not be known." The fruits of sin do not always ripen in a day, but the harvest comes at length. Deceit bears its fruit as the years pass. Jacob's deception practiced upon his father Isaac came back upon his own heart when his sons showed him Joseph's coat stained with blood. David's sin against Uriah, though forgiven, bore fruit that at last ripened in the disruption of his kingdom. The sword that slew Uriah went on slaying; it did not depart from David's house. The sinner is never safe from divine law until he is pardoned. The backslider can not be concealed in his hiding-places. The child of God must be discovered in his wanderings. He must return from his straying. God will find him out. His attempted concealments are vain and foolish. The young man who tape the till of his employer will come to grief. His best laid schemes of secrecy fall wide open at a moment when he thinks all is safe. All the conspiracies of crime will yet be known in the open daylight of the world. " whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." There are no secrets in this universe; nor can there be any while the being of God endures.

The very nature of sin puts it beyond the possibility of concealment. It is rebellion against the power of God, which can not be overthrown. Its opposition to all righteousness is of such a character as to force its publicity. Until sin shall cease to be sin there can be no safety in its attempted concealment. As that never can be, sin can never be covered.

The nature of sin is to multiply. The effort to conceal one sin begets a multitude more. Hence its fruitfulness forces its publicity. It is like the letting of waters. The breach grows with the swelling current, until all would be swept away did not God intervene and oppose the devastation. Hence iniquity, however secret, must in the final issue reveal itself.—Herald and Presbyter.

PERSONAL RESPONSIBILITY.

There never was a time when it was more important than it is now to insist upon the fact that men are personally responsible to God for the moral quality of their conduct.

In many circles this fact, we are sorry to say, has been lost sight of. The skeptical science of to-day has so magnified the doctrines of heredity and environment—which in themselves are true enough—as to thrust out of view the entire conception of free will. It is no uncommon thing to meet with men who deliberately affirm that their evil actions, instead of being the result of their own choice, are really forced upon them by hereditary tendencies too strong for their control. This sort of shirking is no new thing. Jeremiah informs us that it was quite common, even in his day, for people to say: "The fathers have eaten a sour grape, and the children's teeth are set on edge." Against this pernicious heresy the prophet set forth the truth: "Every one shall die for his own iniquity; every one that eateth the sour grape, his teeth shall be set on edge." He would not suffer the vicious Israelites to dodge behind their ancestors, but told them squarely that their villainy was their own, and that they were bound to suffer for it accordingly. Neither is it possible to throw off the burden of responsibility upon the age in which we live, to say that we are simply the children of our time, and that we can not avoid submitting to the manifold influences which daily encompass us about. No prisoner at the bar of a criminal court would venture to offer such a plea. If he were to do it, the judge would throw it out without a moment's hesitation. All our laws, great and small, proceed upon the supposition that it is within our own election to determine the path in which we shall walk through the world.—Sel.

QUESTIONS ANSWERED.

BY GENEX.

"I wish you would say something sharp and strong about the young people's taking part in worldly amusements." When I finish my sharp talk to parents, I shall not have much breath left to say anything to the young.

If the parents were not worldly, the young would be more willing to refrain from taking part in worldly amusements. My dear sister may reply that she is not worldly, that she never went to such and such places, nor indulged in such and such things in her life. But that does not prove that she is not of the world, worldly, and that the atmosphere of her home is not most intensely worldly.

It is not necessary to be rich, nor fashionable, nor educated to be worldly. It is to have your thoughts and your conversation centered on the things of this life, and to have one's religion but as an ornament to be worn on Sundays, or taken out to put on when the preacher calls. If, indeed, religion is the chief delight in a home, and God is in all the thoughts of the parents, children will know it. The father is about this life, about money, about savings, they are not to the exclusion of God in any province of life, children will know that. It is almost impossible to deceive those clear-eyed critics, who seem to recognize sincerity by intuition.

If your life and your conversation in your home show that God is ever-present God, and that it is at once your duty and your delight to please Him in whatsoever you do, no matter how humble your home, no matter how illiterate you are, they will grow up in an atmosphere which will make them reverence high and holy things, and reverence their own hearts all earthly things, as every true-hearted man ought to do.

If you have trained them to prompt, cheerful, implicit obedience to God's authority and to yours from their babyhood, you will find little difficulty in keeping them from wrongful amusements when they are grown. But in order to do this, you must love their souls. That a thing will displease God, that it will grieve you, will take all the pleasure out of it for them. Of course it is a trouble to train children to obedience. They do not take to it naturally. They would rather love to be a law unto themselves. The children who obey sweetly without training, who can be left to themselves and trusted surely to do right, are never found outside a certain class of Sunday-school books, or out of the reminiscences of mothers years after their deaths, when the lapse of time has cast mantle over their failings and glorified their virtues.

Another thing about which I have scolded in season and out of season, is the failure of parents to interest their children in better things. Teach your child to love to read Macaulay, and he will not care for anything else. But in order to do this, you must love to read Macaulay yourself. You cannot confine your reading to the daily papers, and your conversation to the horrors with which they are filled, and expect your child to read anything better than Rider Haggard. Again, it is not necessary to be a graduate to understand the masters of literature. An ordinary sense of the term, to love fine literature. Many a poor peasant has drawn his intellectual strength from those two wells of pure English and noble thought, the Bible and Pilgrim's Progress. It is not necessary to be a graduate to understand the masters of literature.

Provide your children with wholesome amusements in their own homes. And provide your neighbors' children as well. Young men and maidens ought to enjoy each other's company, and to have opportunities to enjoy it where intoxication is done. I believe in young folks, and in love, and in matrimony. I believe in throwing them together in Christian homes. I believe most heartily in parties, and picnics, and fishing and boating, provided always dancing, card-playing and wine are unthought of. Many a mother will have to give an account at the day of Judgment for the way in which she is giving her children wholesome social enjoyments. Too many mothers never give parties because it is too much trouble, or, worse still, because they cannot give elaborate affairs, and they have desire which is both weak and wicked to make a display of their wealth. Hence the young of Christian families go to balls, and in their turn are ashamed not to do as others do at such places.

Be willing to give simple entertainments which shall be bright and homelike, no matter how much you fall behind your wealthy neighbor in display. And if you are wealthy, so much the more give simple entertainments such as your fellow-Christians with less means can give.

If parents will do these things, there will be no need to speak sharp and strong words to the young. If parents do not do these things, they will have to answer for their failure. One of the saddest things in this age is the efforts of the family to shrink in to itself, and to shut out the things which belong to the duty of instructing the children in the fear of the Lord, and furnishing them amusements. The decay of the family life is a most terrible thing, but I am glad to say the tide seems to have turned, and the people to be wakening to the fact that the family is the foundation of the state, and without pure and well-governed homes, civilization will fall into hopeless ruin.

Here is a strange case, though of course I have only one side before me. A deacon was offended because a pastor missed some of his meetings while visiting his pastor in a protracted meeting, the meetings being held by a good preacher whom the pastor sent in his place. Thereupon the deacon bestirred himself to cause dissension in the church, and succeeded in getting a minority of the church to elect another man as pastor. When the church could get no breath after so cool a proceeding, it tried to persuade the minority that such action exceeded their authority, and falling to do this, excluded them. What made the matter worse was that

the pastor was only elected for a year, and more than half his time had expired.

It is difficult to see what mild action the church could have taken, and it is more difficult to see how the minority succeeded in suading itself it had any right to take such action. If they were determined to have another pastor, they should have waited till the year was out, and then if the church re-elected the pastor and some of their opposition, have asked for letters and gone off and formed another church. Nothing would excuse their trying to get another pastor during the year for which their pastor was employed, except their learning something against his private character or his soundness in doctrine which would have prevented their calling him had they known it at the time.

Even then they would have no right to act as the church, and to claim to be the church, unless of course the majority had departed from the Baptist faith. I hope ere this the brethren have seen the error of their way, have made acknowledgments to the church and been received again into its fellowship. If the pastor was absent too often, the deacon should have remonstrated with him privately. If he persisted, and the church agreed with the deacon that he was absent too much, then at the end of the year the church could re-elect him, or promote another. It is often, and refuse to re-elect him if he declared his intention to persist. It is likely the church was willing the pastor should go, feeling that he was doing good, and was satisfied with the supply he sent to occupy his pulpit. In that case the deacon's conduct was all the more reprehensible.

A BROKEN HEART.

Why is it that a broken heart should be the sacrifice most acceptable to God? Why not a whole heart, glad, buoyant, full of hope and courage, and the vigor of unimpaired vitality? Does it not seem as if the unwounded, uncrushed heart, with its strength, its gratitude, its devotion, ought to be more acceptable to God? Why is a heart broken by sorrow or bowed down by trial?

At first thought, and from a merely human standpoint, one would be tempted to answer, Yes. But let us look a little deeper. What is the final, the higher ministry of sorrow? It is to kill, to bury, to smother. Nay, God does not so use it. God uses sorrow to elevate the affections, to soften and sweeten the character, to bring the soul nearer to himself. By their fruits God knows sorrow and trial. We are too apt to know them, to look upon them, in the acrid bitterness of the moment. It is not the divine mission of sorrow to destroy the heart, but in a certain sense to readjust and reconstruct it. Certain old violin-makers had a strange method of producing sweetness of tone in their instruments. They would break them, and then skillfully put together the broken pieces with resin with resonant gums; so that, when the broken violin had been cured of its violent wounds, and was taken up into the master's hands again, it gave forth such range and sweetness of sound as had never been possible to it before.

So it is with the human heart when broken by the pangs of sorrow. He breaks it—true, but he mends it again. He always mends it. God never leaves a heart that truly loves and trusts him in the fragments and wreckage of trial. Patiently, skillfully, joyfully, he draws together the broken cords and binds them with his sympathy. And then, ah! then the music, the new music, that swells out of that heart. It has a tone that is fiercer and purer than of old, that vibrates with a new tenderness and pathos. God has called out of the potential music of the soul. He has broken it, and searched it, and touched the quick of all its deepest feelings. And then he has taken that broken heart, that precious sacrifice, and restored it, so that its new wholeness is better a thousand times than its old soundness. By the tones of sorrow the music of heaven has been grasped upon the music of the earth.

Would that this conception of the true meaning of sorrow might be the familiar interpretation of every wounded heart! What bright and fragrant hope might then rise out of the stagnation of despair! What new and grateful recognition of the meaning of affliction and of grief! God breaking and mending; God bringing the heavenly music out of the reunited fragments of the earthly instrument—that is what the process of affliction means. Does it seem so strange that God should love the sacrifice of a broken heart, when it brings to him all that is sweetest and deepest and best in humanity? Nay, let us look upon this world, with its joys, affections, ambitions, rewards, as the old violin-makers looked upon their instruments—beautiful to behold in their freshness and soundness, no doubt; but how much more beautiful fulfilling their mission when, by the chattering of saw and crack, they lift to heaven such music as angels might stoop to hear.—Zion's Advocate.

TO TELL a young man that if there is anything in him worthy of recognition the world is sure to find it out, is to set before him a false standard. In the first place, it directs him to the public eye rather than the all-seeing Eye. In the second place, it makes popularity the measure of greatness. As a matter of fact, popularity measures nothing. The world is slow to appreciate its best things—a large part of its best things. A light book wins its way in a day; a book born not of the light but of the darkness, takes its time in doing clothes. The greater a man is, the longer it takes the world to get his measure. We are figuring on Paul yet, while a thousand lesser men since his day have had their measure, received their honors, and worn them out and gone down to oblivion. God has no regard for the greatness with popularity; we can hardly afford to make the promise on our own responsibility.—Richmond Christian Advocate.

THE FIND IN EGYPT.

From time to time, in recent months, have come to the world, through the columns of the religious and secular press, hints of important and far-reaching discoveries of manuscripts bearing directly or indirectly on the New Testament. These manuscripts, which had found their way into private and public libraries in England and elsewhere, came from a common source. That source was what has been called a "sacred lumber-room"—the Genizah attached to the so-called Synagogue of Ezra the Scribe, at Cairo, Egypt. The Genizah is the receptacle for manuscripts and writings of the most varied character that have for any reason been discarded, and yet, from the sacred nature of their form or contents, must not be destroyed. It is easy to imagine what priceless treasures might exist in a waste-basket of this sort, the contents of which have been accumulating uncollected for century upon century. It was to the Genizah at Cairo that Mr. Solomon Schechter, Reader in Rabbinic at Cambridge University, England, made a journey last December. The story of his hunt, his difficulties, his success, and a brief glimpse into the varied contents of such a grave of books, is told by Mr. Schechter himself in an article written for *The Sunday School Times* of July 24. Mr. Schechter ranks among the foremost living Hebraists and rabbinical scholars. Although foreign born, he uses the English tongue with rare facility, nor has the exactness of science dried out the roses of a delightful literary style. His article in *The Sunday School Times* carries the reader on in spite of himself, and the touches of dry humor and naive frankness are irresistible. Since the article was received, the author posted in the varied contents of such a grave of books, the importance of his disclosures. These are, thank God! fulfilled, having found to-day among the Genizah fragments, fresh fragments of the Hebrew of Ecclesiasticus.—Sunday School Times.

GOD'S KINDNESS TO LAME SOULS.

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

After David had been firmly seated on the throne he inquired whether any of the house of Saul were yet living; for if so, he would like to show them kindness for the sake of his beloved father. He had an old family steward named Ziba reports to the king that there is a son of Jonathan yet living who is "lame on his feet." This is about the only fact known in regard to the poor wall of a deformed royal family. He is a cripple. Ever since his nurse had fed him from her breast, he has been a cripple. At the time of his death, and had dropped the little five-year-old in her panic, he had been incurably lame in both his feet. And so he had been sheltered in the house of one Machir, over on the eastern side of the Jordan.

As soon as David learns that a child of his blood is still in the land of the living, he remembers that he had once made a covenant with Jonathan to show the "kindness of the Lord" to his house forever. He promptly sends one of the royal chariots to Lodebar with orders to bring the poor lame Mephibosheth up to court. The lame and crippled Mephibosheth reaches the palace, and hobbling into the king's presence chamber is perfectly overwhelmed. He falls on his face and exclaims, "What is thy servant that thou shouldst look upon such a dead dog as I am?" Mephibosheth seems to have been a shy and gentle creature, like many others who suffer from bodily infirmities. There is nothing which so soon lays one flat on the face as a volley of unexpected kindness. No artillery kills an enemy like a broadside of love. If Mephibosheth had been taught from childhood to regard David as the destroyer of the dynasty of Saul, all his early prejudices must have melted as when the monarch receives him so graciously. Not only receives him, but adopts him "for Jonathan's sake" into the royal household! He sits at the king's board every day and finds a royal table, "a good hiding place for lame legs." In that "good hiding place" Mephibosheth is so completely protected, that he is not even aware of the fugitive cripple seated at the imperial banquet has in all the lineaments of the New Testament Gospel. It is a very pretty parable of God's mercy to crippled souls.

Every sinner is lamed by sin, and is wholly impotent to restore himself. When the Holy Spirit comes and slays to a deep conviction his own guilt, he is ready to confess his utter unworthiness in language as strong as that used by Mephibosheth. The godly Rutherford of Scotland, describes himself in the same impassioned language as having once been a "dead dog." But the sinner who is strong in the arms of Bunyan uses quite as vehement expressions in his "Grace Abounding." Pungent convictions of personal guilt do not appear to be as common in these days; but I doubt whether any man can rightly appreciate the wonderful mercy of God in Jesus Christ, and in the preciousness of atoning love unless he has been broken down by penitent self-abasement. The lowliest convictions of guilt are usually the prelude to the loftiest attainments in godliness. The repentant and restored cripples are those whose feet become "like hinds' feet," in running in the pathway of God's commandments.

There is a beautiful parallel between David's embassy of kindness to bring up Mephibosheth to Hebron, and the mission of the atoning Saviour to crippled humanity in its far-off wanderings. That royal chariot halting at the poor lame fellow's door to carry him up to the king is the Saviour who has come to open the door to the sinner's doorway. Great triumphs the chariot of Grace sent the only begotten Son of God into the world that whosoever trusteth in him should not perish but have everlasting life. This homo-

bringing of the lamed exile to the palace reminds us of that scene where the father welcomes home the wanderer from the far-country and kills for him the fattest calf, and clothes him in the goodly robe. This receipt of a repentant and believing soul is all for Jesus' sake, even as Mephibosheth was welcomed for Jonathan's sake. Christ's sufferings on the cross and his intercession are at the bottom of every sinner's salvation. When any of us get admission to the marriage-supper in our Father's House, our song will be to him who came to seek and to save the lost. What a family of restored cripples there will be at that supper of the king!

God's kindness to the lame is not only manifested in the atonement, or in pardon to the penitent sinner, or in converting grace; it is shown in his patient forbearance and compassion to stumbling Christians. Christians do stumble, and some of them shockingly. Peter was not the first or the last to catch a disgraceful fall; he never would have healed a cripple in the "Gate Beautiful" if his own spiritual lameness had not been cured by his forgiving Saviour a short time before. Christians are kept pretty busy. The difference between an impenitent sinner and a Christian is that the one is willing to continue weak and wicked; the other when he slips and sprains himself is not content to lie on his face, but repents and seeks recovery, and walks more circumspcctly. God very forbearing towards the feeble Christians who, like Bunyan's "Ready-to-halt," hobble on crutches; but such stay no giants, reap no harvests and win no crowns. They are not models. When a soul has once been healed by divine grace of its lameness it ought, like the lame man at the temple-gate, to be walking and leaping and praising God.—Evangelist.

"We never take an interest, except that of solicitude for themselves and those to whom they minister, in the frequently advertised 'boy preachers,'" observes the *Central Christian Advocate*, of St. Louis. "Adolescence invariably means both intellectual and spiritual immaturity, and while God has granted wisdom out of the mouths of babes and sucklings, and in his kingdom certainly has place and use for children and youth, their place and use, we are sure, are not in the pulpit and the Christian ministry—all the more certainly so if they be either intellectual or religious freaks. Immaturely ripened fruit is always both unhealthy and unwholesome. Consequently if boys are to be preachers at all, it were better that they should be plain, ordinary boys, rather than abnormal and frozen 'geniuses,' possessed of a mad spirit of volubility and an gaseous 'emotionalism.' Such unfortunate youths, instead of being set to the work of saving people, and being employed to produce a shallow amazement as juvenile evangelists, should be kept under the care of wise teachers, who know how to deal with minds diseased."

