

WESTERN RECORDER

Faith, Hope and Love, these three.

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LIFE is too short, and the work for each of us to do too important for us to waste time in hurrying. Calmness and thought accomplish more.

THE world owes no man a living till he has earned it. When he has, will be time enough to claim it, and to complain if it is not received.

THE *Globe* did not enjoy the speech of Mr. Gange, the President of the Baptist Union in England, and does not think the "union" of the denominations will be advanced by such speeches. It says that Mr. Gange may "be forgiven for his bold assertions that 'the Baptist community is the oldest church in Christendom,' being 'the original church founded by Jesus Christ.' It is on the whole refreshing to meet with religious teachers who so heartily believe in their systems." And the *Globe* takes exceptions to his statement that "the Church of England is Roman Catholic in all but name."

THE *Michigan Presbyterian* warns its brethren against Ben Olief, who has a "mission" in Jerusalem, and who, after posing as a Baptist and failing to take in our Northern brethren, seems to have gone back to his old claim of being a Presbyterian. The *Michigan Presbyterian* quotes Dr. J. H. Barrows: "The Ben Olief mission among the Jews is entirely unworthy of confidence and support. Like so much else in Jerusalem, it deserves to be stigmatized as a fraud."

THE *Interior* says that the six days' wheel race in Chicago "left one of the contestants dead, one insane, and one with his health irreparably broken. The people paid to witness this horribly prolonged scene of torture—saw men who had lost their minds going on mechanically under the compulsion of their trainers and backers to death, insanity and physical wreck." Chicago evidently cannot cast the first stone at Nevada, though there is no question Nevada deserves to be stoned.

THE *Herald and Freestyler* says: "There are some men who count that day lost in which they have not denounced a number of persons as 'narrow.' We know of one such man, and he is about the most narrow man we have ever met. He fancies himself a large-minded man." A man who does not believe heartily what his denomination does, is very apt to denounce the brother who does as "narrow."

The distinguished Presbyterian scholar, Dr. William G. T. Shedd, a few years ago wrote to a Baptist friend: "Among the denominations we all look to the Baptists for steady and firm adherence to sound doctrine. You have never had any internal doctrinal conflicts, and from year to year you present an undivided front in defense of the Calvinistic faith." It was but a very few years ago Dr. Shedd wrote this, but if Dr. Eri Hurlburt is right, Dr. Shedd, were he living, could not write this now.

MAY GROW UP INTO HIM.

BY THURSTON.

The salvation which Christ came to provide for men, and died to secure, was not primarily salvation from the penalty due to guilt, but salvation from the power and pollution of sin. Freedom from the dominion rather than the punishment of sin. Redemption means mainly deliverance from the bondage and slavery which sin imposes, into the glorious freedom of the children of God. The re-creation which the Spirit effects, a transformation into the image of Christ, putting off the old man and putting on the new man; a creation in righteousness and true holiness. This was to be produced a new race of beings, different from angels and different from natural men. Not a new species, but a new race; men, as Christ Jesus was a man. But he was more, and this new race was to be more. Men indeed, but with the life of Christ superadded and fashioned in moral likeness and spiritual life after his image, and possessing his spirit. Not a development, not an evolution from the old, but a new creation, possessing a spiritual nature with faculties which they did not previously possess, and which were not evolved from the old nature by any improvement or culture, but which were imparted to, and implanted in, the soul by the Spirit, thus making saints, a new race, like in spirit and nature to Christ, who becomes the first-born among many brethren, the head and founder of the new dynasty of kings and priests unto God, a new and peculiar people to be zealous of good works.

The plan contemplated as to this new race, in order to reach its end and serve its purpose, was that of development. First, creation—the seed, the germ, the vital principle. Then the development, the growth, the expansion. (Read Ephesians 4:11-16). The ascension gifts of Christ were for the development of this new race, of which he was the head and the representative, and for the perfection of which, in a sense, he stood pledged and responsible. Apostles, prophets, evangelists, pastors and teachers combined, were to constitute a ministration for the perfecting of the saints, for the edifying of the body of Christ. This is not accomplished at once. First the blade, then the ear, then the full corn in the ear. First the infancy, then the youth, then the mature manhood. Then through the sanctification of the Spirit and the belief of the truth, attaining the unity of the faith and the knowledge of the Son of God, they come into the measure of the stature of the fulness of Christ. Therefore, being no longer children tossed to and fro, but speaking truly in love, they may grow up into him in all things, who is the head, even Christ, they constituting the mystical and symbolic body, fitly framed and knit together, its life supplied from the living head, making increase and building up itself in love. These figures are by the Apostle used to set forth great and vital facts involved in the redemption and perfection of a people selected out of the world, made victorious over the world, and prepared especially for the glory of God.

The conception of the spiritual fact of "growing up into him in all things," has chief reference, or at least primary reference, to the growth in grace of the individual Christian, rather than of the church as a body, or of the aggregated whole of the fellowship of the faith. The maturing, enlargement and completing of the individual character of each disciple of Christ. The church is edified, grows in grace, and matures itself in the virtues and fruits of the Spirit, as, and in proportion as each member of the fellowship does this; not otherwise. No church, no body of disciples, can attain unusual sanctity and efficiency in the

faith, as a whole, or in any wholesale way, aside from the personal factors of the individual units which compose the body. We talk about the "church" being cold, inactive or dead. That means that the individuals which compose it are in this most unchristian and abnormal condition. Or, if the "church" be greatly quickened, and in a high state of religious zeal and activity, it means that the persons composing it, generally and to a large extent, are in this condition. It was the Apostle's devout wish that the Ephesian disciples should be in this state, exemplifying the nature of their high calling, and moving upward toward the culmination of the divine purpose concerning them in their translation out of darkness into the kingdom of God's dear Son.

The act of "growing," as an essential and vital fact in the condition and development of a true Christian life, is here accentuated. Growth is at once the evidence and the development of life. There must be life before there can be growth. There may be enlargement by mechanical means, as a mechanic may enlarge his machine, or the carpenter the building he is erecting. But the plant grows from the seed, as does the human body from infancy. When the vital forces fail the body declines and dies with their extinction. Christ is our life. In proportion to the indwelling life in the soul and in the souls of the church, is the growth of Christly character and of Christian efficiency and usefulness in the world. And it may be added of true Christian peace, joy and happiness. As to enlargement—many a church is enlarged when it does not grow. Additions of unsanctified and really unregenerate individuals may greatly enlarge it, whether brought in by so-called revivals or otherwise. And yet there is no growth, but rather decay, so long as the additions be not living stones, chosen of God and precious, built on the living foundation. None but living members can be grafted into Christ, the living head. Living stones on the living foundation alone can grow up a holy temple in the Lord. This vital union of the soul with Christ alone can make increase of the body in love; the soul's life derived from his life; the living member sustained by the living head; no growth without this inflowing life, and no life without this vital union.

Practically, the defect and fault of the common Christian life is that it does not grow. It maintains an existence, often a precarious one. It does not actually die; it lingers, but it does not grow. It does not maintain a vigorous, healthful condition. This is said not of all Christians; there are many and most honorable exceptions in every community, and probably in every church; but this is a prevailing mark of the current religious life of our times. Conformity to the world and the insidious spirit of worldliness corrodes and undermines the spiritual vitality which alone can make personal religion healthful, heroic and aggressive. Without this it cannot grow and produce its proper fruits; without this it is weak, effeminate and unimpressive; without this it cannot command the respect or admiration of society, nor greatly influence the lives of men. It may be a fact, but is not a force. The churches and the children of God may grow up in various other ways more than into Christ. They grow much in wealth, in social respectability, in knowledge and culture, in friendship and fellowship with secular customs and prevailing manners and habits of society. The world may think the better of them for this, and be more in harmony with them because of it; but this is not growing into Christ, it is growing away from him. Especially is it not growing up into him in all things, nor in anything in these respects. To grow into wealth, influence, culture, position is not wrong, providing it be in Christ, all consecrated to his

service and glory, and all used for the coming of his kingdom among men. Some Christians, instead of having grown strong in the Lord and in his mighty power, are weaker to-day than they were five, ten, twenty years ago. How greatly a revival of life and power is needed among the churches and in the hearts and lives of the saints. But the Spirit, whose gracious ministrations give life and power, is freely bestowed on those who seek his aid.

THE VERTEBRATE CHRISTIAN.

BY WILLIAM FUTHEY GIBBONS.

Be ye steadfast.—1 Cor. 15:58.

The vertebrate Christian is marked by an erectness of moral backbone such as, in the physical world, is the sign of the highest development and intelligence. He is distinguished for a determination to do his duty, no matter at what cost. The "I can" of free will he has translated into the "I will" of duty.

The vertebrate Christian is steadfast because he "knows whom he has believed." He has a firm faith, "an obstinate faith in God." He cannot be moved because he stands on the rock. But the vertebrate Christian is not self-willed. Stiff-neckedness is not steadfastness, neither is obstinacy one of the fruits of the Spirit. On the contrary, the most steadfast Christian is the man who has surrendered his will fully to God. The Russians have a proverb to the effect that a man cannot be an aspirant for honor who is cursed with a stiff backbone. But that was spoken of an earthly kingdom, not of a heavenly.

The vertebrate Christian does not falter, because he can say: "I know." He expects Christ to conquer, and by this expectation he makes it possible for Christ to give him the victory. He ranges himself on the side of Luther, and Cromwell, and Knox, and Havelock, and Gordon, and the long line of heroes, reaching from the days of the patriarchs to the present, who have dared to stand fast for principle, "who through faith . . . wrought righteousness," and "obtained a good report through faith."

The Christian of this type is "not ashamed of the Gospel of Christ," either in prayer-meeting, or on the cars, or at the hotel table. He will not dodge the issue, but will stand up on Christ's side, although alone. He is ready to "stand fast and all temptation to transgress repel." He is not afraid to be laughed at on account of his religion. He dares to kneel and pray even though all the rest of the men in the room think him "eccentric." He can neither be bullied into violating his conscience nor sneered out of the kingdom of heaven.

It may often happen that the vertebrate Christian must be antagonistic. Whatever is false, fraudulent he will oppose. He does not seek a conflict, but he will not desert his colors when the battle is imminent. He is a "hero without heroics" or hysterics. He "does not mistake the actor for the hero, nor the hero for the actor."

The vertebrate Christian possesses a magnificent courage because he knows that behind him is the whole power of the Infinite. "Having done all," he dares "to stand" because he knows that he shall not be abandoned to a losing battle. He is a good soldier because he fights for Jesus Christ. He is sure of the victory because he is sure of his Captain. Napoleon could awaken courage in the hearts of his soldiers by the declaration: "There is nothing impossible to him who dares;" but the Christian can more truly say: "All things are possible to him that believeth" in the Christ of God.—N. Y. Observer.

An analysis of modern politics would show it to be composed of four parts whisky, two parts bossism and one part pure gall.

WHAT KIND OF SALVATION IS MEANT?

BY WM. D. NOWLIN.

In 1 Timothy 4:16, it is said: "For in doing this, thou shalt save both thyself and them that hear thee." The question is, what kind of salvation is this? There are at least two generally accepted views.

I. Soul salvation—regeneration.

I heard a Baptist minister once in a revival meeting use this as a proof text that "Men must save themselves." Dr. Harvey in the "American Commentary," in his comments on this passage, says: "The ministry, faithfully exercised, furnishes the most favorable conditions for salvation, in purifying, enlarging and enabling the soul and preparing it for glory. Fidelity also promotes the salvation of his hearers; souls are thereby won to Christ." It seems clear that Dr. Harvey takes this to mean soul salvation, for he says, "Souls are thereby won to Christ." In commenting on this passage, Matthew Henry says, "Ministers in preaching should aim at the salvation of those that hear them, next to the salvation of their own souls." This text can't possibly mean that:

1. Because salvation is not of works, but "of the Lord." If men "by doing" or "undoing" save themselves, then salvation is of "doing," or works, and man hath whereof to glory before God. Read what is said of Abraham in the fourth chapter of Romans. Eph. 2:8, "By grace are ye saved—not by works." "Not by deeds of righteousness which we have done, but according to his mercy he saves us."

2. Because Timothy was already saved. Whatever salvation is meant for his "hearers" is meant for Timothy, so if it means "win the souls of the hearers to Christ," it means that for Timothy. They are so connected that they can not mean one thing for the speaker and another for the hearer, for it says "thou shalt save both thyself and them that hear thee." Then, as it cannot mean soul salvation for Timothy, it cannot mean it for the "hearers."