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.]

We have received from the Presbyterian Board of Publication, 1331 Chestnut Street, Philadelphia, several tracts and pamphlets which we have read with much interest. Rev. T. P. Boyd relates the Mormon doctrine of the pre-existence of human spirits; Julia McNeil Wright writes beautifully of "The Sacred Tie" of marriage. A "Primary Graduating Exercise" is to be used when pupils are promoted from the primary to the junior department. Church Papers No. 1 is "The Validity of Non-Practical Ordination," by Prof. George P. Fisher, of Yale University. The paper is based upon the Dudley Lectures of 1888, which Prof. Fisher delivered. Chief Justice Dudley, of Massachusetts, founded this Lectureship, and the first lectures were delivered in 1755. Church Papers No. 2 is "The Ancient View of the Church," by Principal A. Dykes, D.D., of England. Dr. Dykes agrees with the Episcopalians, that the church founded by Christ was to be permanent. But he differs with them widely in their ideas of what constitutes the church. He writes well and utterly overthrows their position.

Magazines.

Its position is well sustained by the August number of *How To Grow Flowers*. In both subject matter and illustrations this issue is very fine. All the articles on the culture and care of flowers are valuable and timely. "A Yellow Rose" is a story of great merit and interest. Announcements of forthcoming articles show that this journal will be better and brighter than ever during the coming summer and fall. Five cents at newsdealers or fifty cents a year, with elegant bull premium, of the publishers, Springfield, Ohio.

The August issue of *Table Talk*, outside of its usual useful and entertaining departments, such as "The New Bill of Fare," "Housekeepers' Inquiries," "Seasonable Menus and Recipes," and "Biblical Notes," assumes quite the air of camping life, giving an article on "Cooking in Camp," by Cornelia C. Bedford, and a sketch entitled "Memory of Camp Life on the Plains," by Mrs. Grinnell. It also contains the story of "Strange Plants and Fruits as Food," by Ethel Ramsey, and other sensible and interesting matter. A complete copy will be sent to any of our readers who send their name and address to Table Talk Publishing Co., Philadelphia, Pa.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897.

THIRD QUARTER.

SUNDAY, AUGUST 22.

THE EXCELLENCE OF GOD-
LY LOVE.

1 Cor. 13:1-13.

MOTTO TEXT.—"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. 13:13.

"*Though I speak with the tongue of men and of angels.*"—All possible language on earth and in heaven. The gift of tongues was one upon which the Corinthians laid much stress, and Paul has much to say of it in these epistles. "And *have not charity.*" Love—chiefly and most important, love to God. But also love to the brethren. "I am become as sounding brass or a tinkling cymbal."—Brass does not mean as a musical instrument, but as a piece of brass which makes a noise without any harmony. The cymbal was the musical instrument of the least expression and power.

"*And though I have the gift of prophecy.*"—Another miraculous gift on which the Corinthians prided themselves. "And *understand all mysteries and all knowledge.*"—Mysteries are secrets which human reason could not discover, but which were made known by divine revelation—"all the revelations which God ever designed to make concerning the plan of salvation and the kingdom of Christ." "And *though I have all faith so that I could remove mountains.*"—The faith which could work great miracles. "And *have not charity I am nothing.*"—All these great gifts—speaking with tongues, prophesying and working miracles avail nothing to the man who does not love God. The first is the greatest of all commandments, and no gifts or graces can take the place of love.

All miraculous gifts are nothing without this motive of love to God. Neither is any love to man, no matter how strong one's acts prove it to be. No external acts of beneficence are anything without love to God—not even if a man gave all his goods to feed the poor, and went to the stake as a martyr for the good of his fellow-men. The connection shows it is a sacrifice of life for men.

This is to me the most solemn verse in the Bible. If one should do all these things from love of his own soul, from a desire to win heaven and escape hell without having love to God his chief motive, it profiteth him nothing. Do we indeed love God with all our heart and soul and mind and strength?

It is a matter of most vital importance, then, to know love and its fruits. "*Charity suffereth long and is kind.*"—The man who truly loves God is touched with the knowledge of God's forbearance toward him, and this makes him patient with his fellow-men. He is not quick to assert his rights or to revenge an injury. He will be kind to all men, especially to them who are of the household of faith. "*Charity envieth not.*"—The word means not only envy, but emulation, hatred, jealousy, all the evil feelings which are excited in view of the success of others. "*Charity vaunteth not itself.*"—Love to God makes one desire that all admiration shall be His. It makes man humble. "*Is not puffed up.*"—Is not conceited. He who loves God supremely has a deep sense of his own unworth-

ness and of the wonders of the grace which saved such a sinner.

"*Doeth not behave itself unseemly.*"—Does nothing to make it ashamed. Acting always with an eye to pleasing God, love is decorous, and unmoved by anger or hatred. "*Saitheth not her own.*"—Does not look out for "No. 1." Is self-forgetful and disinterested. "*Is not easily provoked.*"—Is not quick tempered, but forbearing. Is not given to resentment. "*Thinketh no evil.*"—Is not suspicious. Does not attribute bad motives so long as there is any possibility that the motives may be good. Or this may mean "does not lay the evil which it suffers to the charge of the wrong doer. Instead of being resentful it is forgiving."

"*Rejoiceth not in iniquity, but rejoiceth in the truth.*"—Love to God makes one hate iniquity and love the truth. This hatred is no mere intellectual acknowledgment of the evil of sin. It is a hearty rejoicing. No considerations of any kind can make a man who loves God willing to surrender the truth or condone error.

"*Beareth all things.*"—Like the Lord who was dumb as a sheep before her shearers, the love of God makes one bear in silence all things, knowing that God knows and He cares, and in His own good time all things shall work together for good to them that love God, to them that are the called according to his purpose.

"*Charity never faileth.*"—The Corinthians prided themselves greatly on their superior gifts, speaking with tongues and prophesying. Paul contrasts the transient nature of these with the love which goes on through eternity. Prophecies shall fail, that is, shall be done away with. They ceased when the canon of revelation was closed. The gift of tongues lasted no longer than the power to work miracles. Knowledge, meaning here the gift to understand mysteries which were the direct revelation of God, was done away with. All these gifts have long since disappeared from the churches, and disappeared forever. For miracles were only worked to prove the truth of revelations from God, and when the canon of Scripture was closed forever no more direct revelations or miracles are to be looked for under this Dispensation. But the love of God abides through the generations in the hearts of his people as the great ruling principle of their lives.

"*For we know in part and we see through a glass darkly.*"—The greatest knowledge is very imperfect, and but a small part of God's purposes were revealed to the prophets. "*But when that which is perfect is come.*"—In the full light of heaven all these mysteries shall stand clearly before all, and no one shall prophesy to his brother of the will of God.

The knowledge which we shall have then will be as much greater than that of the greatest prophet as the man's knowledge exceeds the child's. All these gifts which the Corinthians were so proud of were but as the speech and the thoughts of the child, which are put away with the wisdom of manhood.

"*For now we see through a glass darkly.*" In a mirror, as it were, an enigma. This is the figure which applies to the best of human knowledge. The revelation which God can make of Himself to such limited and finite creatures is but as an obscure image on a poor mirror. We love that with all our hearts if indeed we are His. What words can tell our love when we see his face to face!

"*Now I know in part, but then shall I know even as also I am known.*"—God knew Paul thor-

oughly—what a joy to know God as perfectly, considering his finite limits, as God knew him. To know God more and more as the ages of eternity roll on is the great blessedness of heaven.

"*And now abideth faith, hope, charity, these three; but the greatest of these is charity.*"—There is a sense in which faith and hope cease with this life, in which in heaven faith is lost in sight and hope swallowed up in glad fruition; "but the state of mind, so to speak, of the saints in heaven may be designated by the same terms, because confidence and expectation will continue forever." Love to God is greater than faith and hope, because these two have rightly reference to ourselves, our interests, our salvation. But love to God has Him for its sole object—therefore is it eternally the crowned virtue.

THE FOOLS' CORNER.

Did you ever hear of the pastor who had been much disturbed by impolite people who would congregate in a certain place in the church to whisper and write notes during the service? It disturbed not only the pastor, but many sensible people who came to hear the sermon. The pastor did not wish to exclude these simpletons who whispered and giggled, because they had friends who were intelligent and religious. He thought if they could afford to board and clothe these semi idiots that he ought to arrange to put up with them in some way. So he suggested to his deacons that a certain part of the church be set apart especially for them and be designated the fools' corner. Here they could whisper and giggle, write notes and otherwise exercise the functions peculiar to a fool without disturbing sensible people. This was done.

One day a visiting brother was preaching for the pastor, he noticed the whispering and giggling, and asked the pastor what it meant. "O," said the pastor, "that is our fools' corner, you need not pay any attention to them."

Once that pastor was preaching in another church and he was disturbed by whispering, and said: "I don't know that every church has a fools' corner, but a good many need one. I think perhaps you have one here, and I believe I have located it. So I will say to the audience that if you notice any disturbance back there it is probably the fools' corner, you need not mind them, perhaps they are doing the best they can with the amount of enlightenment they have." The remainder of the service was profitable.

W. BILBRO.

The Franklin Association will meet at Evergreen church, Aug. 18th. The brethren are cordially invited to come and rejoice in our presence and join us in our worship. Visitors who contemplating coming, and wish to correspond with us beforehand, may address W. S. Farmer, Farmdale, Ky. Delegates and visitors coming by rail will be met at Alton, on the Southern R. R., Wednesday and Thursday mornings 18th and 19th. Ample provision will be made for the entertainment of delegates and visitors.

He that is completely willing to do the Lord's will shall both know and feel all things that are best. Gladness shall be his, and an understanding of the way shall be given him. The Holy Spirit will instruct him and empower him. He shall be delivered from the impatient deeds, from wandering thoughts, from mournful emotions.—James Mudge.

AN OPEN LETTER TO THE
EXPOSERS OF THE "W.
N. M." ARTICLE.

Canton, Ga., Aug. 4, 1897.—Messrs. J. T. O'Neal, M. C. Peter, John S. Long and C. C. Early, Louisville, Ky.—Dear Brethren: This morning's mail brought the circular, "The Authorship of the 'W. N. M.' Article Exposed," which I judge you are sending to as many of the Baptist ministry in the South as you know how to reach through the mails.

Permit me, first of all, to say that I know not whether the WESTERN RECORDER will publish this letter, as I have no communication with its managers about the matter *whatsoever*.

My understanding is that it is generally understood that Mr. J. H. Eaton is quite a young man; and, like the majority of young men, under intense excitement, is liable to make mistakes.

There come to my study every week the Baptist papers from six of the Southern States. In these papers I had seen Mr. Eaton's explanation of the much-talked-of article before your circular reached me, and so now I have the matter from two sides.

You will permit me to say that since the article was written by a Baptist from a "Pedobaptist standpoint," I am glad to find that it was written by a young Baptist, whose offense of this character has as many mitigating features as his evidently has. If that kind of writing must obtain to any great extent among us I hope—notwithstanding the illustrious precedent with reference to such writing—that it will always be confined to our young people, and that they will wait until they have, and justly have, the same ameliorating circumstances to plead in extenuation as young Bro. Joe Eaton clearly has.

You will permit me to say that when I learned that Dr. W. H. Whitsitt was the writer of those *Independent* editorials I hung my head in deep sorrow. For he was not so young a man, nor had any brother or brethren incensed him. On the contrary, he was then occupying the only chair of Church History that his brethren were able to sustain.

And so if you will carefully re-read the two articles, namely: "The Truth Triumphant" and "The Proof Supplied," you will no doubt see that young Bro. Eaton, a sinner as respects that particular kind of writing, has for his companion and exemplar the very man whom you are seeking to honor and defend, while, apparently without pity, you are administering rebukes to the younger and, because younger, the more excusable sinner.

The biggest "misinformation" of which our young brother is guilty in that article is possibly this: "The first time any Baptist throws it up to a Methodist that John Wesley founded our church the Methodist can now retort that Edward Barber founded the Baptist church."

But let us put right under this what his predecessor has to say: "It has been the custom of Baptist historians to break the force of this testimony by affirming that Featley was a prejudiced witness. That charge may be just, but nobody affirms that he told falsehoods with regard to well-known contemporary events in which it would be easy for the most careless observer to convict him of error. Happily for us, however, the above assertion is confirmed by the authority of Edward Barber, the founder of the *rite of immersion among Baptists*" (italics mine). They both play the role of Pedobaptists, but with this difference:

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." Rev. C. H. SMITH, Congregational, Parsons, Plymouth, Conn.

Hood's Pills

cure liver ills; easy to take, easy to operate, &c.

The one for pay; the other to call attention of the Baptists to their great blunder in leaving what is known as the "Whitsitt matter" as it is now. The one concealed his attack on the Baptists from a "Pedobaptist standpoint" for sixteen years; the other avows that it was his intention at the fit time to give out his authorship.

Do you question this statement? Then consider this, that hundreds and thousands of your Baptist brethren grieve over. For aught that has appeared, or that does now appear, the authorship of the *Independent* articles, which had the full weight of the paper to impress them, being printed as editorials, would, to this good day, be unknown had not their longer concealment convicted the author, Dr. William H. Whitsitt, President of the Southern Baptist Theological Seminary, of down right plagiarism. That is to say, his lips as to who thus attacked the Baptists were sealed until his reputation as a scholar became to be in jeopardy. In the circular that you send me you speak of an "ugly" thing. Do you know of anything in any man who occupies the position that Dr. Whitsitt occupies, and is honored as Dr. Whitsitt has been honored, as "ugly" as these concealed attacks on his brethren while they were publicly honoring him, putting him in the very forefront of preference!

As you must excuse me if I tell you that the circular you send me, so far from enlisting my sympathy, serves to deepen the conviction that so unbaptist has become so great a number known as Baptists that the very serious problem of longer walking together will soon confront us unless there is a radical return to Baptist principles.

In the name of the Churches of Jesus Christ, where, and nowhere else, he has put the matter of rectifying personal wrongs, in the name of these churches thus divinely empowered, what have the Baptist preachers of the South to do with the differences between you and young Bro. Eaton?

With one other reference that I make, because you refer to him, and I close this letter.

Throughout the unfortunate, the lamentable strife and confusion which Dr. Whitsitt has occasioned, Dr. T. T. Eaton, so far as I have been able to see, has been remarkably preserved from committing blunders.

Indeed, I apprehend that his quiet endurance of wrongs done him in connecting him with every opposition to Dr. Whitsitt both in and out of the State of Kentucky, in impugning his motives, etc., by some of his brother pastors in Louisville, has had much to do in kindling in his son the spirit of resentment.

Can you successfully explain to the brethren to whom you have sent the circular, why you did not

thus labor to show Dr. Whitsett his great sin in doing the same thing for which you labored with young Bro. Eaton? And why, after having failed, you did not send similar circulars to the ministry of the Southern Baptist Convention? A. B. VAUGHAN.

A QUOTATION WITH A COMMENT.

In 1888 Dr. John Clifford, of London, published in the *Contemporary Review* a thoughtful and well-written article on Baptist Theology, from which the following paragraphs are taken *verbatim et seriatim*.

"Baptists sprang into organized existence in Britain as the fifth element in the divine answer given by the churches of this land to the all-absorbing question of the sixteenth century, namely: What is the Church of the Lord Jesus Christ, and of what persons ought it to consist? Protestantism was the bold rejection of the established and orthodox answer supplied by Romanism to this inquiry; Puritanism qualified and cleansed the answer of Protestantism; separation went further and gave increased sharpness to the qualification urged by the Puritans; the 'Brownists, or Independents, still on the forward march, eliminated the parochial element from church membership, and insisted on the possession of spiritual life; then came the Baptists and added the obligation of developing the spiritual life into avowed consciousness before admission to the church. And, inasmuch as the only mode of conscientious speech known in those days was that of separation from those with whom they differed, away they went, carrying whatever theology they had inherited by their new ecclesiastical home.

"Now, that doctrinal heritage was divisible into two portions, and accordingly the Baptist secession sprang into being at two different centers, both in the limited area of London, and within about twenty years of each other. From thence two streams of life flowed on in channels altogether apart until the year 1832, when they came together in the Baptist union of Great Britain and Ireland.

"The first organism took shape in this way: As the seventeenth century was dawning John Smythe, a Cambridge man of eager and restless intellect and a clergyman of fervid devotion, was impelled by the study of the New Testament to become a Baptist. Men had not faith enough in truth and God to say with Milton, Let truth and error grapple, but sought to dominate belief by pains and penalties and, therefore, John Smythe had to fly to Holland, that attractive as the paradise of free religion and the home of James Arminius, the illustrious Professor of Divinity in the University of Leyden. In or about 1611 the pilgrim returned to England and along with Thomas Helwys formed in London a church of 'General Baptists'—i. e., of Christians who, besides proclaiming the Baptist idea of the spiritual life, also preached the doctrine of 'general redemption.' Twenty-two years afterward, and on the 19th of September, 1633, another Baptist church of a different type was created at Wapping by secession from the Independent church, dating back to 1616. The pastor of this church was John Spilbury, and its theology was fashioned on the model of that marvelous piece of doctrinal literature, the institutes of John Calvin.

"So these two societies, holding the same conception of the Church of Christ and teaching the same interpretation of baptism, contained the two conflicting conceptions of

God and of life dominant in all ages of the world. Their differences went to the root of philosophy and the beginnings of human reflection; for, as Sir William Hamilton reminds us, 'no question arises in theology which has not first arisen in philosophy,' and therefore the opposing ideas embodied and militant in Calvinism and Arminianism are older than Calvin and Arminius, Augustine and Pelagius; indeed, as old as the earliest efforts of men to think their way through the mystery of life, and set out the results of their reasoning in a coherent and systematic form."

Dr. Clifford here seems to adopt without question the conclusion of Barclay as to the date of the introduction of immersion into England, which the new historical learning has shown to be only a few years too early, but this is not the point to which I wish to direct attention. The matter of chief moment is the distinct and explicit account given of the rise of the English Baptists and their relations to other bodies of Christians.

"Baptists sprang into organized existence in Britain," says Dr. Clifford, after Protestantism, Puritanism, Separatism and Independency. Whether they "sprang" up in 1641, or 1633, or 1616, is certainly a matter of small consequence except to historical students and experts, and to persecute any man for adopting either of these dates (or for rejecting them all) is to adopt the tactics of our old-time papal enemies.

S. M. PROVENCE.

FROM CHINA.

A few weeks ago several children were stolen from this old city and the kidnappers have been caught and the children returned. When on trial the child-stealer said that he was employed by the missionaries to steal children for them, as they wanted their eyes and hearts for medicine. So we are living, as it were, over a powder magazine, for the whole city and surrounding country is in an uproar about the trouble, and the women have almost ceased to come

to service, and as we walk along their crowded streets they seize their children and run, for they think if we look at them we can make them follow us.

We are under suspicion, and no one can tell what the result will be. A placard has just been posted in front of the Mandarin's home saying that the citizens of the city will meet to-day to devise means to drive the foreigners away from Chining Chow. The Mandarin at once sent out his men to spy out the writer of the placard, but as yet he has not been discovered. One of the kidnappers was convicted and given a thousand strokes on his bare back with a bamboo split. The devil is using all his devices to keep these people in his coils. There are those who want to know and are afraid their friends will desert them if they embrace Jesus the Christ.

To give you one instance where a man who is opposed to Christian teaching: As I was leaving a shop two gentlemen came in and the shopkeeper said to them, "Worship Jesus and you can go to heaven,

and if not you will go to hell." The men sneered and said: "We'll go to hell." How sad it is! It just reminds me of the devil worship in France to-day. It does not seem that it could be true, but in civilized France are temples erected to Satan, and people go there and pray to Satan and sing to him. So what does civilization amount to? Christian people, you who are crying to civilize China, stop and think. Jesus said: "Go and announce the kingdom of God." He preached for one to repent. It cheers me that in all the darkness and moving mass of humanity there are several inquirers who come in almost daily to learn of him, and some of them say they are saved.

Pastor Eaton says he is not opposed to any one doing mission work this way if they will do it. Well, we are doing it. Daily giving these people the Gospel. They don't want it. All the same we are carrying out the command. What we are crying for is more missionaries, for just west of here are large walled cities and towns and villages by the hundred and not a single messenger of God. Costly edifices of marble are erected to Satan all over this land, and there are large territories and no one preparing the way for the coming King. These people are like sheep without a shepherd, on the plains broad and wild, on the mountains bleak and bare and lost. Will not the children of God awake and send the Gospel to these suffering millions!

In far-away heathen darkness among China's millions,

FRANK M. ROYALL,
Interior China, Chingking, June 16, 1897.

"A HIGHER CRITIC" in a Philadelphia daily, the past week, thus freely and somewhat sarcastically wrote of "baccalaureate sermon" of Dr. Worcester, pastor of St. Stephen's church, Philadelphia.

"The former eloquent rector of St. Stephen's church was very generally suspected of leanings towards Christianity. No one, I am sure, would bring any such railing accusation against his successor, at least on the basis of his baccalaureate sermon. Dr. Worcester is warmly to be congratulated upon the complete success with which, in his discourse to the students, he avoided any reference to religion as a possible factor in the conduct of life. There was, as I recall it, one indirect and not uncomplimentary allusion to God, but this was incidental and quite indefinite and might have been accepted in a merely figurative sense. It could not rightly have been offensive to the most devout heathen in his audience. I think this indication of advance at St. Stephen's is worthy of particular public notice. Brilliant and often surprising as Dr. McConnell was, those able to read between the lines were aware that he never had emancipated himself from the old tradition concerning Christ and the Church, the ministry and sacraments, the creed and the Bible; even when he appeared most liberal, the observant could detect a fundamental basis of the Gospel. When he left us for the freer atmosphere of Brooklyn, there was reason to fear that these old superstitions would reassert themselves. Fortunately the vestry appreciated their responsibility, and with a really wonderful discrimination picked out a previously unknown Doctor of Philosophy, who bids fair to free his congregation wholly from the trammels of an historical Christianity and carry the banner of Ethical Culture to nebulous heights unexcelled before. Respectfully.

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A PRAYER 230 YEARS OLD.

Oh that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest,
Or be conceived in my breast.
That by each deed and word and thought,
Glory may to my God be brought!
But what are wishes? Lord, mine eye
On thee is fixed, to thee I cry;
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord keep it, too,
For that is more than I can do.
—Thomas Elwood A. D. 1639.

OUR PULPIT.

HIGH DOCTRINE AND BROAD DOCTRINE.

BY C. H. SPURGEON.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.—John 6:37.

These two sentences have been looked upon as representing two sides of Christian doctrine. They enable us to see it from two standpoints—the Godward and manward. The first sentence contains what some call high doctrine. If by "high" they mean "glorious toward God," I fully agree with them; for it is a grand, God-honouring truth which our Lord declares in these words: "All that the Father giveth me shall come to me." Some have styled this side of truth Calvinistic; but while it is true that Calvin taught it, so also did Augustine, and Paul, and our Lord himself, whose words these are. However, I will not quarrel with those who see in this sentence a statement of the great truth of predestinating grace. The second sentence sets forth blessed, encouraging, evangelical doctrine, and is in effect a promise and an invitation, "Him that cometh to me I will in no wise cast out." This is a statement without limitation of any kind; it has been thought to leave the free grace of God open to the free will of man, so that whosoever pleases may come and may be sure that he will not be refused. We have no permission to pare down either sentence, nor is there the slightest need to do so. The first sentence appears to me to say that God has chosen a people, and has given these people to Christ, and these people must and shall come to Christ, and so shall be saved. The second truth declares that every man who comes to Christ shall be saved, since he shall not be cast out, and that implies that he shall be received and accepted. These are two great truths; let us carry them both with us, and they will balance each other.

I was once asked to reconcile these two statements, and I answered, "No, I never reconcile friends." These two passages never fell out; they are perfectly agreed. It is folly to imagine a difference, and then set about removing it. It is like making a man of straw, and then going out to fight with it. The grand declaration of the purpose of God that he will save his own is quite consistent with the widest declaration that whosoever will come to Christ shall be saved. The pity is that it ever should be thought difficult to hold both truths; or that, supposing there is a difficulty, we should have thought it our duty to remove it. Believe me, my dear hearers, the business of removing religious difficulties is the least remunerative labour under heaven. The truest way is to accept the difficulty wherever you find it in God's Word, and to exercise your faith upon it. It is unreasonable to suppose that faith is to be exempted from trials; all the other

graces are exercised, and why should not faith be put to the test? I often feel a joy within my spirit in having to believe what I cannot understand; and sometimes when I have to say to myself, "How can it be?" I find a joy in replying that it is so written, and therefore it must be so. Instead of reasoning stands the utterance of God. Our Father speaks, and doubts are silenced; his Spirit writes, and we believe. I feel great pleasure in gliding down the river of revelation, upon a voyage of discovery, and hour by hour obtaining fresh knowledge of divine truth; but where I come to an end of progress, and see my way blocked up by a sublimely awful difficulty, I find equal pleasure in casting anchor under the lee of the obstacle, and waiting till the pilot tells me what next to do. When we cannot go through a truth, we may be led over it, or round it, and what matters? Our highest benefit comes not of answering riddles, but of obeying commands by the power of love. Suppose we can see no further into the subject—what then? Shall we trouble about that? Must there not be an end of human knowledge somewhere? May we not be perfectly satisfied for God to appoint the boundary of understanding? Let us not therefore run our heads against difficulties of our own invention, and certainly not against those which God has seen fit to leave for us.

Take, then, these two truths, and know that they are equally precious portions of one harmonious whole. Let us not quibble over them, or indulge a foolish favouritism for one and a prejudice against the other; but let us receive both with a candid, large-hearted love of truth, such as children of God should exhibit. We are not called upon to explain, but to accept. Let us believe if we cannot reconcile. Here are two jewels, let us wear them both. As surely as this Book is true, God has a people whom he has chosen, and whom Christ has redeemed from among men; and these must and shall by sovereign grace be brought in due time to repentance and faith, for not one of them shall ever perish. But yet is it equally true, that whosoever among the sons of men shall come and put his trust in Christ shall receive eternal life. "Whosoever will, let him take the water of life freely."

None are excluded hence but those who do themselves exclude. Welcome the learned and polite, The ignorant and rude.

The two truths of my text are by no means inconsistent the one with the other; they are perfectly agreed. Happy is the man who can believe them both, whether he sees their agreement or does not see it.

I was cruising one day in the western Highlands. It had been a splendid day, and the glorious scenery had made our journey like an excursion to Fairy Land; but it came to an end, for darkness and night asserted their primeval sovereignty. Right ahead was a vast headland of the island of Arran. How it frowned against the evening sky! The mighty rock seemed to overhang the sea. Just at its base was a little bay, and into this we steamed, and there we lay at anchorage all night, safe from every wind that might happen to be seeking out its prey. In that calm loch we seemed to lie in the mountain's lap while its broad shoulders screened us from the wind. Now, the first part of my text, "All that the Father giveth me shall come to me," rises like a huge headland high into the heavens. Who shall scale its height? Upon some it seems to frown

darkly. But here at the bottom lies the placid, glassy lake of infinite love and mercy: "Him that cometh to me I will in no wise cast out." Steam into it, and be safe under the shadow of the great rock. You will be the better for the mountain-truth as your barque snugly reposes within the glittering waters at its foot; while you may thank God that the text is not all mountain to repel you, you will be grateful that there is enough of it to secure you.

First, I shall bid you view that goodly mountain, and then we shall sail into that pleasant loch.

I consider, then, with reverential joy the eternal purpose. Our Lord Jesus Christ, when he found that the mass of the people rejected him, turned round upon them, and said, "Ye believe not, because ye are not of my sheep." He knew in his own heart, however, that if they refused him all would not do so; a number would assuredly believe on him. Therefore he boldly said, "All that the Father giveth me shall come to me." He threw this grand fact in the teeth of his fierce revilers. It was his own comfort, and their rebuke. Now, I do not want to throw it at anybody to-night; on the contrary, I desire to use it as a beckoning finger to any troubled heart that longs to come to Jesus and be saved.

I saw the other day, round a gentleman's park, a very strong and lofty palisade, and to complete the exclusive apparatus a superabundant number of tenter-hooks were nailed upon the top of the fence, and a liberal quantity half-way up. I somewhat jocosely observed upon the kindness of the proprietor in placing so many nails for the boys to climb up by, and so many more for them to hold on by when once they were up. "Why," said my companion, "those tender-hooks would tear fingers and clothes to pieces; they are no help to climbers." "No," I replied, "no more help to climbers than the remarks which your ministers made upon the sovereignty of God could be considered to be a help to seekers of the Lord Jesus." The good man set forth the truth in the most awkward and pernicious manner possible; not making thereof steps for earnest climbers, but tender-hooks for unwelcome intruders. I never yet saw such a crowd desirous of salvation that there was the slightest call for fences and tender-hooks to keep them out; but I do see so many tremblers needing encouragement, and so many doubters needing instruction, that I delight to turn every word, and promise, and doctrine of the Lord into sweet invitations to all around me to come and welcome to the great heart of the Crucified. I am not afraid that too many will come; my fears are all in the opposite direction. Oh, that I could hope that all my present hearers would come to Jesus at once!

First, notice, carefully that if all that the Father giveth to Christ shall come to him, then some people shall most surely come to Christ; and why should not you be among them? This seems to me to be a sweet suggestion for the help of dependency when she is at her worst; some must come to Christ, why should not I come! When the devil says to you, "You cannot come to Christ," and you yourself feel as if you could not come; when sin hampers you, when doubt drags you down, when you cannot do what you want to do—still it is decreed and determined that some people must come, then why not you! By divine decree they shall come; why should not you be among them? Does not that help you? If God blesses it, you will not longer sit on the bor-

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ders of despair. Suppose there is a plague in the city, but there are some people predestinated to be healed. I should be glad to know of that fact. I should be almost glad if it were sure that I was not one of the favoured ones, for I rejoice in the good of others; but I should be still more glad to press to the physician with this assurance upon my mind—Some must be healed; why not I? There is a famine in the land. I hear that it is revealed by a sure prophet that a certain number never shall die of famine. Then why should not I outlive the dreadful days and be among them? Why not? I hear one say, "Suppose I am not one of God's elect?" To him I answer, "Suppose you are." Better still, suppose that you leave off supposing altogether, and just go to Jesus Christ and see. To go to him is your wisdom; your immediate business, as laid down in his Word, therefore, delay not. Instead of shutting myself out, as some do, because it is written, "All that the Father giveth me shall come to me," I shut myself in, and say, "Then I will be among them." Why should I not? Oh, Lord, if thou hast ordained that some shall come, then I see that to them no difficulties can be insuperable, and I will therefore come to thee myself, and in thy name enter in where every coming one is welcome.

In the next place I find that those that come to Christ, according to this text, come because of the Father and the Son. Read it. "All that the Father giveth me shall come to me." That is, they come to Jesus. Why is it that they are made to come? Because the Father has given them to Christ. Why is it that they shall come? Is it because there is some good thing in them? No, there is nothing said upon that point either one way or the other. Is it because they have strong wills and firm determinations, and therefore come? The Scripture is equally silent upon that point, except that it says elsewhere that the New Birth is not of the will of man. The reason that is given why they shall come to Jesus is because something was done for them by the Father and by the Son. Why, then, should not I come? Suppose I am weak; suppose I am sinful; suppose I am seven times more sinful than anybody else; yet since this "shall come" depends not on the character of those to whom the promise is made, but upon a certain something done for them by the Father and the Son, why should not I be among those for whom the Father and the Son have done this certain thing, and why should not I therefore be made to come to Jesus? There never was a soul that really wanted to come to Jesus but what it could come and did come. There never was a pining, longing sinner that was long kept away from Christ. When he wanted Christ, Christ wanted him a hundred times as much. If thou hast the least desire or the faintest longing after the Lord Jesus Christ, then the cords of love are about thee, and his mighty hands are drawing home those cords. Yield to the sweet pressure and thou shalt come, not because

of what thou art, or what thou ever hast been, but because of what the Father is doing, and because of what the Son is doing. It is written, "No man can come to me except the Father which hath sent me draw him;" but when he is drawing thou canst come. The Father is drawing you, since you are longing to come, and are anxious to find a Saviour. Now, do not turn this truth about so as to set it edgewise, and make a *chapeau de Frise* of it to keep yourself from getting to Christ. The doctrine of the divine purpose is not a thorn hedge to keep you off from the tree of life; on the contrary, you are bound to regard it as an open door. "Some must come. Why not I? Those that come do so because of something done for them of the Father and of the Son; and why should not that have been done for me? Why should not I also draw near to God?"

Notice, thirdly, that these people are all of them saved because they come to Christ. Observe the words, "All that the Father giveth me shall come to me." They are not saved otherwise than by coming to Christ. Here are certain people that are different from others, for the Father has given them to Christ. Yes, but it does not matter how different they are from others; they have to be saved in the same way as other people. There is no way of salvation specially prepared for these peculiar people; they must follow the King's highway. The one common way of salvation is by coming to Christ, and all that the Father has given to Christ must come in by this gate. This is the one door that God has opened; there is no other; there never shall be any other. Come, pluck up heart, my dear friend—thou that art bowing thy head like a bulrush—the best saint in heaven found his way thither by a simple trust in Jesus Christ. Why canst not thou get there in the same way? Many sinners of the deepest dye have been saved through Jesus Christ, and why should not you be saved in the same way? Ask Peter, and James, and John, and Paul, and all the rest of them, whether they entered into heaven by a private bridge thrown across for them alone; and they will tell you that they were saved by the one Redeemer. As no Scripture is of private interpretation, so be sure that there is no private and secret Saviour for a few favoured persons. "Other foundation can no man lay than that which is laid, which is Jesus Christ." God's elect can only be saved by coming to Christ. Jesus says, "All that the Father giveth me shall come to me;" for they cannot be saved else. Coming to Christ is the one essential thing. "Oh," says one, "I sometimes wish that I knew whether I was one of God's elect." Why should you wish to know anything out of its turn, when you can learn every truth that you need by studying other truths which lead up to it? You come to Christ, and you shall know that you were given to Christ; for none come to him but those who are his, and by their coming to him they give the best evidence of their election. You know what the brother in Corn-

wall said to Malachi, who was rather a stout Calvinist. He said, "Now, Malachi, I owe you \$2. Before I discharge the debt I want you to tell me whether I am predestinated to pay you." Malachi opened wide his hand and said, "Put the \$2 there and I will tell you directly." Like most sensible folk, he preferred to prophesy after the event; and there are many advantages in keeping to that method. It is evidently the natural order of things for uninspired folk. Whether the Father gave me to Christ or not, I cannot discover till I know whether I have come to Christ. When I know that I have truly come to Christ with all my heart, then I am certain that I was given to Christ, and I find no difficulty in so believing; yes, my heart is glad to think that I am saved in the same way as others are saved.

Yet once again, from this text it is most clear that if I come to Christ, the Father gave me to Christ. If I, whoever I may be, do but simply trust Jesus—for that is the coming here meant—then I am one whom the Father gave to his Son. If, just as I am, I cast myself upon his blood and righteousness, and become his disciple, sworn to follow him, hoping by his help to tread in his footsteps; then I may know that, long before the day-star knew its place, or planets ran their round, the Eternal Father had looked upon me with eyes of everlasting love, and that he still accepts me, and will never cast me away. Is it not so? "All that the Father giveth me shall come to me;" and if I have come, then the Father hath given me to Christ; the great question is answered, the eternal mystery is unveiled, and my spirit may rejoice in God my Saviour, and in all the precious things of that everlasting covenant which is ordered in all things and sure.

So much about that huge, overhanging mass of rock. Of that I am going to say no more; only under its lee I have anchored long ago, and at that anchorage I mean still to remain. Since I have come to Jesus I know that I belong to him, by the Great Father's gift, and I am right well assured that the purpose of God shall be fulfilled in me, and that he will assuredly bring me, with all the rest of his elect, to his kingdom and glory, where we shall see his face forever. This may be called old-fashioned doctrine; I care not what it is called, it is my life, and I dare rest my soul's weight upon it for time and for eternity.