3. Because the hearers already had "soul salvation." Paul speaks of the hearers as "brethren." "If thou put the brethren in mind of these things." Certainly Timothy was not to "win the souls of the brethren" to Christ, for they are not brethren whose souls have not been won to Christ.

It is very clear to my mind that this salvation does not mean "soul salvation" or "winning souls to Christ."

II. From "final apostasy." Many commentators hold that this means "salvation from final apostasy." The Pulpit Commentary says: "Save thyself; for in the heavenly voyage the captain is not to be lost while the company and crew are saved. In this war the enemy is not to pick off the sentinels alone. No; Divine grace is sufficient for pastor as well as for people; but it would be a terrible thing—alas! not an unknown thing—that the minister who has taught others should himself become a castaway." If "in doing these things" we save ourselves from final apostasy, then to fail to do them means final apostasy. Then it follows:

1. That man may finally apostatize. It is entirely possible for men to fail to "do these things"—"Exercise thyself unto godliness;" "That thy progress may be manifest unto all;" "Take heed to thyself and thy teaching, continue in these things," etc., and so entirely possible for them to finally apostatize.

We know that many Christians fail to do these things mentioned above and so, according to this theory, finally apostatize, which is contrary to the teachings of the Scripture. A believer "hath everlasting life and shall not come into condemnation." Man by "doing" or "undoing" cannot save himself from a state or condition which it is impossible for him to enter. "We are kept by the power of God," not our good works.

God plainly says (Jer. 32:40): "I will make an everlasting covenant with them." If you want to know what this everlasting covenant is, see Jeremiah 31:33 and 34, where he says: "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and will write it in their hearts; and will be their God, and they shall be my people. And

they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." And when God has made this "everlasting covenant," when he has "put his law in our inward parts and written it in our hearts," when he forgives our iniquities and our sin is remembered no more—which is regeneration—then he says: "I will not turn away from them." The next clause says "they shall not depart from me." Then Paul in Romans 8:34 says: "No creature shall be able to separate us from the love of God." The devil is a creature. The devil is a power and "no powers are able to separate us." Now, then, if God will not forsake the child, if the child shall not depart from God, and if there is no power able to separate us from the love of God, how can a separation be brought about!

III. From coming heresy. I believe this to be the true idea in this Scripture. Paul in this chapter is not writing on "regeneration" or "winning souls to Christ," neither is he discussing "final apostasy," but coming heresy. Read the entire chapter and see what he is talking about. He starts out by saying, verses 1, 2 and 3: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." He says, verse 6: "For to be carnally minded is death; but to be spiritually minded is life and peace." So we see Timothy is to "put the brethren in mind of these things." What things? The things just mentioned, celibacy and abstinence from meats.

So we see he was first to post the brethren concerning these heresies; secondly, he was to teach them the "good doctrine" of Jesus Christ. Again Paul says: "Be diligent in these things, give thyself wholly to them." "Take heed to thyself and thy teaching. Continue in these things, for in doing this"—this, what? Why posting the brethren concerning this heresy and establishing them in the "good doctrine" of Christ—"thou shalt save both thyself and them that hear thee," from what? Coming heresy which is the subject under discussion in this chapter. It means this: "Timothy in later times false teachers and hypocrites are coming, teaching heresy, and some shall fall away from the faith, but by being diligent, giving yourself to reading and prayer, by thoroughly establishing yourself and the brethren in the good doctrine of Jesus Christ, you shall save both yourself and your hearers from being carried away with these coming heresies."

Too many of us interpret Scripture, not in the light of the context, but the commentaries.

Louisville, Ky.

We are not to pray to God for that which we can do for ourselves. The boy must learn his own lesson, but it is right to pray for help in doing it, meaning thereby a clear and undisturbed mind. The man must do his own work, but it is right for him to pray for guidance, meaning thereby patience and success as he seeks his daily bread. The mother must accomplish her own duties, but, while engaged in them with all faithfulness, it is proper for her to pray the Father's blessing upon her efforts and those for whom they are put forth. The one who really prays does not do so with the thought of shirking work, but with the desire to be more intense and persistent.—Sel.

WHILE so many Christian people are urging arbitration for the adjustment of international differences, it is pertinent to ask whether arbitration would not be a good method adjusting the differences that sometimes arise in churches or between Christian men?—Watchman.

We toil and moil and scrape, and make ourselves anxious about the dust and dross of earth; and all the while God is holding forth to us in vain the crown of immortality and the golden keys of the treasures of heaven.—Dean Farrar.

"AS THY DAYS."

It is difficult for some persons to live a Christian life because they do not seem to comprehend the real value or significance of spiritual relations. They appear to be attempting to live without the serene dependence upon God that characterizes the Christian whose "life is hid with Christ in God." The promises of God seem to have no special weight or force to them, and so they are deprived of many of the joys of the spiritual life; and, instead of standing upon Pisgah's height, they are usually down in some dismal valley of spiritual discontent. Oppressed by misgivings, burdened with cares, and harassed by the evil suggestions of the adversary of their souls, they seem to have overlooked the importance and helpfulness of the Scripture which says, "As thy days, so shall thy strength be."

The Christian life is a day-by-day life, and it is of great concern to one who is striving to live that life to know that there is provided for him an unfailing source of strength. Paul says to the Philippians: "My God shall supply all your need according to his riches in glory by Christ Jesus;" but as the need pertains to to-day, so the supply is adapted to the daily need, and will be given day by day as the need arises. Whenever the children of Israel gathered manna for more than one day's need, it spoiled, and so there is inevitable disappointment whenever one attempts to store up the strength that God gives for to-day's need and hoard it for to-morrow. It is not intended to be stored up, and there is no necessity for attempting to do that. To-morrow's need may not be the same as to-day's, and with the changed condition a different supply will be demanded; but whatever the condition or the need, God in his graciousness and wisdom has promised to impart strength to enable His child to meet it. All that is necessary is belief in God's promise, and an evidence of that belief by becoming in a most practical sense a partaker of the divine nature—a recipient of the strength of God.

But the promise, "As thy days, so shall thy strength be," contains a rebuke. It urges the Christian not to be over-anxious, to make no over-drafts on the cares and burdens of to-morrow. To-morrow is not yours; but to-day is. So bear the burden to-day, and fortify your hearts with strength for to-day and let to-morrow go, "for the morrow shall take thought for the things of itself." It says, "Do not fret." Fretting is an evil, and is one of the means used by the adversary to entangle God's saints, and entice them from their allegiance to Him. The troubles of life are often hard to bear because those that belong to to-day are augmented by those that belong to to-morrow. One day's load is enough for anyone to bear, and it is all that it is designed one should bear. Besides, the Christian often deceives himself as to the character of to-morrow's burden by anticipating it. When added to to-day's burden it is heavy, but frequently when borne by itself it is light.

In a peculiar manner the Christian may be fortified for what he is called upon to endure. The consciousness of reserve power is in itself a source of confidence and strength. Sailors do not fear the storm very much so long as their vessel is staunch, and there are strong anchors and reliable cables on board; so the Christian enters upon the duties and responsibilities of a new day with confidence because he knows where there are unfailing resources upon which he can draw. God's promise of daily strength is like a sure anchor, that holds even in the most terrific tempests of life. That anchor never fails; that cable never parts. The Christian must not expect exemption from the cares, burdens, and disappointments of this life. They will come, and may come like an avalanche. "Many," says the psalmist, "are the afflictions of the righteous, but the Lord delivereth him out of them all." And the way of deliverance is frequently through the acceptance of the strength that He gives to meet the daily need.

In view of these things, the child of God should take courage, and bear with patience whatsoever burden may be placed upon his shoulders. Bear the burden just for to-day, and let the strength that God imparts help you to bear it. Deliverance may come to-morrow. Be patient and be hopeful.—N. Y. Advocate.

VICTORIES OF FAITH.

That history repeats itself is a saying as true as it is trite. Indeed it has become trite because it is so true. And nowhere else is it more true than in spiritual things in general or in relation to the victories of faith in particular. All the way down through the religious history of our race men have been winning them. If the record of spiritual progress contains the sad story of many a grave and even shameful defeat, it also has its brighter side. It tells of thousands of honorable, and often brilliant, successes which God's earthly servants have won in his name. We have full right to all the encouragement which this fact contains.

The men and women who won them have been just such men and women as we are. Their endowments in respect to nature, circumstances, external moral influences, temptations and encouragements have not differed essentially from our own. We have no trials or burdens unknown to them in principle, although outward forms may vary from generation to generation. They had no aid which we may not have. Indeed, it is a fair claim that the progress of Christ's kingdom among men has removed some hindrances which in early times had to be encountered and has supplied some advantages which then were unknown.

Their foes were the same substantially as ours. They knew the power of inward temptations as truly as we know it. They had to encounter as fierce and diversified an external hostility, in the main, as that which any of us has to face. Human nature changes little from age to age and its devices against the spread of righteousness in our time, even the intellectual arguments which it advances in opposition are seldom novel.

The source and the means of their victories also were the same as our own. The same unchangeable and all-powerful God sustained and empowered them, who still reigns and rules throughout the universe and still loves and helps his human children to do his will. Penitence, faith, prayer, the aid of the Holy Spirit and honest, loyal endeavor—the means of their success—are ours also, are as powerful as ever, and are, and always will remain, the only effectual ones. History will go on repeating itself thus so long as the world endures.

Distance in time or space often lends a certain glamor to events which they lack when close at hand. We must not assume that the great, grand victories of faith all were won long ago. On the contrary, they are scattered all the way down along the path of history. They are being won to-day. We too may win them. And let it never be forgotten that, as some which now seem noble and brilliant to us did not impress those who won them as specially remarkable, so when we seem to ourselves to be merely doing ordinary duties as well as we can, men may look back hereafter and thank God for an example of conspicuous fidelity.—Congregationalist.

A CERTAIN king would build a cathedral, and that the credit of it might be all his own, he forbade any from contributing to its erection in the least degree. A tablet was placed in the side of the building, and on it his name was carved as the builder. But that night he saw in a dream an angel, who came down and erased his name, and the name of a poor widow appeared in its stead. This was three times repeated, when the enraged king summoned the woman before him and demanded: "What have you been doing? and why have you broken my commandment?" The trembling woman replied: "I love the Lord, and longed to do something for His name, and for the building up of His church. I was forbidden to touch it in any way, so in my poverty I bought a wisp of hay for the horses that drew the stones." And the king saw that he had labored for his own glory, but the widow for the glory of God, and he commanded that her name should be inscribed upon the tablet.—Power.

WHILE a healthy body helps to make a healthy soul, the reverse is yet more true. Mind lifts up, purifies, sustains the body. Mental and moral activity keeps the body healthy, strong and young, preserves from decay, and renews life.—James Freeman Clarke.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897.

THIRD QUARTER.

SUNDAY, AUGUST 23.

PAUL OPPOSED AT EPHE-SUS.

Acts 19:21-34.

MOTTO TEXT.—"Take heed and beware of covetousness."—Luke 12:15.

"After these things were ended,"—Paul had been preaching in Ephesus for more than two years, and these words have reference to all his stay rather than to the incident which immediately precedes. Ephesus was the leading city of Asia Minor, a great center of the business of the East. It also was a center of the arts and letters, being to Asia what both Corinth and Athens were to Europe.

"Paul purposed in the spirit when he had passed through Macedonia and Achaia to go to Jerusalem."—He had labored in Macedonia and Achaia, which were in Europe, before he went to Ephesus. It was his habit, when he could, to revisit the churches which he had founded. "I must also see Rome."—He did see Rome, but under very different circumstances from any he probably anticipated at this time. For he was carried there a prisoner.

"So he sent into Macedonia two of them that ministered unto him, Timothy and Erastus."—Erastus is mentioned in 2 Tim. 4:20, and also in Romans 16:23. It is thought the reference in Romans is not to the same man. "And at the same time there arose no small stir about that way."—About the Christian religion which Paul preached. It was interfering with man's business, a charge which is still brought against it. True religion will interfere with all wrong business till the end of time.

The temple of Diana at Ephesus was one of the seven wonders of the world. It was burned by a miscreant who wished to make himself immortal by its burning, the very night on which Alexander the Great was born, but had been rebuilt with still greater magnificence. These silver shrines were small models of the temple, and contained an image of Diana. They were bought in large numbers by the pilgrims to the temple and set up in their homes to be worshipped. Some small ones were made which were carried on the person as charms. Many of the people of Ephesus were interested in this trade directly or indirectly, for a very large number were sold.