(Concluded next week.)

OUR YOUNG MINISTERS.

BY J. P. GREENE.

"Rev. J. P. Greene, D.D., Liberty, Mo.:

MY DEAR BROTHER:—I hear it reported occasionally that there are quite a number of young men who attend William Jewell, pretending to be ministerial students, in order that they may have free tuition, but who never enter the ministry afterwards. I am of the opinion that such is not the case, but such reports are hurtful to the cause of ministerial education, and I would like to have some word from you in regard to the matter."

I received the above brotherly letter a few days ago. It may be that there are several brethren in the State that have desired for some time to write me a similar letter. Be this as it may, this letter will afford me a text for something that I have long desired to say to the Baptist brotherhood of the State concerning our ministerial students.

In the first place, let all the

churches and brethren know that the College does not set apart young men for the ministry. We simply undertake to educate those that the churches set apart. No young man can enter the College as a ministerial student without the indorsement of his church. We will not accept the indorsement of his pastor, nor of the deacons; he must be endorsed by the vote of his church as a proper person for the Christian ministry.

In the second place, we examine him ourselves before we will grant him free tuition. Of course it would be a delicate matter to go behind the license of a young man's church, but we would do it, if we felt that he had no divine right to preach. But if he is admitted to free tuition and shows himself unworthy, we refuse him tuition, and more than that, we request him to leave the College. Again we grant no aid from the ministerial fund to any but the true and tried, as we believe. And when we do give aid we give it for the necessities, or board, and room rent, and this does not pass through the hands of the students, as a rule, but is paid to the proper authorities.

So it must be evident to all that every reasonable precaution is taken to prevent impositions and to avoid mistakes. But the College is the servant of the churches, and we are ready at any time to accept advice concerning the conduct of the institution. We want to render the best possible service to the brotherhood. All our ways are open to the brethren, and we will mend them where they need mending.

If a mistake is made and a young man does impose on the College, it is evident to all that the College is not the first offender. The young man is sent to us by his church. He comes to us with a letter or license given him by the vote of his church, and bearing the signature of the pastor and church clerk. This is his first step to an entrance. So, then, if he is a fraud, his church is to blame. Has he deceived his church? Then he may be the more easily deceive us, for we cannot know him so well as his church knows him. We may all be deceived, indeed, but the College is not so much to blame as the church.

What shall we do about it? I promise that the College will not grant free tuition to a man that proves himself to be unworthy. As soon as we find out his unworthiness we will deal with him. But this will not prevent unworthy men from entering the College. The place to correct this evil is in our churches. Let every church exercise great care in licensing young men for the ministry. Do not send us a man that you cannot endorse with all your heart. We don't want any bad material. We have as much of the good as we can manage, and the bad material will discredit the college as well as the churches. We are all interested alike in having the very best men in the ministry. As Baptists we stand first for the divine call to the ministry, and secondly for the church call. If a church will not endorse a man as divinely called, he might well doubt his fitness for the ministry, I should. Then let the churches endorse none but worthy men. If they do send out unworthy men they impose on the College first, and afterward the churches of Christ.

Perhaps a few suggestions about the right sort of men for the ministry would not be amiss:

1. Do not license an all-around failure. If a young man has failed in everything so far, he will doubtless fail in the ministry. A lazy, imprudent man will not make a good preacher.

2. Do not license a young man that cannot learn. The preacher must be "apt to teach," so he must be able to learn. Do not refuse him because he is slow to learn. Slow men are often the very best students.

3. Do not license a man who has lived a dissipated life. Wait a while, wait till you know that he can endure; "not a novice." Do not discourage him, but prove him. It may be that the hand of God is on him; if so, he will be useful. But prove him before you endorse him.

4. Do not license a young man that has never given any evidence of personal piety. Does he love the Word of God? Does he work in the Sunday-school? Is he a prayer meeting man? If he has never taken any interest in the work of Christ, I would not license him to preach. A love of souls is one of the principal elements of the divine call.

5. Do not license a man unless you are willing to help him to prepare himself for the ministry. Is he poor? Encourage him to go to college, and tell him to work, and when he gets in a tight place you will help him. Do not require him to kill himself before you help him. You know him, there is good stuff in him. Then help him as he needs it. Write to us about his needs. We will tell you the truth. Perhaps he would die before he would ask his church to help him. I know many such young men.

Now let us come to the inquiry made in the letter. Are there "quite a number of young men who attend William Jewell, pretending to be ministerial students in order that they may have free tuition, but who never enter the ministry afterward?" From what I have said it must be evident that this is utterly impossible. No man can pretend to be a ministerial student in this college. He must be one or he cannot enter it as such. The "pretending" is done at home before he comes here, and his church must indorse his "pretensions."

But do the churches send many young men to college as ministerial students that get their tuition free and then never preach? Or are there many impostors among our ministerial students? If they are here the churches are to blame. But are they here? You would like to have the answer to this question.

I have been here five years. The first year I came there were 85 ministerial students; the next year 90; the next year 100; the next year 127, and last year 132. For numbers this is even a brilliant showing. If these men are good, pious, studious men the Baptists of this State have great reason to thank God and to hope great things for his churches. But if "quite a number" of them are impostors, woe unto us!

In these years I have been intimate with most of our students, literary and ministerial, and my feeling toward all is most brotherly and tender. And I am glad to say that they treat me as a confidential friend. Again, the professors confer with one another about the students. For while we may remain ignorant of the conduct of a man, but in time we certainly come to know him well.—Central Baptist.

Be sure of it, there is no skill or power upon earth that can compare with the divine insight and sympathy whereby, without a word, it may be, the certainty of being understood is borne into some lowly heart, and the mist of dependency is scattered from some weary soul as hope again rises and endeavor seems worth while.—The Churchman.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, AUGUST 12, 1897.

We saw it stated in the daily papers that a theatrical company, of a low order, had gone to Klondike, Alaska, to entertain those who are rushing to that region for gold. We have seen no statement of any preachers going there to preach the gospel to those people. The devil's emissaries are promptly on hand to corrupt, while the servants of God lag back. "The children of this world are wiser in their generation than the children of light." Is the region cold and forbidding? Is it hard to live there? Does it separate one from home associations? Does it deprive one of advantages of society and culture? Is there risk to health and even to life? Yes; this is all true. But if men will brave all this for the sake of money, shall not the soldiers of Christ brave it for His Name's sake? Is gold better than souls? Is avarice more powerful than love to Christ? Are the good things of time better than the rewards of eternity? Is Divres more to be admired than Lazarus? Is a "good time" for a few years, which is all the world offers and which it never pays, to be preferred to the "joys of the Lord" forever? The fact is, only the righteous are really happy. No wicked man ever has truly "a good time." But whether we are happy or not, is a small matter comparatively. Whether we do God's will, and whether we glorify His name are the great things.

Life in the Klondike region is not so hard as has been represented. Of course if great multitudes of people suddenly rush there without adequate provision for their comfort, there will be much suffering and loss of life. But the same thing would be true if they rushed to the Amazon valley, the most fertile part of the world.

Prof. Dawson, the son of Sir William Dawson, who is the most eminent scientific man in America, a few years ago made a tour to that region for scientific observation. He says he found 30,000 square miles of territory there suited to high latitude agriculture. The fuel is abundant, and there is plenty of fish and game. These last would gradually be consumed, but not until the region became well settled and the resources of the country developed. The word "Klondike" means "salmon."

Prof. Dawson says this region is very much like the district of Volovoda in Northern Russia, where live a million and a half people, although the country has no mineral wealth. There are, no doubt, great possibilities for that Klondike region, and ultimately a large and settled population will live there. It is likely there will be much suffering and loss of life before things get adjusted, because so many people are recklessly rushing there in a wild chase for gold. Let those who go see to it that adequate provision is made for them. Indeed we think, if one is going, the best time to go is after the first rush is over. When a generation ago there was a similar rush to California, those who went first fared worse, as a rule.

But we wish the gospel sent there promptly. Many of those now rushing there will perish, and they are without Christ. The conditions which surround them are suited to debase and debauch them. Let not emissaries of Satan get ahead of the messengers of Christ. Let missionaries be sent at once to the Klondike region, and as it gets settled up, let churches be planted, so that the gospel will keep pace with the de-

velopment of the country. Let not the mistake of California be repeated. The devil was allowed to take a strong grip of California before the servants of God waked up to their opportunity. And the cause of evangelical religion is weak in California to-day from that fact. Let us be wiser with Klondike.

We had a pleasant visit at the Liberty Association last week in Cave City. That stalwart pillar of the Baptist cause, E. Dickey, Esq., had given us a pressing invitation to be present. We were honored by being domiciled with his father-in-law, the Rev. N. G. Terry. This veteran of Immanuel's army was unanimously re-elected moderator, and Bro. Elisha Dickey, of Glasgow, was unanimously re-elected clerk. The introductory sermon, by the Rev. Granville Dockery, bristled with sharp and bright points. He gave many facts in regard to Baptist history in that region, and showed how the missionary spirit meant life, while the anti-missionary spirit meant death to the churches.

The letters showed encouraging progress along all lines. Missions were fully and freely and ably discussed, as were education, Sunday-schools, &c. We were specially interested in the discussion of the state of religion in the churches: We think it would be well for every association to devote some time to this subject.

Among the visiting brethren we noted Bre'n. Warder, Crumpton, Fuqua, Bruce, Roberts, Burnett, Peyton, Trimble, Harrison and Smith (of the Baptist Helper), Voyles and others. The presence of these brethren added greatly to the interest of the meeting.

The WESTERN RECORDER was most kindly received and most heartily endorsed. Bro. Bryant, an efficient layman of Glasgow, was elected messenger to the Southern Baptist Convention.

On the afternoon of the second day, the Rev. J. P. Brooks (who will soon begin publishing a paper in Louisville) offered a resolution endorsing the action of the General Association in calling for the retirement of the President of the Theological Seminary. The resolution evoked but little discussion (none indeed on its merits, but only the propriety of its introduction), and passed by a vote of five to one.

The hospitality of the good people at Cave City left nothing to be desired. The big tank of ice water under an arbor just in front of the church was very grateful in the fearful heat of the weather. Pastor Chenault and his people are to be congratulated for the handsome way they cared for the messengers and for the visiting brethren as well.

SOME brethren are knowingly asking why we ordered 25 copies of the Central Methodist containing the "W. N. M." article, when we did not know its authorship. Why, bless your dear hearts, brethren, it was precisely because we did not know the authorship that we ordered the copies. We supposed it was a typical utterance of a Methodist, who stated, a little more sharply than others had done, the way many Methodists felt. So we wanted this article as a good specimen of its kind to give to friends. Had we known it was not from a Methodist, we would not have wanted it at all.

We have all along been in the habit of sending to various friends copies of whatever is published that we think will be of special interest to them. We have many friends who do the same thing for us, and we appreciate it. We have, for example, just sent an order for 25 copies of the *Luther-*

an Observer, from an editorial of which we copied last week. If the "committee" can show that this also is not a genuine Pedobaptist utterance, then we will not want any copies. We do not want articles by Baptists "written from a Pedobaptist standpoint." The fewer of such articles the better.

Daniel Defoe seems to have been the pioneer in that sort of writing. His famous "Short Way With Dissenters," was written from the standpoint of a Church of England man, and it told out in plain language what many Church of England men were thinking and privately saying. It made no small stir, and greatly served the cause of Di-sent (he was himself a Baptist) by showing up the spirit of the persecutors. Nobody suspected for a good while that a Baptist was the author. Defoe was a great man, but this matter and his being the pioneer of the realistic novel, are two things to be charged up against him.

The Boston correspondent of the *Standard* (Chicago), speaking of Dr. Andrews' resigning the Presidency of Brown University, says:

In the opinion of many he could not do otherwise in honor to himself. In the opinion of many, also, the trustees could not do otherwise than they did in honor to themselves. The president claims he will not be muzzled. The trustees also claim they will not be muzzled. It is a clash of ideas. High authorities commend President Andrews and condemn the trustees, and equally eminent authorities condemn the president and commend the trustees. It is an objectionable way to cast the onus of this action on the door of any one member of the trustees. The one speaking had only to speak, and every member of the corporation rallied at once to a surprising action of unanimity. There is no possible explanation of this unanimity, except that these trustees were either dazed or indifferent or determined. The fact is, every trustee admires President Andrews to idolatry as a president of the college, but they will not cast their ideas at the feet of their idol. Rhode Island is a small state, but its industry is dominant. President Andrews is a great man, but Brown University is greater. This action is the resultant of a clash of ideas.

The issue is not so much who is right on the question at issue, but who has the right to control the teaching of the University? Dr. Andrews' views do not suit certain ones of the constituents of the institution. They think his teaching in certain particulars is wrong and hurtful. He thinks he is right, of course. But whose opinion shall prevail? By whom is the question to be decided? Is the University his, or is it theirs? That is the simple issue.

We greatly admire Dr. Andrews, and we think he did right to resign. Certainly the Baptists of New England have the right to have the sort of University they want, and Dr. Andrews has no right to force on them a sort they do not want. If he could convince them, that would be all right, of course, but they are the ones to decide.

We have received the full programme of the Summer Bible School to be held at Williamsburg, August 15-25. There are many things in the programme which make us wish it were possible to be in two places at once during those ten days. We enjoyed greatly seeing the good old Baptist title "Elder" before every name on the list.

DR. PARKHURST, in his "Talks to Young Men," says: "Thirty years ago if a young man made up his mind to go to college, the first question he asked of himself was, 'How can I earn the money?' The first question he is likely to ask himself to-day is, 'Whom can I look to to give me the money?'"

CHICAGO UNIVERSITY publishes a magazine which is called the *American Journal of Sociology*. The opening article in a recent number was on "The Social Value of the Saloon." We have not seen the article, but learn from an editorial in the *Interior* that the author argues in favor of the saloon, declaring that it supplies legitimate needs and stands alone in supplying them. He says: "If the evils of liquor-drinking were in fact what they were in imagination, the human species would have been extinct in Europe in any three centuries since the rise of the Roman empire." And he closes by quoting Ecdaras on the beneficial and cheering effects of intoxication.

What will be taught at Chicago University next? The *Interior* comments:

The saloon-keeper will now know, from this high authority, that he is one of the necessary cogs in the running gears of society. This article is a clew to a whole line of highly interesting and original sociological articles. Let the next be "The Social Value of the Gambling-hall." We have looked over the article on the saloon to see if there were any argument not applicable to this particular cog, and find none, so we doubt if there could be much originality in that article. But a third offers opportunity for something new. It should be on "The Social Value of Cursing and Swearing." The author could exhibit the high value of this as a safety-valve to super-heated emotions.

We call special attention to Dr. Willingham's communication in this week's issue. It is of great importance to bear in mind that to subscribe enough to pay the debt of the Foreign Board and then to drop down, does not get the Board out of debt. The expense goes on at the rate of \$9,000 a month, so unless the contributions are kept up, it will take only three or four months to make the debt as big as ever. It is vain to have a jubilation over the debt paid, if we are going to have another debt accumulate at once. A new debt is not much better than an old one.

Now that the district associational season is on hand, let vigorous action be taken to stimulate missionary zeal. Let the facts and figures follow earnest setting forth of Scripture teaching on the subject. To save the world is the greatest object before us. Whether we get rich or have a good time is nothing in comparison.

In one of the beautiful and quiet villages of Massachusetts a lady has been most brutally murdered by a young "hoodlum." The horror which this caused has led to much being said of a class of boys growing up in these villages where there are no waifs and strays, but all are children of parents who are known to the community. The *Watchman* says the village hoodlum "frequently belongs to respectable parents, who neglected to inspire him with respect for authority, and let him grow up without habits of industry." The *Springfield Republican* speaks in even stronger words of the sons of respectable parents in that town.

The great neglect of parental control is responsible for this thing. How much further will it go? When will the tide turn and parents again rule their children in the fear of the Lord?

A CORRESPONDENT of the *Examiner* says with great truth that unless the people are taught the foundation doctrines, "their religion will become mere pious sentimentality, and their Christian life and character will be without the divine qualities of strength and stability."

Editorial Varieties.

An Indian boy was reciting a temperance lesson, and when asked what effect alcohol had on a man's brain, replied: "It makes him think crooked."

The Immanuel Baptist church, a stone building weighing over 2,000 tons, has been successfully moved to its present site on the old foundation of Christ and the Apostles, however.

We welcome our Home Field which has been begun again by the Home Board. We always enjoyed the Home Field and were sorry when it was given up. It is published once a month at the low price of 10 cents per year.

Dr. Beagle, one of the new professors in the School of Theology of the Southwestern Baptist University, is about to issue an improved edition of the famous Bremen Lectures which he translated from the German.

We are glad to know that the effort to pay off the bonded debt of Judson Institute, Marion, Ala., has met with success. The Alabama brethren have done greatly for this noble old school of which they are so justly proud. Count Ernest of Bornberg, who died lately at Rotterdam, has bequeathed \$4,500.00 for religious purposes. Such things have been rarer in Europe than in America. We hope they will be more frequent everywhere.

What a world of difference it makes whose ox is yoked! What is all right when the right ox is yoked, is horrible beyond measure when the wrong ox is yoked. As Dr. T. H. Pritchard used to say: "The world is round and fuzzy."

The Christian Index, speaking of the "responsibility of the authorship of the 'W. N. M.'" article, says: "We feel sorry for Dr. Eaton," etc. We are much obliged for the kind feeling of the Index for us, but really we see no occasion for its being at all "sorry" for us.

Frank Leslie's Monthly has published an interesting illustrated sketch of the University of Virginia, written by Prof. H. M. Dabney. This article is issued as a pamphlet and is of unusual interest to the general public as well as to the friends of this great institution.

We greatly regret that the Rev. W. D. Nowlin resigns the care of our church in Parkland. He is one of our brightest and best men and a thoroughgoing Baptist. We hope some of our vacant churches in Kentucky will hold him in the state. He is an able preacher and a fine pastor.

It is announced that Dr. E. B. Andrews' resignation of the Presidency of Brown University will not be acted on until the 1st of September. It is also announced that he has consented to become President of a new university to be started this fall, and which will be somewhat after the Chautauque order.