"Whom he called together with workmen of like occupation."—The craftsmen were the silversmiths. But other workmen were either those who made other shrines or those who did other parts of the work. "Sirs, ye know by this craft ye have our wealth."—The pocket nerve is a most sensitive one. Demetrius puts the real motive for the uproar first. Had the Christian religion increased his business little would he have cared for Diana.

"Moreover ye see and hear that not alone at Ephesus, but almost throughout Asia."—They could see that fewer pilgrims came to worship Diana, and they had heard Paul's preaching was the reason. An enemy bears witness to the extent and the success of Paul's labors. "Saying that they be no gods which are made with hands."—This shows that the common people, whatever the philosophers may have thought, consider the

images as gods and worshipped them.

Demetrius bethinks himself that he ought to make a show of some reason higher than the money one. He adds an appeal to their religion and their pride. For the temple of Diana was the glory of Ephesus. The temple was built by the contributions of all the Greek cities in Asia Minor, and pilgrims did come from all parts of the then known world.

"And when they heard these things they were full of wrath."—As was natural. The speech of Demetrius was a very artful one. Not knowing how to show their wrath otherwise, they cried out: "Great is Diana of the Ephesians."—Prof. Ramsay says the common formula for their worship was "Great Diana." The whole city was thrown into an uproar. It is thought by some commentators that this happened in May, at which time Ephesus was full of pilgrims.

Not finding Paul, they seized upon his two companions, Gaius and Aristarchus, the mob rushed into the theater. This was an enormous building which would hold 50,000. It was used for gladiatorial shows as well as theatrical representations, and also for assemblies of the citizens.

"And when Paul would have entered in unto the people, the disciples suffered him not."—He was the one against whom the wrath was directed, and he was unwilling others should suffer in his stead. The disciples were wise. Gaius and Aristarchus might escape; it was certain Paul would not.

"And certain of the chief of Asia."—The Asiarches, heads of the province. They were wealthy men who were chosen to preside over the games and festivals, and were expected to provide these at their own expense. Their position was considered a very high honor. They were not disciples, but they knew and loved Paul. They knew he would come to help his ministers or to die with them, and sent to him, warning him not to come, no doubt adding that they could probably save Gaius and Aristarchus if Paul's presence did not rouse the multitude to fury.

"Some cried one thing and some another."—A graphic picture of a mob, the larger part of which had come in because they saw there was an excitement. "And they drew Alexander out of the multitude, the Jews putting him forward."—The Jews were opposed to idolatry, and feared the mob would attack them. Therefore they put forward one of their number to defend them and to declare their abhorrence of this man Paul.

"But when they knew that he was a Jew," and therefore did not worship Diana, they would not listen. No wonder, after crying out for two hours "Great is Diana of the Ephesians," they felt ashamed of themselves and quieted down before the sensible speech of the town clerk.

LONG RUN ASSOCIATION MESSENGERS

Please take notice that the L. & N. railroad has given a one and one-third fare, round-trip rate, for the meeting of Long Run Association at Long Run church September 1. Tickets will be sold on the certificate plan from all stations save Louisville, where a round-trip ticket will be sold. Trains leave Louisville 7:15 A. M., arrive at Long Run at 8:30 A. M.

THOS. D. OSBORNE, Clerk.

In the spiritual world a man is measured, not by his genius, but by his likeness to God. God does not reason nor remember, but He loves.—E. W. Robertson.

ELKHORN ASSOCIATION.

This body convened with the church in Nicholasville, Aug. 10th, remained in session three days. Capt. J. R. Howard, of Lexington was elected moderator and F. P. Jenkins, clerk.

In the absence of the brethren selected to preach the Introductory sermon, Rev. C. G. Skillman, of Springfield, Mo., by the request of the body, preached a timely and enjoyable sermon. Bro. Skillman is one of our men allowed to go to Missouri, who has already remained too long.

He represented your estimable paper and seemed to be doing a good business along that line, the paper has hosts of friends here, upon whom you can long rely.

The attendance of delegates was good and composed, in attendance, a fine body of workers. And as the time passed on "a mind to work" and the spirit of the Master took possession of the body.

We were delighted with the number and character of our visitors. Revs. J. F. Williams, Harrodsburg; B. F. Hungerford, Shelbyville; T. D. Ware, Frankfort, Ind.; Bro. Ritzman, Louisville, A. F. Baker, St. Louis, Mo.; S. F. Thompson, Princeton, Mo.; Miss Mary Hollinsworth, Orphan's Home; J. J. Taylor, Mobile, Ala.; J. G. Bow Minister's Aid; J. G. Parsons, Irvine; C. G. Skillman, Springfield, Mo.; W. E. Mitchell, Carlisle.

The Executive Board made their report which indicated they were worthy custodians of our interests during the interim of our meetings. Reporting gratifying progress at the four points where financial aid is given. The contributions, while not large as desirable, were by no means discouraging.

There were six churches gave over one hundred dollars to Foreign Missions, Glen's Creek first and Mt. Vernon, next.

To Home Missions First church, Lexington led, Georgetown second. To State Missions, Georgetown led; David's Fork next. Orphan's Home, South Elkhorn, first and Stamping Ground, a close second. Minister's Aid, Stamping Ground, leading. In baptisms, Georgetown led, Upper-street close second. Total number of baptisms to all the churches only 194. Scholars in Sunday-schools 1,286, only one or two small churches without Sunday-schools, we having twenty-seven churches with a membership of 5,380. Number of ministers, thirty-two. Amount paid for salaries \$22,022 82. Amount for all purposes \$201,550. Thirteen churches having preaching all the time. Georgetown college is reported as in a flourishing condition, with hopeful outlook.

At 8 o'clock P. M., before a large audience, the subject, Missions, was ably discussed by Bre'n. J. H. Boyet, Sowers, Cody and Hungerford. Dr. Bow successfully presented the cause of aged ministers and took up a collection for the cause. Dr. Felix in an inimitable manner took up a collection for the Orphan's Home, amounting to \$106.06 cash \$45 94 in cash pledges to be paid at once, total \$152. All the other objects were duly considered. Bro. Eberhart and Bro. Baker, preached able sermons.

The church entertained the body royally. Bro. Virgin, one of our most promising young men, a fine speaker and pastor, contributed greatly to the success of the meeting. We regret his leaving our State, he has done a good work in the town, and has a host of friends. He goes to Louisiana his native State to a good church and fine support.

Dr. Felix preached the closing sermon, and song, handshaking and prayer by Dr. Cody closed one of the most harmonious and spiritual meetings for years. It will be long remembered, we regret your absence Mr. Editor.

Next session will be with the Upper-street church Lexington.

Yours B.

At the joint request of Deacon Harrison and the pastor the following was adopted at the July business meeting of Walnut-street church, of this city:

"Some of the brethren having expressed concern lest the public would regard the action of our messengers in voting on the resolutions passed at the recent meeting of the General Association in Georgetown in reference to the retirement of the President of the Southern Baptist Theological Seminary as involving this church in the unfortunate controversy that has been going on for more than a year past, it is agreed unanimously as follows:

"1. That since the church gave no instructions to her messengers on this or any other subject, their so voting is not to be understood as involving the church, as a church, in any way in the controversy referred to.

"2. That it has been, and ever should be, the policy of this church to keep aloof as a church from this and all controversies which would draw in our membership and mar the peace and fellowship of the church."

FROM MORGANFIELD.

I have just returned from Hampton, Livingston county, where I have been for the past twelve days assisting Bro. J. S. Miller, of Smithland, in a series of meetings. Hampton is an important field, it being a thrifty village in the center of a large scope of country. The Baptist church there is weak financially and numerically, but strong enough in the faith to have built a large and handsome building. They need help so they can employ a pastor who can give some time to pastoral visiting. This is necessary, not only because of its central location, but because of its surroundings.

Other denominations are making a strong fight against them, as are also the "Modern Sanctificationists," who have their camp grounds just outside of the town, where they hold their annual camp-meetings under Messrs. Bigham, Smith & Co., or some other notable perfectionists.

The only Roman Catholic church in Livingston and Crittenden counties is also located there. Bro. Miller, from my short acquaintance with him, I find to be a strong, courageous and conservative Christian man, who impresses me as being the man in the right place. I believe it would be profitable for our State Mission Board to invest a little money in the field for a year or two in order that the church may grow and develop into a work that will, after a while, prove to be a source of revenue for the great mission work.

While the visible results of our meeting—five for baptism, one under the watchcare and three other converts whom we hope will identify themselves with the church soon—are not as great as we had hoped and prayed for, yet I believe the Lord was with us and enabled us to sow seed that will bring forth fruit to his honor and glory. Our day services were devoted to a study of Paul's letter to the Romans which we believe resulted in fortifying the church against the invasion of the "Holiness and Perfection" people, who begin their annual camp-meeting there about the first of September.

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." RAY C. ST. BEAULIEU, pastor Christian church, Lowellville, Ohio. Remember.

Hood's Sarsaparilla

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

Hood's Pills cure all liver ills. 25 cents.

I tendered my resignation to the Morganfield church on the first Sunday in this month, to take effect September 15. The brethren of the church deferred action on the resignation until next Wednesday night. During my stay here of nearly two years and a half I have become very much attached to the church and the town, and have learned to love the brethren of this portion of the State very much, and I regret having to sever my relationship with the church as its pastor, but I feel it my duty to remove my family to a higher altitude, wheresoever the Lord will direct. May God lead me into a field where I can serve him faithfully in leading precious souls to a throne of grace and in building up the Church of Christ in the most holy faith is the prayer of your brother in Christ.

WILLIS L. WAYTS

CHILDHOOD FOR CHILDREN.

A polite, sweet tempered, bright boy or girl of ten is one of the most attractive objects in "animate nature." To answer their questions, propound conundrums to them, help them to reason, tell them incidents, and watch the effect, listen to their accounts of games, studies, visits, and companions, delight every mind not totally absorbed in the grind of life, and "warm the cockles of every heart" not ossified by selfish pursuits or fermented by sinful passions. But a child of that age, conceited, impudent, pert, forward, garrulous, or "old" in thought, feeling, and manner, should not be encouraged, but accustomed to being checked, and, if necessary, ignored—always, however, in such a way as not to ruin his temper.

One of the bitterest complaints ever made was that of a man broken down in middle life against his parents: "Because they thought I was bright they pushed me forward, made me make speeches in the parlor when they had guests, kept me up late at night over my books, told me a boy as smart as I was ought not to play in the school-yard with the other children, gave me prizes for learning twice as much as I should have done, kept me dressed up as though it was Sunday, and all the time worried me when I got a spot on my clothes. I grew up nervous and presuming, and here, just as I am about ready to live, I am broken down." Those who knew his history and his parents said that his complaint was just.—Ex.

If we truly feel that the Lord lieth before whom we stand we shall want nothing else for our work than his smile; and we shall feel that the light of his face is all we need. That thought should deaden our love for outward things. How the things that we fever our souls by pursuing and fret our hearts when we lose will cease to attract!

A LESSON OF FACTS.

In the introductory sermon at the meeting of our (Liberty) association, to show the effect of the anti-mission spirit, and to show that the deadness of our own association could be traced to the existence of an anti-mission clause in our constitution, thereby bringing in a large anti-mission element, not only as a dead weight, but paralyzing the energies of those who were converted and therefore alive, I referred to statistics which I had gathered from such sources as Spencer's History of Kentucky Baptists, the Baptist Year Book and associational records. Immediately after closing the sermon, the editor of the WESTERN RECORDER asked me to write out some of those statistics for publication as he thought it would prove beneficial. I may not, in all things, follow exactly the line intended to be elicited by the request, as the request was without explanation, yet I shall speak of such things as I think contain in themselves a good lesson.

This fine southern Kentucky country was, before the days of anti-mission, covered by two associations—Green River and Red River. Under missionary operations they prospered till about 1822 or '23, when they found themselves with an anti-mission majority, the result of seed sown beginning about twenty years before in Red River by Absalom Bainbridge and in Green River by Daniel Parker and advocated by others that followed.

Before this time new associations had been formed because of the extent of territory. Three of these associations—Red River, Green River and Drake's Creek—took a definite stand against missions, but the missionary party soon after withdrew from Red River and formed Bethel, and for the same reason Liberty was formed from Green River, and Bay's Fork from Drake's Creek, and now the effect began clearly to be seen.