The Kilpatrick family is one of the brainiest in Georgia, a state which has no lack of distinguished families. We congratulate Merces on the election of Prof. W. H. Kilpatrick, son of Dr. J. H. Kilpatrick, to the chair of mathematics. He has already shown himself to be a teacher of unusual gifts and great success.

Misses Zudie and Lilla Harris, daughters of Bro. Theodore Harris, who is a leader in the financial world and was in the Baptist ranks, have returned from Germany where they had been studying music. They are young ladies of rare musical talent. Miss Zudie being a composer who has won an enviable reputation in musical circles.

The London Baptist informs us that slavery still exists in British territory. It is in the island of Bechoa, which England some years ago took possession of by simply hoisting the Union Jack there and painting the island red on the map. England has done nothing for the island. But now that the Anti-Slavery Society has taken hold of the matter, it is likely something will be done.

The Baptist (London) reproaches American Christians with not applying the Monroe doctrine to missions, and with allowing the great region of South America to remain so destitute. We ought to do more for South America; but the Monroe doctrine is a civil and not a religious doctrine. We have no objection to England's sending all the preachers to South America she can send.

The Rev. J. E. Roberts was a "liberal," "free-thinking" Baptist. But he got "broader" until he could not stand being a Baptist at all, and so he became a Unitarian. But he has broadened out so that he finds Unitarianism too "narrow" for him. He has broadened out terms as "Christ," "theology," and "church." So it goes, and so it will ever go, with those who travel that road.

Julian Hawthorne, the famous man of letters and son of Nathaniel Hawthorne, has gone to India to examine into the famine and its effects. He writes that the only ones who know what to do are the Christians. He is tired of misery are the missionaries, for they go about quietly everywhere, see everything, and cannot be deceived or put off the scent by native subordinates." Mr. Hawthorne gives noble testimony to the great work of the missionaries.

We have received a copy of the Proceedings of the Y. P. S. U. A. Convention in Chattanooga. It is a neat and stout pamphlet of 212 pages. This convention had a larger proportion of young men on the programme; the old stayers, who have usually been present, largely were absent. The addresses show ability and earnestness. The attendance was much smaller than usual. The numbers given on page 10 are: delegates 1,153 and visitors 2,067. These delegates are divided as follows by departments: From the Red 25, the Blue 102, the Gold 120 and the Green 320.

Among the Churches.

LOUISVILLE. Walnut street—Bro. J. B. Hunt preached. Franklin street—Pastor preached in the morning and Bro. E. C. Roberts at night. Broadway—Bro. S. C. Humphreys preached. Chestnut street—Pastor preached in the morning. Parkland—Pastor Nowlin preached in the morning. One received by restoration. Southgate street—Pastor preached. Two received by letter. East—Bro. T. S. McCall preached. Highlands—Brether E. Stubbfield preached. Twenty-second and Walnut—Pastor preached. Clifton—Pastor Masters preached. Two received for baptism and two by letter. Portland avenue—Pastor Shelton preached.

THE STATE. Pastors J. G. Bow of Pembroke, and I. W. Bruner, of Mt. Olivet, were welcomed in our office. Thomas Smith, President of Beaumont College at Harrodsburg, and T. S. McCall, President of Kentucky College at Pewee, called at our office and each reported that the prospect for a large number of students at the approaching session to be most gratifying for their respective institutions. We enjoyed a visit of Bro. C. G. Skillman, of Springfield, Mo., at our office. He has kindly consented to represent the WESTERN RECORDER at Elkboro and some other meetings at the approaching session. Bro. Skillman is a native Kentuckian, and for many years was one of the most loved and successful pastors in our State.

Pastor R. B. Mahony writes: "We have just closed the best meeting for years at Prescherville. Bro. J. B. Hest was the preacher and delighted my people with his excellent preaching. He is a most valuable man in a meeting. We had seven conversions, and the church was greatly revived and is going ahead to build a new house of worship, as the one is too small to accommodate the people. Success to the RECORDER."

Pastor T. M. McGee writes: "We have just closed a ten-days' meeting at Olivet church, near Paducah, in which Pastor W. K. Ferrell, of the First church, Paducah, was the preacher to the edification and delight of all who heard him. Sixty professed conversions. Five baptisms and the church revived and strengthened. To God be all the glory."

Pastor Nowlin has resigned the pastorate of the Parkland church, his resignation to take effect September 1. He took charge of the church while attending the Seminary. But he now leaves the Seminary, and as the church cannot pay a salary which will support his family, he resigned, greatly to the regret of his loving people. Pastor Nowlin is a man of exceptional pulpit powers, great piety and unusual tact. We hope he will not leave the State. Pastor J. G. Parsons writes from Irvine: "Have just closed a ten-days' meeting at Beilsham, Madison county, Ky., resulting in 20 additions to the church, 14 by restoration and baptism and 6 by letter. We laid the cornerstone of the new house of worship yesterday at that point."

Bro. B. T. Mayhugh writes: "Closed a meeting at Caney Fork (an old Presbyterian church), Butler county, Ky., July 31, of seven days, with 5 additions to Gupson's Grove church, 3 by relation, 1 by letter and 1 by baptism. Others will follow. Eld. G. W. Millan rendered valuable aid. We highly thank our Presbyterian brethren for the use of their house."

those who heard him. To God be all the glory." Pastor R. L. Purdon writes from Texas, Ky.: "Just closed a good meeting with my church at Bethlehem. The meeting continued two days. Visitation of the meeting Church very much revived and built up. Additions: By baptism 18, letter 4, restored 3, under watchcare 3, approved for baptism 1. Bro. J. H. Dow, of Kettle, Ky., did the preaching in the morning. Bro. Dow is a sound, faithful Gospel preacher. He expects to give more of his time to protracted meeting work. Our meeting was well attended from the beginning. The Lord be praised for his precious outpouring of the Holy Spirit. I am just beginning my thirteenth year with this church."

OTHER STATES. A meeting in the Tilden church, Tex., closed with 31 additions to the fellowship of the church, 14 by experience and baptism. Twelve have been added to the fellowship of the Lovelace church, Texas, as the result of a recent meeting. A new church has been constituted at Oceana, Wyoming county, W. Va. There were 21 constituent members. Pas or J. C. Hiden, of Grove-avenue church, Richmond, Va., celebrated the fifth anniversary of his pastorate on the first Sunday of this month. During the year he has preached 99 sermons, delivered 128 addresses and made 242 pastoral visits. The additions to the church for the year were 25, making the present membership 428. A meeting in the Union Grove church, Concord Association, Virginia, closed with 12 additions to the fellowship of the church. Nine have been added to the fellowship of the Flat Run church, Orange county, Va., as the result of a recent meeting. The Oakland church, Virginia, has set apart its new house to the worship of God. The Springwood church, Virginia, has set apart Bro. R. J. Dogan to the full work of the Gospel ministry. County Line church in Georgia has celebrated its centennial. The church is being rebuilt to fit the glory of God as ever in its noble career. Bro. B. D. Gray writes from Birmingham, Ala.: "Dr. C. S. Blackwell accepts the Secretaryship of the B. Y. P. U. to the Southern Baptist Convention, and will enter upon his work September 1, 1897. The press and the brotherhood speak in the highest praise of his ability. He is a rare platform speaker, a brilliant editor, a successful pastor, and has been a leader for years in the B. Y. P. U. work. He will certainly expect a great advance on all lines of our work."

The Hamilton church, Georgia, has set apart Bro. Lamar Jones to the full work of the Gospel ministry. A meeting in the Mt. Carmel church, Laurens county, Ga., closed with 10 additions to the fellowship of the church. East Macon church, Ga., has set apart Bro. Moses to the full work of the Gospel ministry. The Bennettsville church, S. C., has set apart its new house for the worship of God. A meeting in the Mountain Creek church, S. C., closed with 19 additions to the fellowship of the church. All by experience and baptism. Pastor W. J. Plunkett held a meeting in the Center Hill church, S. C., which resulted in 11 additions to the fellowship of the church. A five-days' meeting in the Cool Branch church, S. C., resulted in 9 baptisms. Others are deeply interested, and a large ingathering is hoped for. Fifteen have been added to the fellowship of the Center Hill church, near Springfield, S. C., as the result of a recent meeting. A week's meeting in the Mt. Enon church, Mitchell county, Ga., closed with the baptism of five young men. Twelve were added to the fellowship of the Rock church, Georgia, as the result of a recent meeting. A second church has been constituted at Newman, Ga., 145 members went into the organization. Elder J. R. Jester held a ten days' meeting in the Godfrey church, Georgia, which closed with 31 additions to the fellowship of the church. Ten have been added to the fellowship of the New Home church, Georgia, all by experience and baptism. Elder T. E. McCutcheon held a meeting in the Center Hill church, Walton county, Ga., of which he is pastor, which resulted in 55 additions to the fellowship of the church. A meeting in the Shady Grove church, Laurens county, Ga., closed with 13 additions to the fellowship of the church.

COVINGTON AND NORTH BEND NOTES. I entered upon my seventh year as pastor of the Madison-avenue Baptist church, Sunday, Aug. 1. That means that this is a very far-reaching church. We are moving along smoothly and striving to do our duty to the cause of our Lord. The church is in a good financial condition, and in a fair spiritual condition. Pastor Jones is taking a needed rest on some lake in Michigan, and Pastor Lee is among kindred and friends in Owen county, while "I am left alone, no one seeks my life," that I know of. However, I feel lonely with my brethren absent. I expect to be absent a couple of weeks in September, holding some special meetings at Slatersburg, West Virginia. This is where I was born and reared. Many people do seem to recognize that I was born on the "sacred soil of Virginia," just because they made that part of it "West Virginia" after I was born. But the best part is, I was "born again" on Kentucky soil in '65, and have been trying to serve the Master here ever since. The "Union Service" for July and August is now on here. It embraces two Methodist, two Presbyterian, two Christian and the First Baptist. This means each church has its regular morning worship, but all meet together in the evening at the church, having entered into this arrangement so with some of our congregation, go others from these various congregations meet with us, hence our congregations are nearly as good in summer as in other times. There was a delightful Sunday School Convention at Bullsburg, church last week. The essays and addresses were interspersed with delightful music rendered by the schools from Bellevue, Huntington and the home church. The day was beautiful, the attendance large and the hospitality of Dr. J. A. Kirtley and his splendid people all that could be desired. Dr. J. J. Rucker was present in the interest of Georgetown College, and made a strong address on the relation of church and state. A meeting of interest is in progress at Burlington, in which the pastor, Bro. M. J. Hoover, has the assistance of the Rev. S. M. Adams. Bro. A. was doing most acceptable preaching and the interest was increasing when last heard from. I found myself one of a number to receive copies of the Religious Herald and Baptist Courier at the meeting of that "stupid" General, and I think I am still too obtuse to understand their purpose. I thought they meant to do missionary work, but a brother suggested it was to show me what a fool I was. If this is the case, I may say the "woods are full of them" up this way. There are nine pastors in this association, not one of whom agrees with Dr. Whitell's historical statements, and eight of them favor the resolution passed on that subject at Georgetown. One brother, who voted for that resolution, reported his conduct to his church, whereupon he was unanimously endorsed. Four of our pastors are "Seminary men," having been students in a Seminary. Our Association met on September 8, at Big Bone church, Boone county. It can be reached by river, stopping at Hamilton, which is three miles distant, or by rail, stopping at Erlanger, on the C. & O., which is twelve miles distant. Big Bone is a beautiful river church, and will entertain all visitors royally. B. F. SWINDLER, Covington, Ky., Aug. 5, 1897.

REVS. SHEPHERD AND NILES. In a recent meeting in the interest of sanctification, second blessing and sinless holiness, etc., at Grand Rivers, Ky., got to hurrying for a debate, and issued this challenge to the world: "It is the duty and privilege of Christians to live holy in this life." They sent me, and desired me to deny it. I was weak, but believing God would strengthen me for the work if he desired me to go, I promised to do so at the next Sabbath. I arrived duly, found Pastor Ritchey and Eld. Duncan on hand. Bro. T. T. Taylor was in a good meeting at Mint Spring church. I have visited this church before when it was about as sloshy one at Smithland. But of late the Methodists have dragged them for their nasty doctrine till they are like a herd bayed by a furious pack of dogs, huddled as close as fellowship and love can get them, and doing their best business and trying the best to let others alone. After preaching to two good crowds morning and evening the church voted a meeting for Monday at 7:30 A. M. to consider the proposition for debate, soliciting the presence of Messrs. Sheffer and Niles. Mr. Niles read his reasons for denying that he had been excluded from Cherry Hill Baptist church. He was, however, excluded, and so goes Mr. Sheffer's challenge was read. I spoke of its unfairness as not making the issue, alleging that all Baptists, Presbyterians and Methodists, except the sanctification faction, have ever recognized the obligations of all men, saints and sinners alike, to be holy, as God is holy; to be perfect in love, as God is perfect; that one who keeps the whole law and yet in one point fails, is guilty of all; that every failure is sin. Further alleging that no man keeps the law: all come short; that those who profess to do so, are ignorant of the law, hypocrites, and are very impudent in calling on more honest and pious people to come and kneel for their prayers, as if they had a monopoly of the power to make holy. I tried to shame them for having done so. Exhorted them to cease trying to make believe that only they and their little faction were seeking holiness. Several Baptist speeches were made to the same effect by Elds. Duncan, Ritchey, Dr. Driskill, etc. Mr. Niles said he had never preached sinless holiness or second blessing, and appealed to Mr. Sheffer if he had ever heard him do so, who said he had not. Four or five witnesses rose a instant hence. Mr. Sheffer said he did not know that all the Baptists recognized the universal obligation to be holy. I said I don't know how to excuse your ignorance. He was very anxious to discuss his proposition, but would discuss no other, but lost it, poor fellow. "It is impossible to renew him."—Paul. Bro. Ritchey is, and well may be, happy in the prospects of the church at Grand Rivers, and believes the right way to keep them rising is to keep their sins and the habits of sinners not trying to build up the Methodists. I have not yet recovered from the pleasure of my trip. In my brief stay I could not visit half the kind families who invited me. But have reason to thank the hospitality of all the Driskills, Bro's. Vaughn, Duncan, Miller and their families, and never to forget or cease to love Bro. Ritchey. R. T. TAYLOR, Smithland, Ky.

HOW TO FIND OUT. Fill a bottle or common glass with urine and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine 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. 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 cures the inability to hold urine and a scalding pain 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 pleasant effects 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 get a sample bottle and pamphlet both sent free by mail. Mention the WESTERN RECORDER and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

DISTRICT ASSOCIATIONS. TIME AND PLACE OF MEETING, 1897. AUGUST. Shelby county—Indian Fork, Aug. 10. 12th. South Kentucky—Somerset, Aug. 10. Barron River—New Bethel church, Aug. 17. Bethel—Salem church, Christian county, Aug. 17. Concord—Long Ridge church, Harrisonburg, Aug. 24. Gasper River—Hazel Creek, Muhlenberg county, Aug. 17. Crittendon Short Creek church, Pendleton county, Aug. 18. Franklin—Evergreen church, Aug. 18. Ohio River—Dyer's Hill church, Livingston county, Aug. 18. Green River—Mt. Vernon church, Butler county, Aug. 21. South District—Lancaster, Aug. 24. Tate's Creek—Berea, Madison county, Aug. 24. Campbell county—Newport, Aug. 25. Baptist—Fellowship, Aug. 26. Cumberland River—Ephesus church, near Crab Orchard, Aug. 31. SEPTEMBER. Long Run—Long Run church, Sept. 1. Ten Mile—Pecan View church, Grant county, Sept. 1. Union—Union church, Harrison county, Sept. 1. East Union—Little Poplar church, Knox county, Sept. 1. Rockcastle—Mt. Vernon, Sept. 7. Central—Muldraugh's Hill church, Sept. 7. South Cumberland River—Providence church, Adair county, Sept. 7. Day's Fork—Pecan Hill church, Sumner county, Tenn., Sept. 8. Greenup—Ashland, Sept. 8. Little Bethel—Providence church, Webster county, Sept. 8. North Bend—Big Bone church, Sept. 8. Owen—Oreland church, Owen county, Sept. 8. Sulphur Fork—Antioch church, Sept. 9. Lynn—Boiling Springs, Sept. 9. Greenville—Trimbale Bend church, Menifee county, Sept. 10. Mt. Zion—Flat Creek church, Knox county, Sept. 10. North Concord—Good Hope church, Knox county, Sept. 10. Booneville, Robertson church, Clay county, Sept. 11. Stockton's Valley—Sinking Spring church, Fentress county, Tenn., Sept. 11. Boone's Creek—Union church, Madison county, Sept. 14. Nelson—Chapin Fork, Nelson county, Sept. 14. Russell's Creek—Brush Creek church, Sept. 15. Warren—Woodburn, Sept. 15. Lynn Camp—Lynn Camp, Knox county, Sept. 17. Second North Concord—Union church, Russell county, Sept. 18. Edmonson—Siler's Grove, Edmonson county, Sept. 22. East Lynn—Pecan Grove church, LaRue county, Sept. 22. Irvin—Oak Grove church, Jackson county, Sept. 22. Freedom—Wo F Creek church, Sept. 22. Salem—Indian Creek church, Clinton county, Sept. 24. South Union—Pilot Creek church, Whit county, Sept. 24. Goo's Creek (new)—New Home church, Clay, Ky., Sept. 24. Gushon—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—Sebec church, Henderson county, Oct. 19. Blood River—West Fork church, Calloway 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.

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ton Assout considerably turned away his head. It had a decided sound of snickering from the party inside. When Uncle James picked himself out of the mud-puddle in which Jerusalem had deposited him, there was a severe look in his face, such as we never had beheld before. It was anything but archaic. I thought he was going to use more emphatic language than would be seemly in so dignified a man; but he only looked displeasurably about him as the children lifted his hat from one place, his cane from another, and after much rummaging rescued his shattered, gold-hooped spectacles from a heap of stones at the roadside.

Then in presageful silence—Jerusalem having gone himself—we all returned home.

Clifford and I were divided between a sense of the awfulness of the situation and a wild desire to laugh; but when we reached home we ran up in the barn, and hiding our heads in the hay, screamed until we were hoarse.