Bethel left Red River in 1825 and in 35 years Bethel grew from 11 churches to 61 churches and from 949 to 7,312 members. Red River had, in 55 years, sunk from 20 to 7 churches and from 1,268 to 118 members.

Green River, as a missionary body, increased over five fold during the first two years of her existence, but the anti element sprang up in 1840. Liberty was formed and Green River, though left with more than 1,000 members, yet during the next 30 years of her existence, baptized in the whole association an average of only 41 per year. However, the mission spirit is now growing in Green River and she shows signs of life. Drake's Creek, after Bay's Fork withdrew, was left thoroughly anti-missionary with about 1,100 members and during the 29 years of which we have statistics, the whole association baptized an average of only 19 per year, and at the end of 39 years the membership had dropped from 1,100 to 273. Barren River started anti. One of the preachers became so turbulent against missions that he was arrested for disturbing public worship, but there was a little missionary element that came to the surface, and at 13 years of age she began to employ missionaries at a cost of from 11 to 17 cents per day. Andrew Nuckols led out 6 churches from Barren River and formed Barren River No. 2, strictly anti-missionary. The only business that the historian found during the 41 years of her existence was to declare fidelity to Daniel Parker's "two-seed doctrine" and non-fellowship for Knownothings, and during those 41 years she bap-

tized 2 per year. Another comparison by way of contrast: Daviess county (missionary) started in 1844 with 1,021 members; Drake's Creek (anti), in equally as good country, had, five years before, 1,325 members. Now Drake's Creek has disappeared, while Daviess county has 7,789 members. This (Liberty), though records show her to have a considerable practical anti-missionary majority, has theoretically been non-committal, having, until last year, a clause in her constitution that giving or withholding shall be no bar to fellowship, hence the "withholding" has as much sanction as the "giving." The result has been to make a majority of our membership anti-missionary, which tells in our contributions. To illustrate: Bethel, the very same country as this, pays, for all purposes, from 6 to 7 times as much as this. This true, we report on missions, and in our discussions urge the same, yet it is, of course, understood to be on the condition expressed in the constitution, i. e., if it suits him.

One bad effect of the close element called anti-missionary is it holds in check the better class as they will compare themselves with themselves.

To illustrate: A brother living by his wages moved among us and took membership, and on being asked what he wished to pay for pastor's salary, he put it at the same he had been paying, but, on seeing the subscription paper, he found, to his astonishment, that he stood next to head in amount, so he halved it, and the next year halved it again, thereby making it only 25 per cent. of the amount he began with, and then was paying well his part.

Numbers of good people have a strong desire to move forward, but are unwilling to carry that dead weight. Another thing is seen by history, and it holds good in individual, church and association, and that is when we omit what we ought to do we are sure to do that which we ought not to do, which, I think, is natural, as they both spring from a lack of religion.

After Green River became anti about the only thing for some time worth the historian's notice was direction about selling whiskey at her meetings, by advising that "if ardent spirits be introduced at the association it be with great moderation and discretion." Not long after this she split into two parties called the "Locke" and "Petty" parties, and the Petty party, at her first meeting, said: We have been accused of paying \$26 to missions, but there is not a word of truth in the report.

Barren River, 10 years after her organization, put the "liberty" plank into her platform, though it was five years more before any one used it, and even then they touched it light, and during those 10 years it was one unceasing wrangle with two splits in her body; almost the only thing done of a positive nature that was put to record was the exclusion of one of their best preachers for taking a temperance pledge, on the ground that it took a man's liberty from him, at the same time they, with determination, ruthlessly snatched from him the "liberty" of contributing to missions.

Drake's Creek began as an anti, and immediately one of her strongest churches was rent in twain by a "drunken and disorderly pastor"—two other preachers were excluded for adultery and another excluded for "drunkenness and falsehood." Such, I suppose, has been true since the time of the church at Corinth, to serve whom Paul "robbed other churches," for which "wrong" he asked pardon

(2 Cor. 11:8, 12:13). We find her divided, yet being carnal (1 Cor. 1:11-12, 3:1-4); they had the inexcusable guilt of a sin that would make a Gentile blush (1 Cor. 5:1-7); they had their law wrangles (1 Cor. 6:1); troubles over the marriage relation (1 Cor. 7:1); had come together drunk to take the Lord's Supper (1 Cor. 11:17-21), and, to give the finishing touch, had those who denied the resurrection (1 Cor. 15:12), and all this Paul says caused by their failing to support the cause (2 Cor. 12:13). But enough; for he that would not be convinced by these facts would not be convinced "though one rose from the dead."

GRANVILLE DOCKERY.
Cave City, Ky.

THE SITUATION IN ALABAMA.

EDITOR RECORDER—In your recent article to the *Independent* you quote our Mission Secretary as saying that four fifths of the Baptists of Alabama desire the retirement of Dr. Whitsitt. I beg the privilege of saying that our usually level-headed Secretary is "off" on this. I doubt if four-fifths of the Baptists of Alabama know that Dr. Whitsitt is in existence. Nine-tenths of the remaining fifth don't know whether Dr. Whitsitt is right or not, and don't care, except as they are sick of this "much-ado-about-nothing." The rest (by a liberal estimate) don't know and do care, and they are the brethren who are keeping up the disgraceful fuss. This is about the situation in Alabama, and I'm not sure it is not true of the situation of the whole territory of the Southern Baptist Convention. If, as you say, the anti-Whitsitt men are not trying to bring about a division in our ranks, will you tell us just what they are trying to do? Is it not time to call a halt since the recent Louisville performance!

J. V. DICKINSON.
East Lake, Ala.

1797. CENTENNIAL. 1897.

The Harrods Creek Baptist church, Brownsboro, Ky., will hold Centennial services on Saturday (28) before the fifth Sunday in August 1897.

PROGRAMME.

9:30 A. M. Devotional Exercises. History of the church by Pastor. Centennial Services by T. T. Eaton, D.D.

DINNER.

1:30 P. M. Address to the church by Revs. W. W. Force and W. E. Powers. Reminiscences by Bro. J. W. Clore, Dr. J. H. Spear, Sr., C. P. Strouse and others. Address by Rev. J. W. Porter, subject, "Then and Now."

A cordial invitation is extended to all to attend. We kindly request the people of the community to bring dinner.

A. T. PEACOCK, Ch'r. Com.
J. T. SAMFSON, Pastor.

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

DR.
PRICE'S
CREAM
BAKING
POWDER

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

AT THE ASSOCIATIONS.

In the history of a country church one of the most eventful periods is the time when the District Association meets with them. From the time when the delegates return and report the glad news that "The Association will meet with us next year," to the day of the assembling, it is all the talk. The pious pray for a blessing to come with it: the young people plan for a regular picnic of a time, and the "Marthas" among both men and women are careful about the many things needful for the entertainment of the visitors. It is a time of great opportunities. The brother who preaches the annual sermon, and the brethren who hold forth "at the stand," have magnificent opportunities to preach the Gospel to eager listeners. True, there are many moving hither and thither who care not for these things, but there are many more who will give prayerful heed to the preaching of the Word.

THE GREAT QUESTIONS

which ought to absorb the attention of the Associations are missions and Christian education. The preachers and agents should all appreciate the importance of putting these prominently and clearly before the delegates. All minor questions and miscellaneous matters ought to be quickly disposed of and the main question reached at once.

But alas alas! how often the hurrying stage is reached and the fatal five minute rule enacted before these great questions are touched. The last General Association at Georgetown was a sad example of this. When the question of missions came up the session was so far advanced that speeches were limited to five minutes. Men who could have electrified the body with the crying needs of our mountain work were cut off after a very few immature thoughts were presented. Our schools and colleges were treated after the same cruel fashion.

I write this article in the hope that some of the leaders in the Associations yet to be held may read the appeal and determine to give the great questions of missions and education the chance their importance deserve.

I am just leaving the Davies County Association in McLean county, after the second day. Last week I attended the Liberty at Cave City. Both were well attended. The entertainment was all that we could wish, and the spirit excellent.

It was on the lip of every visitor how harmoniously the very large body of people attending the Davies was handled.

There was not a single buckster stand. I commend this to all the Associations. It is simply disgraceful in some place to see the stands where the criers advertise their wares like they would at a county fair.

At both of these Associations the old Moderators were re-elected. Bro. Terry, I do not remember the number of years, and Dr. J. S. Coleman, for the twenty-fifth time. This is Coleman's kingdom. I suppose it has never entered the mind of another man to offer for Moderator, nor will it so long as he may be able to attend.

When I left there was talk of exciting questions which might come up, but there was a most beautiful spirit prevailing.

W. B. CRUMPTON.

SUFFER, if you must, do not quarrel with the dear Lord's appointments for you. Only try, if you are to suffer, to do it splendidly. That's the only way to take up a pleasure or a pain.—Phillips Brooks.

Gail Borden
Eagle Brand
Condensed Milk
HAS NO EQUAL AS AN INFANT FOOD.
"INFANT HEALTH" SENT FREE ON APPLICATION
NEW YORK CONDENSED MILK CO. NY.

RESOLUTIONS.

The following resolutions were offered before the Louisiana Baptist State Convention, at Keachie, by R. M. Boone and adopted with only three or four dissenting votes.

Whereas, Dr. Wm. H. Whitsitt, President of the Southern Baptist Theological Seminary, persists in maintaining his historical views, and is still retained as President, and

Whereas, The tendency of Dr. Whitsitt's course in the matter is to produce division and discord, among Southern Baptists—

Resolved, That we respectfully urge upon the Board of Trustees of said Institution, the prompt removal of Dr. Whitsitt from the Presidency of the Seminary, and from his Professorship of Church History.

Resolved, 2nd, That while we love the Seminary and deplore the circumstances which compel us to take this action; as long as present conditions exist we can not give to the Seminary our support.

Resolved, 3rd, That it is the sense of this Body that the Seminary should be under more direct control of the denomination, and that we as a constituent of the Southern Baptist Convention should have representation on the Board of Trustees of the Seminary.

The *Index* has studied its article thus paraphrased, let it look at the following facts concerning Dr. Whitsitt and Joseph H. Eaton:

1. Dr. Whitsitt wrote for a Pedobaptist paper. So did Jo. Eaton.
2. Dr. Whitsitt concealed his identity. So did Jo. Eaton.
3. Dr. Whitsitt "wrote from a Pedobaptist standpoint in order to stimulate research." So did Jo. Eaton.
4. Dr. Whitsitt, after sixteen years, confessed his authorship. Jo. Eaton also confessed his, but did it in about four weeks. If Dr. Whitsitt had been as prompt as Jo. Eaton, Dr. Whitsitt would never have been elected president of the Seminary.
5. Dr. Whitsitt made "an explanation and apology." So did Jo. Eaton.
6. Dr. Whitsitt got good pay for writing his Pedobaptist articles. Jo. Eaton got none.
7. Dr. Whitsitt wrote his articles in dead earnest. Jo. Eaton wrote his for fun.
8. Dr. Whitsitt has not resigned. Neither has Jo. Eaton.
9. For every grain of comfort the partisans of Dr. Whitsitt get out of the Jo. Eaton incident, his critics will get an avoirdupois pound.
10. Thus endeth the second lesson.—Texas Baptist Standard.

WHEN EVENING IS NIGH.

BY JESSIE LEE MCHANN.

When low to the west the red sun is
leaving,
And gold of the day the twilight is
gleaming,
T'hear little children troop merrily
by,
So glad to go home when the evening
is nigh.
Tired of playing,
Tired of straying,
How sweet to go home when the even-
ing is nigh!

When low to the west life's red sun is
leaving,
And death adown earth-ways so silent
is gleaming,
O, gladness of childhood—the tender
good-by—
The joy of home-going when evening is
nigh.
Tired of playing,
Tired of straying,
How sweet to go home when the even-
ing is nigh!
Chattanooga, Tenn.

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.

(Continuation of last week)

II. Now we enter into smooth
water: the mystery is opened, let
us partake of the joy of it. We
have, in the second place, to speak
to you for a little time on the
everlasting Gospel—"Him that
cometh to me I will in no wise cast
out." You may forget my first
head if you like, especially if you
are troubled by it, but I earnestly
beseech you to recollect the second.
"Him that cometh to me I will
in no wise cast out." This is one
of the most generous Gospel texts
that I do remember to have met
with between the covers of this
book. Generous, first, as the char-
acter to whom the promise is made.
"Him that cometh to me:" that is
the character. The man may have
been guilty of an atrocious sin, too
black for mention; but if he comes
to Christ he shall not be cast out.
To that atrocious sin he may have
added many others, till the con-
demning list is full and long; but
if he comes to Christ he shall not
be cast out. He may have hard-
ened his neck against the remon-
strances of prudence, and the en-
treaties of mercy; he may have
sinned deeply and willfully; but if
he comes to Christ he shall not be
cast out. He may have made him-
self as black as night—as black as
hell; yet, if he shall come to Christ,
the Lord will not cast him out. I
cannot tell what kind of persons
may have come into this hall to-
night; but if burglars, murderers,
and dynamite-men were here, I
would still bid them come to Christ,
for he will not cast them out. I
suppose that the most of you are
tolerably decent as to moral char-
acter; and to you I say, if you
come to Christ he will not cast you
out. Children of godly parents,
hearers of the word, he will not
cast you out. You who lack only
one thing, but that the one thing
needful, he will not cast you out.
Blacksliders! Are there some such
here, who have almost forgotten
the way to God's sanctuary, for
whom the Sabbath-bell proclaims
no Sabbath now! Come you to
Jesus, and he will not cast you
out. Oh, you Londoners, you
have grown weary of God's house,
and of God's day—millions of you;
but if with all your irreligion you
are here to-night, the truth holds
good of you also—if you trust in
Jesus, he will not cast you out.

If, amidst this company, there
should be some whose characters
we had better not describe, and
who already shrink into themselves
at the very idea of being picked
out, and mentioned by name; yet

if such persons come to Jesus, he
will gladly receive them. Be your
character what it may, you who
are wrapped in mystery, you shall
not be cast out. I wish that I
could put this to those who are
troubled about a life of grievous
sin; for to the life-long transgress-
or the text is still true. My Lord
proclaims an act of oblivion con-
cerning all the past. It shall be
as though it had never been.
Through Jesus Christ, if you will
but believe in him, the whole past
shall be rolled up and put away,
as though it had never known an
existence, and you yourself shall
be born again. When Naaman
came up from washing in the Jordan
we read that "his flesh came
again like unto the flesh of a little
child, and he was clean;" and so it
shall be with you. The old man
took the fair-haired child upon his
knee and threaded his fingers
through its locks and said, "Young
child, God keep you from the sin
into which I have plunged. My
old life is full of evil. It is now
almost over, and I am past hope.
Would God I were a child again!"
Lo, the angel of mercy whispers
to any one in that condition, "You
may be a child again!" The man
a hundred years of age may yet be
made a child; and he that is a grey-
beard in infancy may yet become
a babe in innocence through the
cleansing power of the water and
the blood which flowed from the
ripen side of Jesus. Go ye, and
write it athwart the brow of night;
write it in new stars if you can—
"Him that cometh to me I will in
no wise cast out." Then hang it
up over the mid-day heavens and
let the sun cast all his beams upon
it, till it seems writ in the splendor
of God—"Him that cometh to me
I will in no wise cast out." The
character who will be received is not
mentioned, lest in mentioning one
sinner another should seem to be
excluded. No limit is set to the
extent of sin; any "him" in all the
world—any blasphemous, devilish
"him" that comes to Christ shall
be welcomed. I use strong words
that I may open wide the gate of
mercy. Any "him" that comes to
Christ—though he come from slum
or tap room, betting-ring or gam-
bling-hell, prison or brothel—Jesus
will in no wise cast out.

Further, this text is a very gen-
erous one because it gives no limit
to the coming. The only limit to
the way of coming is that they do
come to Christ. I have known
some come to Christ running to
him—a willing, speedy, earnest
pace. You read of that in the
gospels. They were so glad to
hear of a Saviour that they flew
to him at once. Many young chil-
dren and young people do this,
and they are blessed in the deed.
Come along with you, ye lively
and tender spirits; he will not cast
you out if you leap and rush to
him. If you run all on a sudden
to him to-night—if you make a
dash for Christ—he will not cast
you out.

Alas! a great many, when they
come to Christ, advance very limp-
ingly. They are burdened with a
huge load of sin, and fettered with
doubts and fears, and so they
make slow progress. They do not
look to Jesus and live, all at once.
They kept looking here and look-
ing there, instead of looking to
him. They are a long while in
coming, for they are afraid, and
ignorant and dull. Never mind,
brother. The small got into the
Ark; and if you come to Christ he
will not cast you out though your
pace be sadly sluggish. Some look
to Christ as soon as they hear of
him, with clear bright eyes like
those of Rachel. Oh, such a look!
They seem to drink in Christ and
his salvation all at once with those
bright eyes. But I have met with
many whose look is like that of

Leah, who had tender eyes; they
look through the mists of their
doubt, and the showers of their
tears, and they do not half see
Christ as they should. Ay, but
that half-clouded look will save
them. Any looking will save you
if it is looking to Christ; and any
coming, if it is coming to Christ,
will save you. Coming to sacra-
ments may condemn you, coming
to priests will ruin you; but com-
ing to Christ will save you. If
your simple faith takes hold of
Christ's salvation there is life in
that grip. If you-thoughts think
of him, if your heart embraces
him, if your soul trusts him, how-
ever weakly and imperfectly you
do it, he will not cast you out.
Oh, this is glorious truth to my
mind; is it not so to yours! So
long as we do but come to him,
our Saviour will not cast us away;
I feel glad to be preaching this
Gospel in Exeter Hall; are you
not glad to hear it! If you are
not you are a sorry set.

Thirdly, there is no limit here
as to him. "Him that cometh to
me I will in no wise cast out" is
a glorious, free utterance, compass-
ing every age. There may be some
little children here; indeed, I am
glad to see boys and girls ming-
ling with the congregation. Listen
to me, my children! I am al-
ways glad to see you, and we
preachers make a great mistake if
we do not preach to you. Oh,
dear John and Jane, Mary and
Thomas, I wish you would come to
Christ while you are young, and
put your trust in him, and become
young Christians. There is no
reason why you should not. You
are old enough to die, and you are
old enough to sin, and you are old
enough to believe in the Lord
Jesus Christ. Why should you
not do so at once! When I was
just about fifteen years of age I
was helped by God's Spirit to cast
myself upon Christ; and did I ever
repent that I came to Jesus so
soon! No; I wish that I could
have come fifteen years before, and
that I had known Christ as soon as
ever I learned to know my moth-
er. Some of you have heard about
Jesus from your infancy; his name
was part of the music with which
your mother sang you to sleep.
Oh, that you may know Jesus by
faith as well as by hearing! Do
not think that you have to wait till
you are grown up before you may
come to Jesus. We have baptized
quite a number of boys and girls
of ten, eleven and twelve. I spoke
the other day with a little boy nine
years of age; and I tell you that
he knew more about Christ than
ever so many gray-headed men do;
and he loved Jesus most heartily.
As the sweet child talked to me
about what Christ had done for
him, he brought tears into my
eyes to see how happily and bright-
ly he could speak of what he had
felt in his own soul of the Saviour's
power to bless. You young chil-
dren are like rosebuds; and you
know everybody likes a rosebud
better than a full-blown rose. My
Lord Jesus will gladly receive you
as rosebuds. Offer yourselves to
him, for he will not cast you away.
I am sure he never will.

If any here are in the opposite
extremity of life, I would remind
them that "Him that cometh to
me I will in no wise cast out" ap-
plies to the aged as well as to the
young. I heard it said by a min-
ister—a very earnest man—that if
persons were not converted before
they were five-and-forty, he hard-
ly believed that they would ever
be converted afterward; and he
gave it as a note of his observation
that he had not seen any persons
converted after five-and-forty. I
wished that I had been in his pul-
pit. I should not have questioned
his statements, but I would have
overlaid them with others of an-

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other character. Surely this broth-
er had been living in some minute
hamlet or other; or else he had not
preached the Gospel in its fulness
to every creature. Perhaps he did
not believe in the conversion of
the aged, and consequently no aged
persons were converted by his
means. I have seen as many peo-
ple converted of one age as ano-
ther; that is to say, in proportion to
the number of them, for there are
not so many people in the world
over fifty as there are under fifty;
and consequently a large propor-
tion of those persons who make up
our congregations are young. We
have in our regular gatherings a
fair number of all ages as to the
additions to the church, I have
noticed that there is about the same
proportion of very young children
as of very old men and women.
We have baptized, upon profes-
sion of faith, men and women over
eighty years of age, about whose
conversion we had as firm a con-
viction as we had about the con-
version of the little ones; neither
more nor less. Who shall dare
say that there is an age which
God's grace does not work! I
challenge any one to bring a text
which looks that way; further-
more, I challenge the truth of any
observations which arrive at such
a result. My own preaching has
been such that young and old in
equal proportions have attended
it, and in equal portions they have
been saved. However old you
may be, my Master bids me say to
you, "Him that cometh to me I
will in no wise cast out." Come
along, come along, dear old friend,
though you cannot come without
your stick. Come along, though
your eyes are failing; come in your
spectacles. Though you cannot
do much for my Master, he can do
everything for you. Though you
have only a little time to live on
earth, you will have all eternity
in heaven through which you can
praise him. I am sure you will be
one of the most eager at that work.
I think you will be like an old
woman of my acquaintance. When
I spoke to her about her conver-
sion at an advanced age, she said,
"Sir, if the Lord Jesus Christ ever
does save such a poor old sinner
as I am, he shall never hear the
last of it." That is just why I
want him to save you; for then he
never will hear the last of it. You
will praise him forever and fore-
ever for what he has done for you.
Will you not?

Oh, my dear hearers, come to
Jesus! Come in the morning when
the dew is on your branch, for
he will not cast you out.—Come
in the heat of noon, when the
drought of care parches you, and
he will not cast you out. Come
when the shadows have grown
long, and the darkness of the night
is gathering about you, for he will
not cast you out. The door is not
shut; for the gate of mercy closes
not so long as the gate of life is
open. Oh, ay, to Christ, and find
mercy now!

Once again, dear friends, I want
you to notice in my text the bless-
ed certainty of this salvation. "Him
that cometh to me I will in no wise
cast out." Two or three negatives
in the Greek language make a
negation stronger, though they
would have no such effect in the

English tongue. It is a very strong
negative here. "Him that cometh
to me I will not cast out;" or,
"I will never never cast out." As
much as to say, On no account, or
for no reason, or no no pretence,
or from no motive whatever, will
I ever in time or in eternity cast
out the soul that comes to me.
That is how it stands—a declara-
tion of absolute certainty from
which there can be no escaping.
What a blessed thing it is to get
your foot on certainties! Certain
preachers, who are much cried up
nowadays, are very uncertain
preachers, for they do not them-
selves know what they will be
propounding to-morrow. They make
their creed as they go along, and
a very poor one it is when they
make it. I believe in something
sure and certain; namely, in infal-
lible Scripture, and that which the
Lord has written therein, never to
be altered while the world stands.
My text is certain as the truth of
Christ Jesus; and if we had ever
seen that beautiful face of his we
could not distrust him. Can your
imagination picture for a minute
the ever blessed face of the Son of
God! Could you look into that
face and suspect him of a lie! And
when he says, "Verily, verily, I
say unto you, he that believeth in
me hath everlasting life," the say-
ing must be true. If you believe
in him, you have everlasting life.
When he says, "Him that cometh
to me I will never never cast out,"
the declaration must be true. He
never, never, can cast you out,
whoever you may be, however
long you may live, or whatever
else may happen, if you do but
come to him. There are plenty of
reasons, apparently, why he should
cast you out, but he has knocked
them all on the head by saying,
"I will in no wise cast out;" that
is, "In no way, and under no pre-
text, will I ever cast out a soul
that comes to me." Now, if Christ
does not cast us out, then he re-
ceives us; and if he receives us, we
are received into the heart of God;
we are received into eternal life;
and by-and-by we shall be received
into everlasting blessedness. Oh,
the joy of my text, in that it is so
certain!