That evening at supper Uncle James made a solemn announcement.

"My dear," he said gravely to Aunt Maria, "I do not consider that donkey safe for the children to ride. I shall send him back to-morrow."

"Oh, James, I am so thankful!" returned Aunt Maria, clasping her hands.

The next day Jerusalem departed. And when Jim and Joe Peter's little brother, went to help Uncle James went to superintend matters, and the children all went to see the fun.

The station was only a mile away, but as the two boys for the train sit—some too much, considering Jerusalem's idiosyncrasies. When we came in sight of the station the freight train upon which Jerusalem was to travel was already waiting. From the open door of one of the cars there was a broad, comfortable plank run down and Jerusalem was invited to ascend.

In vain. Neither boostings nor haulings nor bunches of clover held before his nose—usually a successful resource—were of any avail.

"Well, we can't wait all day," exclaimed the conductor, impatiently. "Haul in that plank."

"I think, sir," interposed the good-natured station-master, in response to a glance of appeal from Uncle James, "that we might just 'list him abroad. Here's Bill Moody and Sam Small, and if you was to give a hand, too, I think we could do it."

So, assisted by four men and two boys, and by the pushing of Clifford myself, who held his heels for fear he should kick—Jerusalem was inducted into his travelling compartment.

Uncle James sat down upon a wayside stone and wiped his brow. The station-master returned to his face. I sat quite sure that as he looked up at the sky he beheld, instead of clouds, lots of little fluffy, white cherubs.

From the train as it rounded a distant curve, there floated back a large, plaintive, familiar sound:—"Ah—aw—hee-haw—hee-haw!"

It was Jerusalem's farewell.—Youth's Companion.

JACK'S LESSON.

"So," said Dr. Dove, bringing his hand down on Jack Burnet's shoulder; "so you've been frightening your mother or fill! Don't you feel ashamed of yourself?"

"I'm very sorry, doctor," said Jack, "but mothers are so scary. I wasn't hurt. If she'd stopped a minute and not fainted, she'd have seen me pick myself up. You see, the brewer's wagon turned the corner just as the expressman whacked at us fellows that were up behind. We jumped off, and—"

"And if the driver of the brewer's horses had not had strong arms, and the horses more sense than most boys, you'd have been a case for the coroner," said the doctor.

"I wasn't hurt," Jack said, laughing; "but mother happened to see it from the window, and fainted."

"There was a pause, then Dr. Dove said: "Jack, would you like to ride out with me to-morrow?"

"O yes, thank you, doctor," cried Jack.

"Be ready when I call, then, at two," said Dr. Dove.

You may be sure Jack was ready for a ride behind that pretty brown horse, and it was delightful to him to go flying along the street and down the av. avenue. They never stopped until they came to a large brick house.

The doctor took Jack by the hand and they went softly along the hall and upstairs to a long room, full of little white beds. There was a child in each bed, and three nurses, with white caps and aprons, were walking about.

As a nurse passed, she paused, gave directions to the nurse and passed on. At last he said to Jack: "You may speak to this little fellow. Tom, I

have brought a young friend to see you."

"Two great hollow eyes turned Jack's way. "How do you do?" asked a weak little voice.

"I am well, thank you," said Jack. "I'm sorry you are sick."

"I've been sick a great while," said Tom. "I'm going to get well now, doctor says; but I've had lots of pain, and I guess I nearly died. It's my own fault, though. If I'd minded me I'd never been here at all. She told me never to hang on the low wagon, but I did, and the trolley car ran into it. It's months ago, and I've had time to think about it."

"You won't do it again, will you, Tom?" asked the doctor.

"No, sir," said Tom.

The doctor laid an orange on the quilt. Tom said, "Thank you, and Jack said, "I hope you will be well soon."

Then they walked on till they came to a bed where a boy lay asleep. A big workman in his Sunday clothes, was rising to go from a chair near the cot. The doctor shook hands with him.

"It makes a baby of me, doctor," said the man. "Little Pat is our darlin', an' barrin' he would be otherers, the best boy I've ever saw. But the wife couldn't kape him from the edge of the roof. It siven stories high, an' over he wintone day. There's a bit of rope, isn't there?"

"While there's life there's hope," said the doctor.

The man nodded sadly, and went home.

"He may live for years, Jack," said the doctor; "but he will never be able to stand or even sit up, or even to feed himself. He will never be anything but a burden to his poor parents. But he knew better than his mother, you see, and was quite sure it was safe to play on the roof."

Jack looked solemn. Slowly they walked through the ward. Some of the children were playing with toys or looking at the pictures; but others were crying or moaning in pain. In a corner, a nurse was supporting a woman who had fainted.

"It came on me sudden," she told the doctor—"the ones that my boy had his leg off."

"To save his life," said the doctor, gently.

"I'm afraid life won't be much use to him now," said the poor woman, weeping. "Oh, the times I told him never to go into the old house they're tearin' down; but he took no heed of my words, and when the wall fell he was under it! If he had only obeyed me—"

There was a cot near the door, from which a cry of pain came. The doctor looked grave when he came from it.

"That little boy's father told him never to touch his pistol," he said to Jack; "but he did, and shot himself. He is going to die."

Jack turned red. He remembered another boy who had been told not to touch his father's pistol, and who had disobeyed. He was glad when the doctor turned away.

Over the door, through which they passed, was written, "Children's Accident Ward." Jack read it aloud.

"That's what we call it, Jack," said the doctor; "but I believe it ought to be 'Ward for boys who know better than their mothers.'"

Jack blushed again. He was very thoughtful as they drove home; and his mother has since told Dr. Dove that he obeys her now.—The Lutheran.

SAVED BY A DOG.

Some years ago a vessel was driven on the beach of Lydd, in Kent, Eng. The sea was rolling furiously. Eight poor fellows were crying for help; but a boat could not be got off, through the storm to their assistance, and they were in constant peril, for the ship was in danger of sinking any moment.

At length a gentleman came along the beach accompanied by his Newfoundland dog. He directed the animal's attention to the vessel and put a short stick in his mouth. The intelligent and courageous dog at once understood his meaning, sprang into the sea, and fought his way through the angry waves toward the vessel. He could not, however, get close enough to deliver that with which he was charged; but the crew understood what was meant, and made fast a rope to another piece of wood, and threw it to him.

The noble animal at once dropped his own piece of wood, and immediately seized that which had been thrown to him; and then, with a degree of strength and determination scarcely credible—for he was again and again lost under the waves—he dragged it through the surge and delivered it to his master. A line of communication was thus formed with the vessel, and every man on board was rescued.—Exchange.

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What work can have a more sacred claim upon our benevolence, prayers and attentions than the care of these needy men of God who have so largely helped to make possible the present opportunities, advantage and success of our cause in the State?

God said to his favored Israel, "And I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them: of the vineyards and oliveyards which ye planted not, do ye eat."

Many to-day are enjoying pleasant places, fruitful as the garden of the Lord, due to the planting of these men of God.

Other interests need not be neglected, but this surely ought to be allowed its just and important claim upon Kentucky Baptists. The Orphans' Home is a very important interest. Let us meet all of its needs, by our constant attention, sympathy, prayers and contributions. The various mission boards must have our constant and hearty support. The education of young men, whom the Lord has called into the ministry, has a very sacred claim upon the benevolence of our people. We ought to provide for the education of our young men in our colleges as well as in the Seminary.

Judiciously but liberally. Not in a way to pauperize them, and make them believe that we owe them an education, and afterward a support in an easy place, made to order for their benefit, but help them to help themselves, that they may be fitted to represent and propagate the truths of the Bible and the vital principles of the Gospel for which our fathers lived and labored.

Yet can the orphans of strangers, the heathen, or the young minister have claims upon us as sacred and tender as these old soldiers of the cross, their helpless families or orphaned children? Let us not magnify one interest and minimize another of equal importance.

The time is coming when Jesus will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Now I believe Jesus has no truer representatives on earth than these same ministers of the Gospel.

As the board has asked and appointed me to look after this work for them during the meetings of the associations, I come to you brethren in the name of my Master, and ask you for his sake to provide for these.

It will be impossible for me to reach all the associations, but I shall attend all I can. My church has kindly and generously released me for this purpose. The brethren who have asked me to assist them in meetings will have to excuse me as this will occupy all my time till November.

Will the brethren kindly aid me, and when two or three associations meet the same or consecutive days, will you give me an opportunity to present this work and pass on? This business of our Great King requires haste.

I hope to attend the following

associations, and others if I can. Bracken, Elkhorn, Shelby County, Bethel, Campbell County, Tates Creek, Baptist, Long Run, Ten Mile, Sulphur Fork, Lynn, East Lynn, Nelson, Salem, Gosben, Ohio Valley, Blood River and Graves County. We will try to have the work represented at all the associations. Let us all rally to this work and put it on a permanent and sure basis. Make it thoroughly efficient.

We earnestly ask that the brethren and sisters will remember this cause liberally.

Will all those who have given bonds seek to meet them promptly?

There are friends of this cause, whom God has blessed with large means, who can honor themselves and the Master, by helping to endow this society and thus place it on a substantial basis and make it abundantly efficient.

I should be glad to correspond and confer with such persons.

Yours for the work,

J. G. Bow.
Pembroke, Ky., July 23, 1897.

DIAZ AS A COLPORTER.

As Dr. Diaz has gone into Mexico as a Colporteur, for the American Baptist Publication Society, the denomination will be interested in these facts:

Much of his work in Cuba from first to last, was Colportage. His description of how he sold Bibles, and many of them too, and how he talked Christ and preached conversationally as he sold the sacred book was of thrilling interest.

His habit was to take a large box of Scriptures and put them in the freight car of the passenger train as he travelled. And then, going back and fro, would sell armful after armful to his fellow passengers, talking Christ as he did it. One day some hindrance seemed to be in the way. The people did not buy as freely as usual. But he soon discovered the cause. There was a group of Catholic Priests on board and the people were slow in buying on that account. As soon as he saw the priests, the wise and harmless little man, full of courage and of grit, said to himself: "Now I'll sell some Bibles: See if I don't."

And this was the plan he adopted. He took some single books of the New Testament, say the book of Matthew and of John, and politely handed one to each of the priests and said: "I should like to have you read these," and passed on. Soon he purposely returned, when one of the priests cried out to him in a loud and angry voice: "Here this is a Protestant book, a bad book, etc. You've no right to be selling these!"

"No, no," said Diaz in tones equally loud, so that all in the car heard both him and the priest.

"No, no, this is not a Protestant book, nor a Catholic book, it is a universal book, it is a book for all men. It is God's book!" "No," said the priest, "It's a vile book" and tore it up and threw it out of the window. "Here, here," said Diaz, "you've no right to do that. That is property. Its worth five cents and you must pay me for that book!" And the priest did it. Meantime, hearing the contention and seeing the excitement, all in the car flocked that way. And Diaz kept right on his work, reading passage after passage to the priests and proving from the Bible that they were wrong in their teachings; until from all sides, one and another and another man called out, "Here I want a copy of that book!" And so in the very presence of the priests he sold his whole armful.

HELPFULNESS is the measure of greatness.

AVOID A MISTAKE.

We fear many of our people are falling into a mistake as to our Foreign Mission work. The statement has been made that the Board is out of debt; and the wish expressed that the Board will not go into debt any more; and others say, "Now that the foreign board debt is paid, let us help other causes, etc." Let us see what is the truth. At the Convention, promises were made to pay in thirty days the \$13,500 of indebtedness. After two months and a half had rolled by all was not paid and not a dollar for the expenses incurred on this year's work for that time. Now at the end of three months, we have gotten enough to pay the old debt, and a little over; but how about the three months that needed \$4,000 each? We had very little for this and owe the remainder. When brethren speak of hoping the Board will not go into debt, let them decide whether the Board shall dismiss or decline to pay the missionaries, or will they give the funds to keep out of debt? We also long to send back faithful missionaries pleading to return to their work; but what can we do if brethren do not give, and say, "Keep out of debt."

Below I give a table of receipts for the work from May 1st to July 31st—three months.

Alabama.....	136.84
District of Columbia.....	135.00
Georgia.....	2,018.16
Louisiana.....	53.25
South Carolina.....	1,621.74
Texas.....	625.49
Arkansas.....	331.76
Florida.....	118.99
Kentucky.....	1,440.80
Maryland.....	907.27
Tennessee.....	910.24
Virginia.....	3,865.06
Other sources.....	765.03
Total.....	\$14,596.35

This is several thousand dollars behind our receipts for the same period of last year.

Now, brethren let us finish up the good work so nobly begun last year, and get all indebtedness paid by the next Convention, but it will require a good steady pull.

I do not wish to discourage any after the faithful efforts of the past, but it is not best to shut our eyes to facts and talk of no indebtedness while we are going deeper into debt every day. We can, we must, we will, by God's help, pay all and go forward in the Master's work. Will you take part?

Yours to serve,
R. J. WILLINGHAM,
Cor. Sec'y.

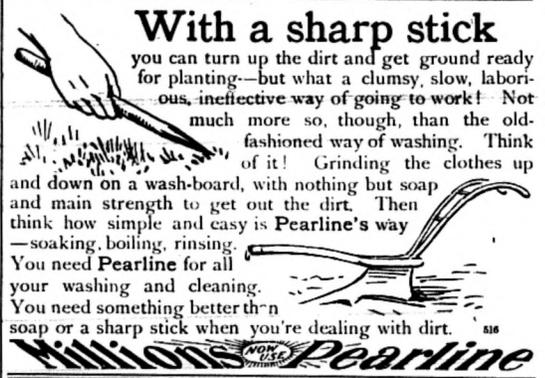
GREATEST SHAM BATTLE ON RECORD.

The week of August 9th will be Military week at the Tennessee Centennial Exposition. A great sham battle will be given which is to include in its machinery of movement the services of two hundred men.

The battle is not to be fought before Saturday, August 14, but the week is down on the Centennial programme as Military week because of numerous events now being planned of a military character and because of the presence of something like 1,000 men in camp upon Military Plaza this week.

The battle ground will be most extensive, covering the large area east of the Forestry, Negro and Machinery buildings.

The time set for the commencement of the battle is 5 o'clock and fighting will last for an hour or more. That night there will be a grand concert and a magnificent display of fireworks. Special rates will be offered by the railroads and special excursion trains run into the city from every direction. Merchants of the city will be asked to close their doors for the event.



With a sharp stick
you can turn up the dirt and get ground ready for planting—but what a clumsy, slow, laborious, ineffective way of going to work! Not much more so, though, than the old-fashioned way of washing. Think of it! Grinding the clothes up and down on a wash-board, with nothing but soap and main strength to get out the dirt. Then think how simple and easy is Pearline's way—soaking, boiling, rinsing. You need Pearline for all your washing and cleaning. You need something better than soap or a sharp stick when you're dealing with dirt.

Wm. W. Pearson Pearline

CLINTON MALE & FEMALE COLLEGE,
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Twenty-sixth annual session opens September 1st, 1897. 17 teachers and officers.

College buildings: two-story brick, nine rooms, well fitted up and heated, seven plots, library, etc. Girls' Dormitory: three-story brick, well furnished, well heated, fine water works supplying water to every apartment.

Boys' Dormitories: one two story and one single story frame buildings, well furnished and heated. All dormitories situated on the campus.

I have rented three beautiful four-room cottages, all under one roof, within two squares of the College, where young men with little money can board themselves at a cost of about \$4 per month, and a like arrangement can be made for girls; who don't mind doing their own work.

The Commercial, Elocution and Physical Culture, and Music Schools are all under competent teachers. Our course has been raised, placing Clinton College by the side of the best Colleges in the South.

Tuition from \$2 to \$4. Board from \$5 to \$10. For further information and catalogue address
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A NEW INDUSTRY.

Among Baptists there is a very pressing need of a new industry, or, to speak more accurately, a new arrangement of an old industry. There are hundreds of enterprising brethren gifted with inventive talent who are continually formulating plans for church work; but these brethren are scattered about and their sporadic inventions are often lost in that obscurity which is sometimes the fate of solitary genius. What we need, to get the fullest results from these wasted efforts, is to bring all these brethren together to one common center. It would be easy to raise a special fund and erect a magnificent building, a sort of ecclesiastical incubator, where dreams and visions could be nursed into active form. These brethren of fruitful minds would no doubt find great stimulus in associating with each other and in comparing their ideas. Under such circumstances speculation would be stimulated. With a large hall for daily public meetings they could exchange views and stir each other up to greater achievements. Under present conditions a brother whose mind is carrying some tremendous scheme is compelled to unload himself upon gatherings of common people who are so lacking in the speculative faculty that his schemes are wasted as fragrance on a desert air. Under the system we suggest he would be sure always of having an audience of kindred minds. The place would be a sort of emporium of trade. A church whose finances are in bad condition could send a committee of experts to headquarters and select some scheme which, according to its promoters, would solve trouble and fill the depleted treasury. Another church which is discussing methods of reaching the masses would be able to supply a long felt want and ship home by the first train a scheme recommended to work to perfection in any place. The only thing a church would have to do in any of these cases would be to touch a button. We have no fear that this undertaking to centralize these enterprises would be a failure for want of skilled workmen. The place would be a very paradise to hundreds who know exactly how things can be done by machinery. Possibly there might be some failures. The path of progress in inventions is lined with wrecks. Many a piece of machinery curiously wrought, that worked to perfection in a friendly brain, has fallen short of the requirement when put to practical use, and lies rusting now by the highway side. It would be worth something to have this central depot for storing away these futile efforts where, for a small admission fee, they might be viewed by those practical people who love to laugh at the failures of others. If there is any fear that this central institution would fail of self-support, a committee of these inventors could easily be appointed and at the next meeting they would bring in some sort of scheme which would insure the financial success of the whole thing. Possibly the churches and practical brethren could worry along on the old plans until the perfected helps are turned out in sufficient quantities and then everything would go well. If our suggestion is carried out and proves to be a success, the time is near at hand when the church treasurer will sit in a cushioned chair with nothing to do but count the money as it falls into his lap. The Sunday-school superintendent will have nothing to exhaust him except to stand at the door and welcome the new scholars who are brought in by

machinery. We now have short cuts into the ministry, but there are impatient souls who seek a shorter cut. The Gospel will be carried by dumb waiters to the submerged tenth, and social reforms will be operated from the pastor's study by pulling a lever. If inventive genius receives proper encouragement it will soon reach that efficiency which will secure the conversion of sinners without the painful old experience of penitence and humiliation. We are perfectly confident that if all these kinds of work can be done by machinery our suggestion will be a most valuable one.—Ex.