So I shall close here, dear friends,
with just a word or two of further
encouragement by noticing the
personality of my text; for in this
a part of the liberality consists.
Do you observe that the first part
of the text began with, "All that
the Father giveth me shall come
to me." Ay, but when Christ be-
gan to deal with sinners with broken
hearts, he dropped the "all" and
every form of general state-
ment, and he came to the personal
pronoun singular, "Him that com-
eth to me I will in no wise cast
out." Now, herein he meant to
say to every one in this hall, "If
thou dost come to me I will not
cast thee out." It is not, "If thou
and another come," for, if so, it
would be put in the plural: "If
you come." But it is, "Him that
cometh." You alone; your servant
alone; your child alone; but spe-
cially yourself alone; if you come
to the Lord Jesus he will not cast
you out. You cannot doubt this.
Come, then, my dear hearers, be-
lieve your Saviour. I am not
talking to-night to persons who

doubt the veracity of the Son of God, I am not talking to persons who think Christ a liar. You know that he would receive you if you would come. Then, why do you not come? But you mean to come, do you, by-and-by? Then why not now? What is it that holds you back? How dare you delay? Will you be alive next week? How can you be sure of a day, or an hour! When money is to be given away, I do not find that persons generally delay to receive it, and say, "I would rather have it next year." No, they say, "A bird in the hand is worth two in the bush." Oh, to have a Christ in the hand, and to get him now! And why not now? Is it because you really do not understand what it is to receive him, or to believe in him? It is indeed the simplest thing in the world, and that is the only reason why it is so difficult; it is so exceedingly simple, that men cannot believe that it can be so we put it. Indeed, it is so. Faith is simply to trust Christ; and trusting Christ brings with it the new life and salvation from sin. I sometimes put it in Watts' way—

A gully, weak and helpless worm,
On Christ's kind arms I fall.

But after I had been preaching, a young man said to me, "Sir, I cannot fall." "Oh dear," I said, "then I do not know you to talk; for I meant not a thing you could do, but the cessation of all your efforts, just falling, or, if you will see it better, just tumbling down—because you cannot stand upright; and that is it." Because I cannot save myself, I fall into Christ's arms. Ceasing to hold to anything of my own, I just drop upon him. "Still," you say, "there must be something more than that." There is nothing more than that. If thou believest that Jesus is the Christ, thou art born of God. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "He that with his heart believeth, and with his mouth maketh confession of him, shall be saved." "Oh, but I must—I must—I must do something mysterious, or feel something which at present is far beyond me." Thus you give God the lie, and put away from you the life eternal.

Have you never read the story of the good ship that had been a long time at sea, and the captain had lost his reckoning; he drifted up the mouth of the great river Amazon, and, after he had been sailing for a long time up the river without knowing that he was in a river at all, they ran short of water. When another vessel was seen they signalled her, and when they got near enough for speaking they cried: "Water! We are dying for water!" They were greatly surprised when the answer came back, "Dip it up! Dip it up! You are in a river. It is all around you." They have nothing to do but to fling the bucket overboard and have as much water as ever they liked. And here are poor souls crying out, "Lord, what must I do to be saved?" when the great work is done, and all that remains to them is to receive the free gift of eternal life. What must you do? You have done enough for one life-time, for you have undone yourself by your doing. That is not the question. It is, "Lord, what hast thou done?" And the answer is, "It is finished. I have done it all. Only come and trust me." Sinner, you are in a river of grace and mercy. Over with the bucket, man, and drink to the full; for you will never exhaust the stream of grace.

A river is free to every dog that runs along the bank; every cow that stands by the river may drink to the full. So is the mercy of God free to every sinner, be he who he may, that does but come

to Jesus. That river runs near to you to night. Stoop down, you thirsty one, and drink and live. But you say, "I must feel different from what I do now." But you need not; come with your bad feelings. "Oh, I have not yet a broken heart," says one. Come to Christ and he will break your heart. "But I do not feel my need as I ought." Come to Christ and he will help you to feel your need. "Oh, but I am nobody!" You are the very person that Christ delights in, for to you he will be everybody.

Do you see that beautiful tree in the orchard loaded with fruit? It is a pear tree. From top to bottom it is covered with fruit. I think I never saw such a sight; every branch is bowing down. Some boughs are ready to break with the luscious burden. As I listen to the creaking boughs I can hear the tree speak. What does it say? It says, "Baskets, baskets, baskets! Bring baskets!" Now, then, who has a basket? "I have got one," cries yonder friend, "but it is of no use, for there is nothing in it." Bring it here, man; that is the very kind of basket the tree wants. A person over there says, "Oh, I have a basket—a splendid basket. It is just the thing. It is full from top to bottom." You may keep your basket to yourself. It is of no use to my loaded tree. Where is there an empty basket? Who has an empty basket? Come along with you; come and pick from the tree as long as you like. Bring all your baskets. Bring thousands and thousands of baskets, all empty, and fill them all! Do you notice as we fill the baskets that the fruit begins to multiply? There is more when we have filled the baskets than there was at first, for this inexhaustible tree produces more and more fruit as fast as we pluck from it. What is wanted by the Lord Jesus is an empty soul to receive out of the fulness which God has treasured up in him.

God bless every one of you for his name's sake. Amen.

BENJAMIN BUT.

BY SENEX SMITH.

He belongs to a large family. I presume that he has relatives in every neighborhood where this paper is taken. There is a tradition that the original Mr. But was in our Savior's congregation when he delivered his Sermon on the Mount. The preacher looked at him when he said: "Why beholdest thou the mote that is in thy brother's eye?" He was a born oculist. He could see the slightest defect in the vision of his friends and neighbors, without the aid of any magnifying glass. And so fond was he of reminding the world of his wonderful gift that whenever any one was spoken of as having fine eyes, or of being clear-sighted, or far-seeing, he was ready with a but. He would assent to what was stated, and then immediately tell of the defect which nobody else knew of, and of which the man himself was not conscious.

All the descendants of the original But inherit his wonderful powers of vision. They can see motives in everybody's eyes except their own. And they are always ready to tell what they see. We were talking the other day about our new pastor. We all like him. We think that he is a model man and model minister. Some one said: "Wasn't that a splendid sermon Dr. A. preached last Sunday?" "Yes," Benjamin replied. "It was really eloquent, but it was just five minutes too long. No minister nowadays ought to preach more than forty minutes—that is

the outside limit." Then another member of the company said: "Didn't you admire Miss W.'s solo? I thought it was one of the sweetest things that I had ever heard." "Yes, it was very good, but she flatted one or two notes. Perhaps the rest of you did not notice it, but my ears are unusually acute, and I can detect the slightest discord."

Benjamin went to a capitalist not long ago to borrow some money. The terms of the loan were agreed upon. The lender wrote a note as follows: "One year from date, for value received, I promise to pay Mordecai Moneybags, on order, one hundred dollars, with interest at the rate of ten per cent. per annum." This he handed to Benjamin to sign. It would have seemed as if there was no chance for butting here. Yet, when the borrower took the pen, before he wrote "Benjamin But," he added: "But the rate ought not to be more than eight per cent." Of course he had to erase that sentence before he got his money.

When Benjamin reads in the nineteenth Psalm, "In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber," he has to stop, and say to himself, if not aloud: "But there are spots on the sun." And when he comes to the words "sweeter also than honey and the honey-comb," he has to add: "But I have known honey that was bitter." So always and in everything. Nothing is so good or pure as to be safe from the spirit of criticism and imperfections until he can see nothing else. To his jaundiced eyes there is a yellow hue over all landscapes and over all faces. Of course he is not happy. How could he be when he sees continually the worst of everything?

Now, I write these things about Bro. But reluctantly and sadly. But I do so because I want to warn my readers, and especially those of them who are young, against yielding to the temptation to watch for the faults and dwell upon the imperfections of those around them. Charity is the headspring of hope, of happiness, of usefulness. There is no spirit so deadly in its influence as that of pessimism.

He who looks always on the dark side; he who sees only the shadows, and not the light, without which there could be no shadows, but total darkness; he who sees a flyspeck on the marble statue, and gazing upon it fails to appreciate the toil and skill of the sculptor—such men are miserable themselves, and, as far as their influence goes, they make others miserable. Let us cultivate that charity which is not critical, but kind; "which believeth all things, hopeth all things," and "never faileth." Mere fault-finding and censoriousness will never save this fallen world. The only power that can lift it up and restore man to the lost image of God is love.—Journal and Messenger.

A MAN that puts himself on the ground of moral principle, if the whole world be against him, is mightier than all of them; for the orb of time becomes such a man's shield, and every step, every year, brings him nearer to the hand of Omnipotence. If a man takes ground for truth, and justice, and rectitude, and piety, and fights well, there can be no question as to the result. I would that I could inspire any man to do right with courage therefore, by making him feel that right is itself a host. Never be afraid of being in minorities, so that minorities are based upon principle.

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, AUGUST 19, 1897.

THE resignation of Dr. E. B. Andrews, as President of Brown University, continues to be a live topic. It has brought out many protests, some of them indignant, at what seems to the protestants a violation of liberty and of the freedom of investigation. On a certain question President Andrews has expressed views which some of the constituency of the University regard as wrong and hurtful to the best interests of the institution. They object to his expressing such views, and their objecting is claimed as a violation of his liberty. The plain English of this is that President Andrews has the right to express his views freely, while his constituency have no right to express theirs. This strikes us as a very one-sided sort of liberty.

Can any reasonable man doubt that, when the head of an institution promulgates views which his constituency believe to be wrong and hurtful to the interests of the institution—we say, can any reasonable man doubt that in such a case—it is their duty to make objection and to take whatever steps are practicable to correct such teaching? It is their business to object, and their solemn duty as well. Who are to care for the interests of the institution if they do not?

But, it is asked, shall our presidents and professors be hindered in their investigations? Shall they not be allowed freedom of inquiry? Shall fetters be put on them? Shall they be required to teach contrary to their convictions? When in their researches they get hold of new truth, shall they not declare it? What high-minded scholar would consent to be in an institution if his liberty of investigation is to be taken away? Shall we make no progress in knowledge? These are samples of the questions that fill the air around Providence.

As to just what ought to be done at Brown University, we leave to be decided by its constituency, only expressing our admiration for Dr. Andrews as a man, and for his course in promptly tendering his resignation. But the points involved have a wide application.

We wish to say with all emphasis that we are fully and unconditionally in favor of all men's having the utmost liberty of investigation and freedom of inquiry. We would put no fetters on any man. Let the university president investigate without let or hindrance of any sort whatever. And let him have freedom of utterance as well. Let no one demand that he shall teach the "flat theory" regardless of the results of his studies. Let there be no limit to his freedom of investigation. Let him be as free beyond the limits of any creed as he is within those limits. We are thoroughly in favor of the widest liberty. But if the president reach conclusions which contradict the faith which the institution was founded to promote, and which he was put in his position to maintain, let him at once step down and out, and go forth in perfect freedom promulgating his views. Let him gather, if he will, such persons as he can persuade to think with him, and let him start another institution that shall maintain this new faith. He has no right to use a position established to maintain one faith for undermining that faith. Dr. H. L. Wayland, in speaking of Dr. Andrews' case, asks: "Does independence involve

not only the right of a president to speak freely, but also the duty of everybody else to afford him a platform and to sustain him while advocating measures which are regarded as demoralizing and disastrous?" Exactly so. People have the right to protect an institution they have established from teaching which contradicts their convictions. Some people seem to think that the liberty of the president of an institution abrogates the liberty of the constituents.

We spent last week in Asheville, N. C., in attendance upon the Biblical Assembly, held under the auspices of the American Society for Religious Education, whose headquarters are in Washington, D. C. Dr. J. E. Gilbert, widely and favorably known by his expositions of the International Sunday School lessons, is the corresponding secretary and the general manager.

The programme presented many features of interest. Dr. Shearer's course of Bible studies were of special interest and value. The lectures were up to high-water mark, from such men as Bishop Wilson, Bishop Kondthaler, Drs. Hume, Atkins, Turnball, Bell, Otta, Denny, Caldwell and others. The presence and the utterances of the venerable Dr. R. L. Dabney were a valuable feature of the meeting. Dr. Thomas Hume's paper on Bible study in colleges and universities, was the ablest and clearest presentation of that subject we have come across. We regretted missing his lecture on Isaiah, but he promised to let us have it for our columns.

Dr. Gilbert is an able general, and his skill was apparent at all points. He has large plans for the Society and they deserve to succeed. The one object is to promote religious education along the old evangelical lines. For the next year several three days' meetings are contemplated at certain points, e. g., Louisville, Atlanta, Nashville, Birmingham, etc.

Asheville is charming both as a summer resort and as a winter resort. It is in the winter, however, that all the hotels are in full blast. We were handsomely entertained by Miss Catharine Gano, of our Kentucky Gano family, who has a high-class house where the right sort of people can get the very best accommodations at reasonable rates. The location, too, is charming, the balconies furnishing splendid views of the surrounding mountains.