LITTLE RIVER ASSOCIATION.

This body met on Aug. 4th, 5th, and 6th, with Eddy Creek Baptist church about seven miles from Princeton. Bro. C. E. Perryman is the pastor of the church. The usual business of the body was brought up. Missions in that association being freely discussed. Great crowds attended especially on last two days, and the hospitable members of the church provided dinner on the ground, and very abundantly too.

W. J. Stone who has been moderator for several years was re-elected. Bro. R. W. M. rehead was made clerk of the body; very strong anti-Whittit resolutions were passed unanimously. On the last day just before adjournment the following resolutions were unanimously adopted.

Resolved, that we do most heartily commend the spirit of the WESTERN RECORDER. We admire the fearless yet conservative spirit of its editor. We hereby tender him our sincere thanks for his bold, and manly yet gentle defense of our principles, as a people and we hereby most cordially pledge the WESTERN RECORDER our renewed support, and request that they publish these resolutions.

Prof. Edmund Harrison, of Hopkinsville, was present; R. W. Davis, of Bethel college; Dr. J. W. Warder, of State Board; Bro. Hammack, of Sturgis, representing Sturgis college; I. M. Wise, T. E. Ritchey, I. N. Strother, Uncle Jimmy Spurlin, C. E. Perryman were all present and took part in the proceedings. I must not forget our dear Bro. Basham, who is about the oldest member of the body.

J. HENRY BURNETT.

PROGRAMME.

The following is the programme of the Sunday-school Convention of the Blackford Association which convenes with Blackford church on Wednesday after the first Sunday in September, 1897 at 9 A. M.

Advantages of Sunday-school.—J. D. Hoeker, H. W. Morton and H. C. Lake.

The Sunday-school as a means of fostering missions.—C. B. Coleman, L. Burdett and W. W. Spencer.

What should be the prime object of a Sunday-school teacher.—H. D. Brown, Wash Richards and W. M. Powers.

Advantages and benefits of this Convention.—Ira L. Rice and C. M. Corley.

Preparation of Sunday-school Lessons.—Laf. Jarboe, W. R. Oldham and C. F. Folk.

H. W. BROWN, Secretary.

It needs, therefore, in us, infinite carefulness and watchfulness as we walk ever amid other lives, lest by some word, or look, or act, or disposition, or influence of ours we hurt them irreparably.—J. R. Miller.

LIFE'S EVENING.

Every man's evening is coming apace. The day of life will soon end. The sun, though it be up in mid-heaven, will rapidly glide down to the western horizon and sink behind the hills. So, with the sun of every man's life it will very soon go down to rise no more. What shall light up his path then? He must travel on to the next world, but what, oh! what shall illuminate his footsteps after the midnight of his journey? What question is more important, more practical, more solemn, for each and all of our race! The journey is a long one without a friend. Yet every one must take it. And the time is near at hand, only a moment as it were, till all must start upon it.

There is an evening star in the natural world. Its glorious radiance is bright, and beautiful, and cheering to the benighted traveller. So too, there is an evening star for this life. That star is the everglent and glorious orb of an ever-blessed hope. Its brilliancy and splendor are reflected from Sun of Righteousness whose resplendent rays light up the evening of life and throw their glorious radiance full across the darkness of the grave into Immanuel's flowery land. It has illuminated the foot-prints of many a traveller to sternerly. It is of priceless value. Ten thousand worlds cannot purchase it, yet it is offered without money and without price to all who will receive it with grateful hearts. Sinner will you receive it! The matter rests with you. Accept and live forever, or reject and go down to darkness and despair eternal. Which will you do.

T. E. RICHIEY, Princeton, Ky.

It isn't hard to be a Christian when you devote your whole time to it.

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Fringed Damask Lunch Cloths, white and colored borders, 4-4 size 50c, 5-4 size 60c, 6-4 size 70c.
Huck Towels, in plain hem fringe and hemstitched, 10c, 12 1/2c, 15c, 17c, 20c.
Fancy Plain Linens for apron purposes 12 1/2c, 15c, 18c and 20c.

Ready-made Sheets and Pillow Cases.

- 11c each Pillow Cases, size 21x35 inches.
12c each Pillow Cases, size 22x36 inches.
17c each Hemstitched, 21x35 inches.
18c each Hemstitched, 22x36 inches.
40c each Ready-made Sheets, sizes 62x90 inches.
40c each Ready-made Sheets, sizes 72x90 inches.
50c each Ready-made Sheets, size 81x90 inches.

Pure Silk Moire Taffeta Ribbon Black and Colored.

- 1 inch 5c
1 1/4 inch 7c
1 1/2 inch 10c
2 inch 12 1/2c
2 1/2 inch 15c
3 1/4 inch 20c
4 inch 25c

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Sterling Points Carpets and Draperies. Excellence of fabric, richness and durability of color, novelty and beauty of design—you will find all these in our immense new stock. From the Orient we have landed and cleared under the old tariff quantities of Mattings, Carpets and Rugs. Place your orders now and save the new tariff duty. Bar the mosquitoes' with one of our Hoop, Umbrella, Dixie or Half-Canopy Bars. Prices from 75c up. Our stock has something of interest for all. W. H. McKnight Sons & Co., WHOLESALE AND RETAIL, 225 Fourth Ave. 328-330 W. Main Street, LOUISVILLE, KY. N. B.—"McKnight Sweeper," the best, reduced to \$2.50 each.

The Holman Pronouncing Teachers' Bible Together with one year's subscription to THE WESTERN RECORDER, of Louisville, Ky., ...Seventy years' old, and the... Greatest Baptist Paper in the South and Southwest, for \$3.50. This offer is for all subscribers of the WESTERN RECORDER, old and new alike. THE WESTERN RECORDER is \$2.00 a year, in advance. The Holman Bible sells for \$3.50. What is thought of the WESTERN RECORDER... What is thought of the HOLMAN BIBLE... The Bible is bound in fine, durable leather, flexible covers lined with linen, and round corners with red under gold edges, containing Maps, Concordance, and all the Helps. REMEMBER that the Holman Bible alone sells for \$3.50. We send you both the Bible and the Recorder for one year, postpaid for \$3.50. The only delay—order at once! Send all orders for Family, Pulpit, and Teachers' Bibles, Sunday school supplies, Hyman Books, or any kind of a book to the Publishers of... Baptist Book Concern, Louisville, Ky.

THE MARKETS. Report for the Week Ending Saturday, August 7, 1897.

Cattle—The receipts of cattle to-day were light and the transactions unimportant. The market closed dull, with a slight downward tendency in prices. Calves—The market for calves ruled featureless. Hogs—The receipts of hogs to-day were larger than yesterday. The market ruled dull. Prices generally lost about 1c from yesterday. Sheep and Lambs—The receipts were light. Prices showed no change. GATTLE. Extra shipping cattle, 1,400 to 1,600 lbs. 1 1/2c to 1 3/4c. Light shipping, 1,200 to 1,400 lbs. 1 1/4c to 1 1/2c. Fair to good butchers, 1 1/4c to 1 1/2c. Common to medium butchers, 1 1/2c to 1 3/4c. Thin, rough steers, poor cows and scalwags 1 1/2c to 1 3/4c. Good to extra cream 1,500 to 1,700 lbs. 2 1/2c to 2 3/4c. Common to medium cream, 1 1/2c to 1 3/4c. Feeders, 800 to 1,200 lbs. 1 1/2c to 1 3/4c. Blockers, 2 1/2c to 2 3/4c. Bulls, 1 1/2c to 1 3/4c. Veal calves, 1 1/2c to 1 3/4c. Choice milk cows, 2 1/2c to 2 3/4c. Fair to good milk cows, 1 1/2c to 1 3/4c. SHEEP AND LAMBS. Good to extra shipping sheep, 2 1/2c to 2 3/4c. Fair to good packing and butchers, 2 1/2c to 2 3/4c. Fair to good packing, 1 1/2c to 1 3/4c. Good to extra light, 1 1/2c to 1 3/4c. Fat sheep, 1 1/2c to 1 3/4c. Fat sheep, 1 1/2c to 1 3/4c. Pigs, 1 1/2c to 1 3/4c. Hogs, 1 1/2c to 1 3/4c. Good to extra shipping sheep, 2 1/2c to 2 3/4c.

Table with 2 columns: Item and Price. Includes 'Fair to good sheep', 'Common to medium sheep', 'Black', 'Stock ewes and wethers', 'Extra spring lambs', 'Best butcher lambs', 'Fair to good butcher lambs'.

LEAF TOBACCO MARKET.

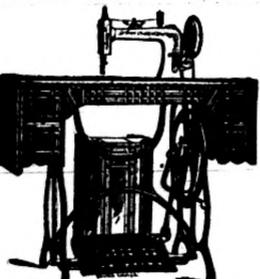
Table with 3 columns: Item, Red, Colory. Includes 'Trash, green mixed', 'Trash, sound', 'Common lugs', 'Medium lugs', 'Good lugs', 'Common leaf, short', 'Common leaf', 'Medium leaf', 'Good leaf', 'Fines and selections'.

MEN say they dare not neglect the sober realities of life, for they are from God. Neither should we dare to neglect the brightness and happiness and joy of life, for they are from God just as truly. The sun shines by God's will just as truly as the clouds sometimes intervene between us and the sun by his will.—The Christian Leader.

owe my life to
 Dr. Miles' New Heart Cure writes Mrs. A. D. Lamm, of 25 High St., Dayton, Ohio: "I was a helpless invalid from heart failure and had been under the constant care of physicians without benefit. My heart would flutter and palpitate at the slightest exertion. I had smothering spells and was weak and all run down. I commenced taking
DR. MILES' Heart Cure
 and from the first I began to improve. I am now well and thank God for the good it has done me. Druggists sell first bottle on guarantee to benefit or money refunded. Book on heart and nerves free.
 Dr. Miles Medical Co., Elkhart, Ind.

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ILLINOIS CENTRAL—Union Depot, foot of Seventh St. Double daily service to Memphis and New Orleans. City Ticket Office, 220 Fourth Street.
 No. 28 MEMPHIS A. O. L. T. D. No. 22. Leave 7:45 pm Daily. Arrive 8:30 am. The fastest and best train leaving Louisville for the South. Pullman Vestibule Gas-lighted Sleepers, elegant coaches and...
FREE RECLINING CHAIR CARS.
 No. 21. PAST MAIL. No. 202. Leave 8:30 am Daily. Arrive 10:30 pm. Solid train of five coaches and Pullman Buffet Sleepers to Memphis and New Orleans. Local sleeper to Paducah open to passengers at 9 p. m.
 No. 21. MAIL AND EXPRESS. No. 223. Leave 8:45 am Daily. Arrive 5:18 pm. For Owensboro, Paducah, Fulton and intermediate points.
 No. 21. ACCOMMODATION. No. 222. Leave 8:50 pm Daily. Arrive 8:40 am. Daily for Cecilia, Elizabethtown, Hodgenville and intermediate points.

The Farm
 Leman & Co., of Baltimore, bought 41 head of cattle in Marion county, weight 1,370 pounds, at \$4.65.

Meadows in Mercer county have been pretty good this year and the hay is excellent, we are told by the farmers.

Five hundred lambs were shipped from Marion county to Chicago by Mattingly & Spalding and sole at \$5.12 per hundred.

B. T. Wright sold to J. A. Embury for September delivery 108 cattle at 4 1/2c and ten at 4c per pound.—Sharpshoot World.

Hogs are scarce and are worth nothing, after taking into consideration the corn they eat and the trouble of attending to them.

At Lancaster on court day good butcher stuff sold at 2 1/2 cents; heifers and steers 3 to 3 1/2 cents and feeders at 3 to 3 1/2 cents.

E. P. Woods, of Lincoln county, bought a carload of 1,240 pound cattle in Cincinnati at \$4.05 per cwt., and shipped them home to feed.

Dr. Hugh Reid sold 125 barrels of corn to the Laurel Coal Co., at \$1.75 delivered at the cars. He has sold a number of small deliveries at \$2.—Stanford Journal.

\$25,000 worth of Madison county cattle were sold last week for export to England. Weight got 186 and sales 172. They weighed from 1,300 to 1,500 and brought 4 1/2 to 4 1/4.—Register.

The Lawrenceburg News says that 20 cattle, which on the 21st of April were weighed, and again last week, gained 305 pounds to the head and were sold at \$38.

The Woodford Sun says Mr. Early is holding every bushel of his wheat crop for \$1, and expects to get it. He is one of the lucky farmers who got \$1 for his last year's crop, selling \$2,500 bushels at that figure several months ago.

There is not much doing just now in the cattle trade and farmers are not anxious to sell. Grass is plentiful and becoming more so; it must be eaten and the farmers say if they part with their cattle they cannot profitably replace them just now, and as they are doing well they are in no hurry to let them go.—Winchester Democrat.

The tomato fields around Owensboro attract the attention of a great many people. J. E. Greenwood has 82,000 plants in one field. Ben Field and J. W. M. Field have about the same number, and altogether there are about 500,000 plants standing in three miles of the city. The yield is enormous, and measured by the acre the crop brings a great deal more than tobacco or any other crop.

About 350 cattle at Winchester Court day. Yearling steers of 750 pounds weight brought 4 cts.; a lot of 750 pound heifers, 3 cts.; mountain cattle of 700 pounds, 2 1/2 cts.; fat heifers of 850 to 900 pounds 3 to 3 1/2 cts.; milch cows, \$30 to \$35; mountain wethers \$2 40 per hundred; mountain stock ewes, \$2 25 to \$2 50.

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.
 E. P. Hall & Co., Props., Nashville, N. H. Sold by all Druggists.

SHORT TOBACCO CROP.
 VERY LOW ESTIMATE OF KENTUCKY'S PRODUCTION—FLUCTUATION'S IN THE SEASON'S PRICES.

An unusual situation is disclosed in the leaf-tobacco market by a report which the Auditor of Public Accounts has made public this week. It shows the aggregate amount of the 1896 crop now being marked as returned to the assessors of each county for taxation. The total is only 150,527,111 pounds, which is a falling off of nearly 80,000,000 pounds from the 1895 crop, and is at least three times as great a shortage as the trade has reckoned upon. The matter becomes more serious when it is understood that the crop just planted is only about 65 per cent of the average, and that its conditions is very unfavorable.

The greatly reduced acreage this season is chiefly because of the low prices received by the planters during the past two years. The inferiority and abundance of the product and the dunness of the times had gradually forced down quotations until the great bulk of the sales of leaf were below the cost of production. Last winter and fall marked the lowest points ever touched, and very rarely could a farmer get over 6 or 8 cts. a pound for what in prosperous years sold really at 12 to 16 cents. The result was that many farmers decided to abandon the cultivation altogether, and others to cut down their acreage. This was done by some of the largest growers of Burley tobacco in the Bluegrass. Had not the knowledge that this was contemplated become early known to the trade, it is likely that not more the 50 per cent of an average crop would have been transplanted. As it was, the farmers were encouraged at the last moment to make extra exertions, but the most liberal estimate is that the planting does not exceed 70 per cent of an average. The State Bureau of Agriculture puts it at 63 per cent., the national department at 65 per cent. Private information inclines most well-informed men in the trade to assume the higher figure.

How much the entire yield of the State has been affected is shown by the following table of the crops for the last thirteen years. These figures are from the Auditor's books, and differ somewhat from the National Bureau of Agriculture returns

Year.	Pounds.
1885.....	254,173,962
1886.....	214,487,256
1887.....	117,292,876
1888.....	232,331,421
1889.....	164,371,431
1890.....	166,611,966
1891.....	183,638,432
1892.....	201,116,315
1893.....	203,301,634
1894.....	198,756,295
1895.....	229,972,482
1896.....	150,527,111

It will thus be seen that the short crop of last year is the smallest on record except for 1887, and that crop, unlike this, followed three of more than average size. Notwithstanding the stocks were then very large, the market became widely excited in September, when the cutting showed how light was the planting, and the price rose 9 to 10 cents a pound within 60 days. The stock now on hand in the Western markets amounts to only 65,969 hogheads, while on the seaboard and in Europe they are enough more to bring the total supply on July 1st up to 235,630 hogheads. This is only about one ordinary crop for Kentucky, and about half the American crop.—Evening Post.
 Louisville, August 2, 1897.

FARM AND GARDEN.
 THE BERRY GARDEN.

All berry bushes should be protected from summer heat and drought, says M. A. Thayer. This may be done in two ways. First, by frequent cultivation and hoeing, thus forming an earth mulch, which prevents the rapid escape of moisture from the soil. Second, by covering the ground around the hill with coarse manure, straw and other material, which prevents evaporation and retains the moisture about the roots. One of the best and cheapest mulches of the farmer is green clover cut in blossom and applied same as manure. It is easily applied, retains moisture, enriches the soil, keeps the berries clean, and contains no germ of noxious weeds. A good mulch well applied is one of the great necessities in successful fruit growing.

When new canes of the black-berry and black raspberry are eighteen inches high, nip the top off about two inches; this will cause several new laterals to grow, which should be trimmed severely in the spring. The pinching back of new growth is important. It largely increases the bearing surface, keeps the bush low, strong, well formed, and less liable to injury from severe storms. Frequent cultivation makes plant-food more available, and is especially necessary after hard rains. The ground must be kept mellow throughout the growing season. Clean cultivation is the great safeguard against fungous disease and insect pests. These enemies are cowardly; they always attack the weak and unprotected plants first. Look for them closely and apply remedies for them at once. For the currant worm, no remedy is safer or more easily applied than white hellebore. Dissolve an ounce of powder in two gallons of water and apply with fine sprinkler or brush broom. The worm first appears on the lower branches about the time fruit is formed. Thorough work in June insures safety during the trying months of July and August.—Watchman.