Mr. George Vanderbilt's fine mansion at Biltmore, near Asheville, is an object of general interest. Every Wednesday and Saturday the rule is to allow those favored with tickets of admission to drive over the grounds and to come to the front of the house, but not to enter. When excursions are run to Asheville on Wednesdays and Saturdays, the rule is to shut everybody out of the grounds. Mr. Vanderbilt has no wife to install in his beautiful mansion, and there is a report that there is at least one lady in Asheville who might consent to take the position, but we did not investigate the matter.

The First Baptist church in Asheville enjoys the services of Dr. J. S. Felix, of Kentucky, as pastor. He has done a fine work there, and his prospects are most flattering. His is the finest house of worship in the city, and his congregations are very fine. His church is well organized and aggressive, and he has the enthusiastic support of his people along with the admiration of the general public.

Don't seem to be on the lookout for crows, else you'll set other people watching.—George Eliot.

If any proof were needed that the "W. N. M." article was perfectly accurate in expressing the sentiments of an average Methodist in regard to the attitude of the "Whitsett matter," such proof is furnished by the *Central Methodist* of last week. Speaking of the great "exposure" of the authorship of that article, the *Methodist* goes on to express itself editorially as follows:

In the Dr. Whitsett controversy we have little personal interest, our only concern being for the triumph of the truth. Our Baptist brethren lay great stress on immersion as the only mode of Christian baptism, and no stone has been left unturned in order to convince their people that this mode dates back to John the Baptist; hence when Dr. Whitsett, one of their most learned historians, showed most conclusively that immersion was invented in 1641, prior to which date all Baptists practiced sprinkling and pouring, they began a war upon him, and this letter, in which the role of a Methodist is assumed, is one of the latest modes of attack. Our concern is for truth, not for men or measures.

We commend this utterance to the special attention of the *Religious Herald* and the *N. Y. Independent*. This Methodist editor claims that Dr. Whitsett denied that immersion "dates back to John the Baptist," and "showed most conclusively that immersion was invented in 1641, prior to which date all Baptists practiced sprinkling and pouring," and that his showing this is the reason for the opposition to him. We have "ordered 25 copies" of this issue of the *Central Methodist*, only we have asked the editor to assure us that no Baptist had a hand in writing the editorial in question; and that this is not another instance of a Baptist's writing in a Pedobaptist paper "from a Pedobaptist standpoint"—a thing of which we thoroughly disapprove. Why does not Dr. Whitsett, or some one authorized to speak for him, attempt to show to the editors of the *Central Methodist*, *Lutheran Observer*, *Christian Observer*, *Herald* and *Presbyter*, *Christian Advocate* and other Pedobaptist papers, that they have misunderstood the case? Pedobaptist papers and preachers persistently represent Dr. W. as teaching just what "W. N. M." said, and yet no one authorized to speak for him dares to attempt to prove that they are mistaken. To show that in one instance a Baptist boy posed as a Methodist, does not come within a thousand miles of meeting the case.

Our columns are open to Dr. W., or any one authorized to speak for him on this subject. Nothing we could say would meet the case, since we are not at all authorized to speak for Dr. Whitsett, and he would not be in the least responsible for what we might say. He has used language which easily bears the interpretation put upon it by these Pedobaptist papers and preachers. If he did not mean what they interpret him to mean, it is incumbent on him, or some one authorized to speak for him, to say so squarely. So long as he makes no correction, although he knows what interpretation is put upon his language, it is not unfair to conclude that he does not object to that interpretation. If he did not mean what he is represented as meaning, it is very easy for him to say so in unmistakable terms. We do not say he did mean what these Pedobaptists claim—we have been doing our best to believe the opposite—but we do say that if he did not, then these wrong impressions ought to be corrected, and nobody can correct them except the author of the language in question. Only he can know for certain what interpretation he intended to be put on his language.

The venerable Dr. R. L. Dabney, one of the clearest and strongest thinkers of this century, was in attendance at the Biblical Assembly at Asheville, N. C., and took part in the programme. He expressed to us his great admiration for Dr. John A. Broadus, and his sense of the sad loss to the cause of truth in the death of this great man. Dr. Dabney said he had listened to Dr. Broadus speak and had read his writings with absorbing interest, and had observed that he did not get his theology from Calvin, or Gill, or Andrew Fuller, or any of them, but direct from the Bible. While in all important particulars Dr. Broadus agreed with these writers in his theology, yet his deriving it from the Bible direct gave it a freshness and a charm that nobody else's theology had.

We had never thought of it before, but we believe Dr. Dabney is right. Dr. Broadus never took a course in a theological seminary, but he worked his own theology out of the Bible, though he was, of course, familiar with the works of Calvin, Gill, Fuller, Hodge, Boyce, Shedd and the rest, and, no doubt, derived benefit from them. We think herein lies a valuable suggestion for preachers generally. While they avail themselves of regular courses in theological instruction, and read the systematized views of the great theologians, let them not fail to get their theology from the Bible. So only can they be not only right in their beliefs, but fresh and Broadusian in their presentation of those beliefs. We know of no life since the Apostles which contains more useful lessons than the life of Dr. Broadus.

Dr. H. L. WAYLAND, whose great-grandfather, Francis Wayland, was for so many years the President of Brown University, comes to the defense of the Trustees, from the cry that they were attacking liberty of speech. In a note to the *Independent* he says, even if the Trustees had requested the President to withhold his public utterances, "would there in this have been any violation of religious liberty? The Baptist position is that a man has a right to hold and to proclaim his religious opinions without any forcible restraint on the part of the civil magistrate. It does not follow that a Baptist church or a Baptist association has no right to adopt a creed and to withdraw its fellowship from any one who ceases to hold the creed, or who violates any of the conditions on which fellowship is based."

ONE of the loveliest characters we ever knew went to her reward when Mrs. S. E. Trice of Hopkinsville died. She is a great loss to the church and to the community as well as to her devoted family. She was a living illustration of the truth that one can be a great power for good while keeping herself strictly within the sphere of a refined and gracious womanhood.

SECRETARY WILSON of President McKinley's cabinet in a recent speech said of colleges: "I don't believe in big institutions. I don't believe in the centralization of educational facilities. I think they do more good if they are scattered. The fewer pupils a professor has, the more attention he can give them, and while, of course, he ought to have enough to provide him a decent compensation, he ought not to have more than he can handle."

THE failures in Christian life are not due to a lack of power, but to the failure to use the power that is in us—G. F. Pentecost.

Editorial Varieties.

It is very hard for a man who is not himself truthful to believe in the truthfulness of others.

The Northern Presbyterians have dissolved 86 of their churches in the last five years. In that time they have organized 84 churches.

Information comes to us that the Louisiana Baptist Convention adopted resolutions opposing Dr. Whitsett's views and calling for his resignation by an almost unanimous vote, only three dissenting.

The *Independent* asks how can people justify "W. N. M." in writing his article for the *Methodist* papers and condemn the President of the Seminary for writing his *Independent* editorial. Exactly so, and vice versa.

We acknowledge an invitation to the marriage of Miss Clara Adella Leasher, daughter of Dr. and Mrs. Geo. W. Leasher, to Mr. Frederick Otto Schub. They will be "at home" at Hotel Colgate, Russellville, "after Sept 10." We extend congratulations.

The *Congregationalist* says truly that "if the preacher's manner of treating the Bible shows that his confidence is in it, the people are quick either to standon faith in it or to resent his attitude toward it." The elect will be found resenting his attitude.

Man has been defined as "a reasonable animal," and that is true. He has also been defined as "a featherless biped," and that also is true. But he might well be defined as an unreasonable animal or as a fanciful animal, since to a large extent men are controlled by their fancy rather than by their judgment.

Dr. Cureton had a son in Westminster School and he was the preacher to whom the boys were required to listen. He preached long sermons, greatly to the annoyance of the boys. Finally they sought to get even by giving the son a thrashing whenever the father preached a particularly long sermon.

The Rev. Dr. T. E. Skinner, of Halesigh, N. C., has given his magnificent library, valued at \$10,000, to Wake Forest College. We congratulate the College on receiving it, and Dr. Skinner on giving it. He preached the sermon when the writer was ordained in Murfreesboro, Tenn., in 1870. He was then pastor of the First Baptist church in Nashville, Tenn.

The General Association of the Negro Baptists in Kentucky met in this city last Saturday. We attended the meeting a little while on the first day and heard the annual sermon by the Rev. Mitchell of Lexington. It was a stirring sermon on Baptist doctrine and elicited many hearty responses from the large congregation. The meeting was in joy and spirit. We hope much good will result.

Dr. and Mrs. J. Taylor, of Mobile, Ala., are in Kentucky visiting her father, W. M. Hinton, in Paris. Last Sunday Dr. Taylor preached two brilliant and impressive sermons at Walnut street church to the delight of the congregation. The smoothness, purity and accuracy of his diction, the remarkable clearness of his imagery, the force and cogency of his reasoning mark him as one of the ablest and most powerful preachers in the land. He is to supply for a time Dr. Wayland Hoyt's pulpit in Philadelphia.

The *Biblical Recorder* (Raleigh, N. C.) of last week comes out editorially in favor of Dr. Whitsett's resignation in the interest of the peace and harmony of the denomination. The editor makes the remarkable statement: "There are not five Baptists in North Carolina who do not hold this position. This is a sweeping statement, but it will stand the test." The *Biblical Recorder* has all through this controversy stood squarely up to the support of Dr. Whitsett, and has sharply criticized those who opposed him.

"To kick the bucket," as an expression indicating to originate in the time of Queen Elizabeth in England. One Hawkins, a shoemaker, committed suicide by hanging himself from a rafter. He put a bucket on a table in order to raise himself up near enough to the rafter and, when he adjusted the rope, he kicked the bucket away and hanged there till dead. His suicide caused much talk, and people began to speak of dying as "kicking the bucket."

Jones and Smith are equally interested in an establishment whose immediate management is in charge of Jones. Smith does not like the way things are carried on and makes known his objections. Jones pays little heed and Smith becomes more pronounced and decided in his objection. Then Jones says: "Oh! let us have peace. Great harm will come from strife between us. So you hush up your objections and let me have my way in all things, and so we will have peace." Smith does not take kindly to this suggestion; whereupon Jones rolls up his eyes in holy horror of Smith as a malcontent a contentious, quarrelsome fellow, as opposing the establishment, etc., etc.

Sometimes people make excuses for not giving to missions and say, "charity begins at home." The man who says this either does not really mean what he says or he regards his family as objects of charity. Sometimes men oppose foreign missions and seek to hide behind the text "beginning at Jerusalem." They forget that the Apostles did not begin at Jerusalem and so begin there was not beginning at home, at all. They were to begin at Jerusalem because the Gospel was first offered to the Jews, and because there is where the great events took place, which they were to preach about—the suffering, death, resurrection and ascension of Christ.

Among the Churches.

LOUISVILLE.

Walnut street—Bro. J. Taylor, of Mobile, Ala., preached morning and night.

Broadway—Bro. T. B. Thames, of Danville, Va., preached.

Chestnut—Pastor J. M. Weaver preached. One received for baptism and baptized.

East—Pastor Christian preached. McCarran Memorial—Bro. J. W. McCowan preached.

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

Franklin street—Pastor Edwards preached as usual.

Logan street—Bro. R. L. Stratton preached at both hours.

Parkland—Bro. J. E. Hixon preached at both hours.

Portland avenue—Pastor Shelton preached. One joined by letter. Bro. Bomar, of Versailles, will assist in a meeting, beginning September 1.

Southgate street—Pastor McFarland preached as usual.

Third ave.—Pastor Taylor preached at both hours.

Twenty-sixth and Market—Pastor Thompson preached as usual.

Clifton—Bro. C. J. Casey preached. One received for baptism.

Glenview—Bro. James preached in the morning.

Eight-mile—Text meeting in progress. Bro. E. B. Farrar preached. Good interest.

THE STATE.

Pastor I. W. Martin was aided in a meeting at River View by Bro. F. W. Taylor, of this city. There were 34 additions—28 of them by baptism—at last accounts. The church is in fine condition. Bro. Martin is a most efficient pastor.

Pastor Geo. E. Burlingame, of Clinton, Ky., marries Miss Laura Pawlett on Thursday of this week. Bro. B. B. Bailey, of Winchester, who baptized Bro. Burlingame, performs the ceremony. We extend congratulations.

The Harrod's Creek church will celebrate their centennial on Saturday, August 28. The Long Run church, celebrating their centennial August 31, the day before the meeting of the Long Run Association. A great occasion is expected at each place.