A CORRESPONDENT of the *Farm and Fireside* notes the larger use of celery in these later days, and gives some information as to the benefits to be derived from it. Celery soup, he says, will relieve inflammatory rheumatism in a few hours, and several permanent cures are recorded. Persons afflicted with darting pains around the heart, in the spinal column or general nervous debility find instant relief in using celery soup. Every farmer and gardener should grow some celery and see that it is used freely by all the family. The raw stalks are fine nerve-feeders, and are relied on a part of the dinner in winter and early spring, while the leaves are good for flavoring all kinds of soups.

S. L. STEVENS writes to the *Country Gentleman*: "Several years ago, after losing a number of my chickens with gapes, an old Irish woman said to me, 'Give them salt, and you will have no more trouble with them.' I was ready to try almost anything, and knew that a little salt ought to be good for their health, whether it cured the gapes or not; so I began to salt their food, and have done so ever since, and have seen but one case of gapes among my chickens since."

OILS FOR CANCER.
 Dr. BYR has discovered a combination of oils that readily cure cancer, scirrhus, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address Dr. D. M. BYR, Box 8, Indianapolis, Ind.

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Dr. McLehah & Weber, of Cincinnati, O., have made the treatment of Cancer and Tumors a specialty for many years, using no knives or other severe measures. As an evidence of their success they cite the names of a few well-known persons who have been cured by them.

Mr. T. E. C. Brinley, Louisville, Ky., President of the Brinley, Miles & Hardy Co., manufacturer of the famous "Brinley" Flows, was cured ten years ago of cancer of the stomach. Had been operated upon three times before going to them.

Prof. H. McElharmid, formerly editor Christian Standard, Cincinnati, Ohio, was cured four years ago of cancer of the face. Before their treatment was applied, the diseased part had been cut out twice, each time returning in about six months.

Judge R. J. Bowman, of Alexandria, Louisiana, was cured of cancer of the right cheek and forehead three years ago.

A line addressed to Dr. McLehah & Weber 111 West 10th St., Cincinnati, O., will secure a 64-page treatise free.

FREE TREATMENT

for all persons afflicted with Consumption, Catarrh, Asthma, Bronchitis AND DISEASES OF THE Ear, Nose, Throat and Lungs.

After years of study, scientific research and actual experiments, we have discovered a new and permanent cure for all these diseases. To those who will follow my directions and use the

SANA-CERA OIL

cases that were pronounced hopeless by other physicians. From hundreds of reliable & trustworthy testimonials, I have selected the following:

Mr. Henry Lally, Greenburg, Ind., says: "Dear Doctor, I have suffered for many years from Catarrh, Bronchitis and Asthma. I had abandoned hope of ever getting well, until your wonderful treatment was suggested by a friend. I began with some mixtures. After a few days I felt better. I gained 15 pounds in weight. I can hear the ticking of the clock, the first time in 15 years. I want all sufferers to know that the Sana-Cera Oil will do all you claim for it."

Miss Lillie Frank, Wood, Ind., was thought to be in the last stages of consumption. Read her grateful note to the 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 Oil, I am now perfectly well. I send the good news of Sana-Cera Cure broadcast."

In order to introduce this wonderful curative treatment, I am now offering it free of charge for a limited time, sufficient medicine for a three months treatment free to all afflicted persons sending me their names and addresses. Don't delay sending me your address—a delay may mean death.

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Items of Interest.

Work has begun on a tunnel in Colorado which is to be twenty miles long in the main, but with branches aggregating ten miles more. It is to be under the Peak at a depth of 1,000 feet. It will take, according to calculations, seven years to dig, and the cost will be \$20,000,000. But it is thought metals enough will be discovered to pay the expense.

There have been floods in many parts of Europe. Widespread devastation was the result of floods in Siberia. More than 100 persons having been drowned and the loss reaching many million marks. At Loozbach the town and two other large buildings have collapsed. The rivers are still rising. At least 15 persons have been drowned in the flood at Herze in the Crimea.

The Canadian government warned those who are flocking to the Klondike gold regions that the government would not be responsible if they starved. As the rush continues, the mounted police are meeting all who are bound for the gold fields at the British line, and compel all to go back who have not a year's provision of food.

A tract of land containing 11,000 acres, known as the Harford tract, bordering on Fish River, Alabama, has been purchased by a colony of Swedes. The Swedes are desirable citizens, being sober, industrious, cleanly and Protestant.

The report of the internal revenue taxes for the fiscal year ending June 30 has been published. This shows a most gratifying falling off in the consumption of alcoholic liquor. The filling of beer is 1,400,000 barrels. We are sorry to admit that there has been an increase in the use of cigarettes.

July was the beginning of the new fiscal year. One of the real extravagances of Congress, there was a deficit of \$11,073,541. The appropriations of the last Congress, in the face of an empty treasury, show a net increase over those of 1886 of \$171,071,767. The expenditures for July this year were \$8,000,000 more than last year. When will the people of all parties open their eyes and send men to Congress who will not be so extravagant!

There were many rumors that Queen Victoria intended to abdicate after her Jubilee, and that did seem to be the course of wisdom. But that she has no intention of doing so was shown by the closing words of a message she sent—"As long as life lasts."

It is thought that Judge Thomas M. Cooley will not recover from his illness, which is attributed to over-work. He is seventy-three years of age and became Justice of the Supreme Court of Michigan in 1864. He is easily the greatest living jurist, and among the greatest who have ever lived.

The czar and all Russia are again disappointed in their hopes of the birth of a son. The baby has been named Tatiana, a name very dear to the common people of Russia and never before given to a royal baby. The people are rejoicing greatly in this name which makes her "a princess of the people." They say:

The wheat crop for this year in the United States is thought, will reach 50,000,000 bushels. This is 10,000,000 bushels more than the crop of last year. The price is good and getting better, owing to the shortness of the crop in France, Germany, South Russia and the Argentine Republic.

When the tariff bill was before the Senate, Mr. McLean of Texas moved to bring upon the free list. "The motion created quite a ripple of amusement," the reporters said, and the amendment was promptly voted down. A few moments afterwards an amendment was introduced admitting the wafers which the Catholics use in the sacrament free, and it was immediately adopted.

Mr. T. G. Alvord, who spent some months in Cuba, explains to the Forum the lengthening out of the war. The Spanish officers are getting rich upon the money paid them by the sugar planters for protection, and by defrauding the Spanish government in various ways. The nation is lost in when corruption and peculation possess its army.

The Springfield Republican has taken up vigorously the lawlessness of the children in that city. The worst feature is that the most unruly of the hoodlums are the unweaned children of good families. Windows of new houses in Springfield are constantly in danger, and the government and courts of the South Church have been broken. Diagonal cases are not unknown. Old-fashioned mothers with slippers and faith in Solomon's inspiration are greatly needed.

Mr. Chauncey Depew, at a dinner in Paris, spoke of the "traditional friendship between the United States and France." One of the French government who was present said with unusual bluntness for a Frenchman: "Yes, we have traditional friendship and desire to maintain it. But friendship between nations is no sentiment, but acts. If your new tariff exclude our goods from your markets and injure our trade, then you are unfriendly and hostile."

The gold export has not only increased greatly from Africa and Alaska, but also from Australia. During the six months ending June 30, the gold exported from Western Australia amounted to \$95,814 ounces. During the whole of last year the amount exported was 291,203 ounces.

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DEATHS.

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NOURSE

Clarence C. W. Nourse died July 9, 1927, at his home near Russellville, Logan county, Ky. He was about sixty-three years of age. His parents were Newton and Rachel Nourse of good old Presbyterian stock. A godly father and mother and the religious training he received in his home developed in him all the elements of a sturdy, energetic and conscientious Christian character. He united with old Salem Presbyterian church at the age of thirteen. In 1856 he was united in marriage to Miss Betty Curd. This union proved to be congenial and happy one. Two sons were born to them, Richard and William Nourse. One who was trying to follow in the footsteps and imitate the example of their noble father. These yet remain to comfort the heart-broken wife and mother. Bro. C. W. Nourse united with Mud River Baptist church in 1871 and soon after was made a deacon, which office he held to the time of his death. He was a man of strict business, but not unkindly and liberal in the Master's cause, true to his convictions of right and duty at whatever cost. As an intelligent Christian layman, he was honored and respected throughout his life. Quiet and reserved, he was a man of deeds rather than of words, though his home church found him able and wise in counsel. For six months or more his body was the prey to a painful disease, but his mind was clear and vigorous until the spiritual mind was victorious over weakness and suffering. For him death had been robbed of its terrors and at the last he dropped asleep like a tired child on his parent's breast. Thus passed away a good man, a faithful and loving companion who set indelible patterns in the lives of those who were associated with him. He was buried in the cemetery at Mud River. His last words were "Amen" when he had said this, he fell asleep. G. H. BAKER.

NEWBELL

Whelan G. has been hit to take from us our lovely young sister, Lillian Newbell. Will that we bow in submission to the will of Him who has said, "What I do thou knowest not now, but thou shalt know hereafter," believing that "all things work together for good to them that love the Lord." We feel very grateful that the many sweet assurances of a blessed nursing can penetrate the gloom that surrounds the valley of death and mitigate the bitterness of parting hence we sorrow not as those who have no hope. Resolved, that we tender our heartfelt sympathies to the bereaved family, praying that he who has promised "grace sufficient" may pour the oil of consolation on their broken hearts. MRS. M. C. WING, DE FLEMING, COM. E. C. ARNOLD.

ROBERTSON

Mrs. L. A. Robertson, wife of William Robertson, died June 1, 1927. She was the daughter of Robert Kingdale, was twenty-five years of age, and had been for ten years a consistent member of the First Baptist church of this city. Her father is now pastor. In her last hours she proved both by word and act that she was submissive to the will of God, even in death. We extend our sympathy and respect to her husband and surviving friends.

In this dark world of sin and pain, We only need to part again, But when we reach the heavenly shore, We then shall meet to part no more.

The hope that we shall see that day, Should chase our present griefs away. When these few years of pain are past, We'll meet around the throne at last. T. J. BROWN.

GREEVER

In the little town of Magnolia, Mrs. Mary E. Greever, (nee Hagans) wife of J. M. Greever, died July 4, 1927, after only a few days' illness. Her remains were buried the next day at Middle Creek church burying ground, the pastor conducting the services, aided by Dr. Peterson. Mrs. Greever was a member of Magnolia Baptist church, and was the greater part of her religious life in Middle Creek church. She leaves a respected family to mourn her loss and they have the sympathy of a wide circle of friends. God took her home when he thought best. W. J. PECKER.

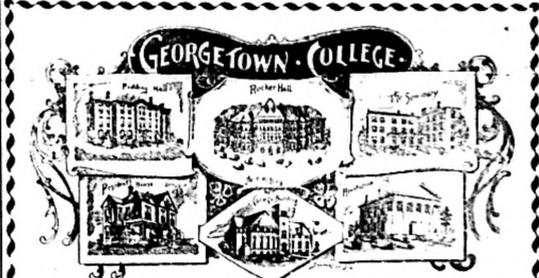
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Mr. E. H. Nitcham, Nooska, Ky., writes: "Have been selling Hughes' Tonic for years. It is the best remedy for chills and fever, curing several cases with one bottle. Honest and valuable remedy." Sold by Druggists—50c and \$1.00 bottles.

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To "THE LAND OF THE SKY." Bartholomew, Principal of the Girls' High School, Louisville. There are also a number of other parties to leave Louisville Aug. 7th. 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. Watson, Passenger and Ticket Agent, Louisville. TO TEXAS AND ARKANSAS. One fare (plus \$2.00) round trip by the "Cotton Belt Route." Pullman sleepers and free reclining chair cars. Tickets on sale August 2nd, 17th, September 7th, 21st, October 11th and 19th, 1927. Good for return 21 days. Stop over at any point in Arkansas and Texas. Call for tickets by "Cotton Belt Route." For information write to W. A. McQueen, T. P. A., Louisville, Ky.



Items of Interest.

We congratulate Harrodsburg on having gotten rid of its saloons. May they never be allowed to return to that beautiful town.

This is a healthy indication in Prussia. In 1885 the proportion of married persons was 43 per cent greater than in 1880.

There has been a discovery of iron in New Zealand. In a stretch of nearly 500 miles there are said to be millions of tons of iron.

George Taylor, who has much reputation as a mineralogist, decided that a blue crystal found by a placer miner in Idaho, is a sapphire. The stone is almost perfect, weighs 308 carats, and Taylor values it at \$14,000. The miner intends to send it to London for final testing.

The insurgents in Brazil have won a great victory which has caused consternation in Rio Janeiro. They captured Osorio after a fierce battle in which the government troops were overwhelmingly defeated, losing 3,000 killed and all their cannon.

When the "glided youth" of Paris aristocracy were disgracing their manhood at the fire of the Bazaar, Georges, a coachman, rescued his mistress and many others at the greatest risk to his own life. His mistress has given him \$20,000, and he has been decorated with the Cross of the Legion of Honour.

A company has been formed in Seattle to handle the product of a lake of almost pure petroleum which was discovered in Alaska some months ago, and samples sent to Seattle for analysis. The lake is only two miles from the ocean, is several miles wide, and five or six miles long. The hills surrounding it are rich in coal.

A joint resolution to exclude liquor from sale in the Capitol building at Washington City was defeated in Congress. Sen. Conger having adjourned, Richard Bright, Sergeant-at-arms of the Senate, stopped the sale. No one has any power against him till Congress meets in December, and it is to be hoped Congress will be ashamed into endorsing his order.

Among the islands recently seized by England are the Solomon group, the Stewart group, Russell and Bellona Islands, all in the South Pacific. Copper is abundant upon the latter. The ship Walaroo hoisted the Union Jack with the usual ceremonies. The natives were shy and as soon as the ship sailed removed the notice of annexation and dug up the bottle containing the proclamation.

England has been gobbling up islands in the Pacific, of course caring nothing for the opinion in regard to freedom which the natives may have. One of these is the Palmyra Island which Hawaii claimed, but Mr. Curzon in the House of Commons said that a British protectorate had been proclaimed over the island in 1869, that Hawaii has no connection with it and that the occupation will be maintained.

The great volcano of Mayon on the island of Luzon in the Philippine Islands is in a state of eruption. This began June 24th, and immense quantities of lava have been thrown up. The lava streams have reached the cities of Bacayan, Malipot and Liboy and their destruction seems certain. Fifteen smaller towns have been destroyed and 400 lives lost up to July 24th, and it is thought thousands will be killed.

The British steamer Purior from Nova Scotia ran into an iceberg and put into St. Johns for repairs. The repairs were not sufficient, for after she had sailed she leaked so badly a fire was started on her deck to attract passing steamers. Soon the steamer was in flames and the crew put out in boats. At the end of 48 hours they were rescued by the Sagamore and carried to Boston.

Senor Canovas del Castillo, Prime Minister of Spain, was assassinated August 11 at Santa Agueda where he had gone for three weeks' rest and recuperation. The murderer shot him three times and he fell dying at the feet of his wife. He lived two hours in great agony and died with the words "Lead me to Spain." He was in his seventieth year and has long been a leading figure in Spain.

Lady Aberdeen, whose husband is Governor-General of Canada, is the only woman named to go to Paris for trained nurses for the poor, as a Jubilee fund. The proposal fell flat, to her great mortification. The correspondent of the New York Post points out that this failure was not because the thing proposed did not commend itself to Canadians, but because she is so unpopular they would do nothing she suggested. They like Lord Aberdeen well enough, but Lady Aberdeen is strong-minded, making public speeches, and the Canadians like their Ladies to be ladies.

BRACKEN ASSOCIATION.

This association, ninety-eight years of age, met with the Lewisburg Baptist church, Wednesday August 4th, with an encouraging attendance. The number of visitors was unusually large. See what an array of them. B. A. Dawes and Z. T. Cody, former pastors in the association, Jeff. D. Ray, J. D. Ware, F. W. Everhardt, W. P. Harvey, J. G. Bow, William Ritzman and young brethren from the Seminary and Georgetown, besides others I may not now recall.

The Introductory sermon was preached by the new pastor of the Augusta church, Rev. J. C. Holmes, his subject being "Faithfulness." The subject was treated in Bro. Holmes' quiet pleasing manner. Among the good things said by him I can not refrain from quoting this: "The pastor who tries to keep good causes from being brought before his church, for fear the collection will lessen the prospects of getting his salary does not deserve to get his salary."

The church letters showed that some of the churches have increased their strength and efficiency by decreasing their numbers. Wise gospel discipline speaks well for a church. Let us have more of it.

The missionary enterprises of the association were placed in better shape than ever before. A brother was appointed to look after each of our missions, as follows: Bracken Missions, W. W. Fritts; Foreign Missions, H. H. Hibbes; Home Missions, W. J. Bolin; State Missions, I. P. Trotter.

The churches were requested to give three months to each of these missions beginning with September 1st, and taking them in the order named above, when practical. For the first time in many years this gives each of our missions a fair show before the churches. We may look for better results for missions next year.

W. R. Nunneley was appointed to look after the interest of the Ministers' Aid Society. Such an earnest man in such a noble cause is sure to do well. He has a special object before him.

Bro. Cleon Keyes, the most honored and most loved Baptist minister that ever lived in these parts, is to push the WESTERN RECORDER and our literature in the Association. Bro. Keyes' name is a household word. No man ever did as much for the Baptist cause in this section, and no man more deserves our gratitude and love. In his old age we propose to stand loyally by him till the Lord calls him home. We owe the grand old man more than we can ever pay. We will try to pay some of it.

Rev. J. G. Bow, I am told, preached a truly helpful sermon on Wednesday night. I can testify that Bro. Eberhardt preached a truly spiritual and helpful one Thursday night, for I heard him. I only wish I could have had the uplift of Bro. Bow's sermon also.

The writer preached the Missionary Sermon Thursday morning, his subject being, The Missionary Resources of the Kingdom of Christ (Luke 14:31).

Dinner was served on the grounds, and a more generous hospitality I never witnessed. Between 900 and 1,000 persons were given their dinner the second day. The arrangements for feeding the large crowd were complete, and all praise is due to the pastor, Bro. M. B. Adams, and the noble people of Lewisburg for the princely way in which they took care of all who came. Several of our churches are pastorless. We hope to re-me-

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Legal notice regarding a counterfeiting case involving Dr. J. G. Bow's favorability and the Ministers' Aid Society. Includes details of a court case and a public offense.