Pastor W. M. Kuykendall writes from Tazewell Springs: "I have been here two weeks and have had a very successful meeting. The meeting closed yesterday. There were 33 additions. Bro. Adkins baptized 30 yesterday in Chaplin river. Two joined by letter and one stands approved for baptism. God bless the RECORDER."

Pastor J. C. Willits writes: "I closed a meeting at Sutton, Hardin county, the 9th of August of fourteen days. Had the assistance of Bro. E. F. Hagan, who preached with his usual zeal and earnestness to the delight and edification of the large congregations who attended. The church is considerably revived. There were three additions to the church by experience and baptism."

Pastor J. W. Campbell writes from Perryville: "On August 8 we closed a meeting of great power with my Deep Creek church which resulted in 14 additions, 12 for baptism and 2 restored, and a great revival of the church. I had the assistance of Pastor W. H. Brengle, of Livermore, Ky., who did excellent preaching. His piety and consecration makes him a man of great power. By his earnest preaching he won the love and admiration of all the people. We are sorry that Kentucky must soon lose him."

Bro. J. A. Lee writes: "It was my privilege to spend a few days at Oak Ridge church, in Grant county, with Pastor J. A. Davis, who has just been called to the pastorate of the church. We preached some ten days at the church, and there were 14 additions to the church, 13 by baptism and 1 by letter. At the close of the meeting Bro. J. W. Shields, Hallick, Burrows and Alfred Biddle were ordained as deacons of the church."

Pastor G. W. Hill writes: "On the 4th of this month we closed a most precious meeting with my church at Walton. Bro. J. F. Williams, of Harrodsburg, was with us and did the preaching. Bro. Williams is an excellent preacher. His preaching was plain and simple, and necessary souls were greatly revived. Nineteen precious souls were received into the church by experience and baptism, 1 by letter, 1 under watchcare and 2 professions. To God be all the glory."

Bro. S. T. Williams writes from Sanders: "On August 10 we closed a very precious meeting. The outcome of the meeting was 36 added

to the fellowship of the church, 24 by experience, 10 by letter and 2 restored. The meeting was a great blessing to the church and those who were already Christians, in that they were developed in the Christian graces and led to a higher plain of character and living. Bro. S. E. Swing, of the Logan street Baptist church, Louisville, is a good, faithful preacher of the Gospel of Jesus Christ. He believes that people are lost without Christ, but that they are saved by grace through Christ. Not only is Bro. Ewing a good preacher, but his life being so completely consecrated to the Master's service makes him an inspiration to others, and a power that cannot be resisted. Truly we all are convinced that the Gospel is the power of God unto salvation to every one that believeth. To God be all the praise."

Pastor T. B. House writes: "I have just closed a split week meeting with my Mt. Zion church, McCracken county. The Holy Spirit was with us in great power. Eld. W. M. Rudolph, of Paducah, did all the preaching, and he did it well. He emphasized our distinctive doctrines with selling effect all through the meeting. Twelve professed faith in Christ; 27 accessions to the church; 23 baptized; received 3 by letter, and restored 1. Bless the Lord ye all. Success to the dear old RECORDER."

Our church at Bedford expect to dedicate their new church edifice on the first Sunday in September. Bro. J. M. Fowler is pastor.

Pastor W. B. Hall writes: "We have just closed a ten-days' meeting with my Cove Hill church, Carroll county. The Lord was with us in great power from the beginning, and the church was greatly revived and strengthened. The church received 16 additions by baptism. Bro. Z. Ferrell was with us and preached with vigor and earnestness. Bro. F. is in love with his work, and also has a great love for souls, and God abundantly blesses his labors. We begin a meeting with Providence church next week, and trust that the Holy Spirit will be with us in great power, and that much good may be accomplished."

Bro. W. J. Bolin is assisting Pastor T. B. Hill in a series of meetings at Mt. Pleasant this week.

Bro. J. B. Hunt writes: "I am in the midst of a glorious revival with Raymond church, Mecklenburg county. Bro. H. E. English pastor. Eight conversions at close of first week, and many others asking for prayer, and the church greatly revived. Meeting continues."

Pastor C. H. Bohannon writes from Allum Springs: "I have just closed a meeting of 12 days with Pleasant Grove church, Washington county, which resulted in 16 additions to the church, 31 on a profession of faith, 3 by letter and 2 under watchcare. I was aided by Bro. J. T. Hall, of Ricey, who endeared himself greatly to our people in a meeting held with this church on October in which 65 were added to the church, 41 by experience and the rest otherwise. We were compelled to close for lack of room to accommodate the large congregations, the best of order prevailing. The two meetings in which I was aided by Bro. Hall were the greatest revival revivals in the history of this old church. We are now preparing to build us a new house of worship. We propose to build it 40x60."

Pastor I. W. Martin writes from High Grove: "We have just closed a glorious series of meetings with my River View church. Thirty-four additions and 27 baptisms. Bro. Francis W. Taylor, of Louisville, did the preaching ably and efficiently as demonstrated by the result. Bro. Taylor relies upon the Gospel for results, and his meetings greatly build up and revive the churches with whom he holds the meetings. He is a very successful pastor, as well as evangelist, he strengthens the pastor with his people. During the associational year just closing, our River View church has received 61 additions—45 by baptism."

OTHER STATES.

Pastor Warren Payne writes: "I closed a meeting of two weeks with Providence church, Simpson county, Tenn., July 25. We had a good revival. Nineteen conversions. I baptized 12, others stand approved for baptism. Bro. L. H. Voyles, a very consecrated man, did the preaching the first week and the second."

A five-days' meeting in the Bethany church, Mecklenburg county, Va., closed with 30 additions to the fellowship of the church.

Bro. A. J. Frisler held a meeting in Corinth church, Va., which resulted in 12 additions to the fellowship of the church. He spoke as a Baptist ought of baptism with the result that all but one of the converts joined the church.

Fifteen have been added to the fellowship of the Goochland church, Goochland county, Va., as the result of a recent meeting.

A meeting in the Ebenezer church, Va., closed with about 50 professions of religion and 25 additions to the fellowship of the church.

Bro. R. C. Pender held a meeting in the Seymour church, Texas, which closed with 13 additions to the fellowship of the church. There were others converted who will be received later on.

Elder A. D. Brooks is seventy-one years young, not old. He held a ten-days' meeting in the Mill Creek church, Texas, and baptized 8 on his birthday. He did all the preaching but one sermon.

A meeting in the Pleasant Grove church, Kaufman county, Texas, closed with 10 additions to the fellowship of the church.

The Burrton church, Kansas, has set apart Bro. J. S. Umberger to the full work of the Gospel ministry.

Pastor J. L. Howl has just baptized 8 into the fellowship of the Morley church, Mo. This is the second meeting which has been held since he took charge of the church. May 1, and 35 in all have been r. e. l. v. e. d. into the fellowship of the church.

Elder O. H. Cunningham held a meeting in the New Hope church, Ark., which closed with 45 additions to the fellowship of the church. A new church has been organized at Reyno, Ark.

Eighteen have been added to the fellowship of the Nashville church, Ark., as the result of a recent meeting.

A meeting in the Saline church, La., closed with 10 additions, all by experience and baptism.

A church has been organized at Olive Branch, La.

The meeting in the Seagoville church, Texas, closed with 10 additions to its fellowship.

Twenty-five have been added to the fellowship of the South Fork church, Ellis county, Texas, as the result of a recent meeting.

Pastor W. I. McClung held a meeting in the Lone Elm church, Texas, in which 8 were added to its fellowship.

A two-weeks' meeting in the Westminster church, S. C., resulted in 12 additions to its fellowship.

A meeting in the McNairy church, Tenn., greatly revived the church and added 17 to its fellowship.

A meeting in the Wildersburg church, Tenn., closed with 28 additions to the fellowship of the church. Among those baptized were two brethren over 70, one over 60 and several about 50.

A good meeting at Weakley Creek, Giles county, Tenn., closed with 46 professions of religion and 45 baptisms. A church was constituted with 52 members, which takes the name of New Hope.

A meeting in the Beech Grove church, Tenn., lasted 10 days, and closed with 32 professions of faith and 27 additions to the fellowship of the church.

The Salesburg church, Missouri, has set apart Bro. R. T. Mansfield to the full work of the Gospel ministry. Bro. A. F. Purefoy, of Wake Forest, N. C., died suddenly at 3 o'clock on Monday morning, August 2. On Sunday evening he was well, and drove to Flat Rock church in Franklin county where he preached a funeral. The summons came suddenly, but Bro. Purefoy was always ready to go home to his Lord.

The Berea church, North Carolina, has set apart Bro. D. P. Harris to the full work of the Gospel ministry.

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BY RHODES CAMPBELL.

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mode of life and his last trouble. Young he was, but he had a hard, earnest, and the first time the full danger of his condition seemed to come to him.

mother. "You would never recognize your son in that hard, earnest, and the first time the full danger of his condition seemed to come to him.

came to Bodelsueh in the morning with. The paper had a short account of the reform in the village of L- in the past year.



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BY I. M. SMITH.

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fore, it is the work of a coward or of an unthinking fool to wantonly torment a poor, dumb animal."
There was that in the ring of his voice that strangely shamed the boys. The cat would be quite safe from them henceforward, for caddy enough they had no longer any desire to maltreat it! And suddenly every one of them felt ashamed of the shabby trick which but a little while before they had thought so fine!

And somehow it suddenly seemed to them that they looked an unmanly lot—big, tall fellows, every one of them, trying to torment a little hunched fellow who was as right through them and evidently despised them—and a cat!

The class was now dismissed and Mr. Duval had left the room.
"Say, fellows," cried Bert Amory, "a nice lot we are! What are we doing this for, anyhow? A man who can make any one feel so small and ashamed of himself with so few words, has got the stuff in him that we lack. And I'm going after him to-night."

There was a humming murmur among the boys, but not one dissenting voice was raised. And the next moment Bert ran out of the room and hastily mounted the stairs, two steps at a time. Like Bob Acres in the play, he felt his courage "oozing out of the ends of his fingers," and he wanted to get the unpleasant business over as quick as he could.

But he paused a full minute at the teacher's door before he could screw up his courage up again to the knocking point.

"Come in," Mr. Duval said then, and Bert opened the door.
The little man sat on a high chair before a table covered with papers and compositions which he was beginning to correct. Before him among the books and papers the cat lay comfortably half asleep. She looked thoroughly comfortable, and already was giving evidence of being better fed. But through her half-closed eyes she had seen the entrance of one of her old foes, and she sprang up instantly in an attitude of defiance with back arched.

Mr. Duval had faced around and was looking at Bert with his keen, dark eyes, waiting in silence for him to speak.
"I've come to—to beg your pardon," mumbled Bert, and the words seemed very hard to say.

"My pardon—for what?" inquired Mr. Duval, evidently surprised.
"About the—the cat," Bert stammered.

"Oh, but then you should beg Val-entina's pardon, not mine, for she, poor thing, though you would hardly believe it to see her now, was almost dead when I found her."

"We—we fellows aren't very proud of the cat—or the way we've acted to you, either, but somehow it—it never struck us that way before," Bert murmured, hanging his head.

A quick and kindly smile passed over Mr. Duval's pale face.

"It is a fine, armed neutrality between us then, henceforward, or is it to be peace?"

There was something in his voice and manner which Bert had no desire to withstand.

"Peace," he cried promptly, and quick as thought the little teacher's hand was grasping his in friendly fashion.

"Here, Valentina," cried Mr. Duval, come and make friends."
But Valentina, struck on her heels and walked away in scorn.

"You see, cats are shy and suspicious by nature," said Mr. Duval, humorously apologizing for her apparent rudeness.

"I don't blame this one," and Bert grinned, overcome for a moment by a host of vivid recollections.

"Say, Mr. Duval," the boy continued impulsively, in his sudden desire to make complete amends, "we're all going to this afternoon to play hockey on the ice. Wouldn't you like to come along, too?"

Then remembering the physical difference between Mr. Duval and the athletic young teacher who formerly had been their chosen companion and leader, he flushed an uncomfortable vivid crimson.

"I would like it above all things," Mr. Duval said heartily. "Of course, I do not skate myself, but I am a good looker-on. But you had better run down and tell the boys I am coming, and will be with you directly."

Bert vanished, and Mr. Duval still sat there, smiling thoughtfully. This was the crucial moment, but how far Bert had noted simply from his own generous impulse, or as spokesman for the crowd, Mr. Duval did not know. So he would give him time to tell the boys all that had passed between them, and then they still would be at liberty to choose their own course. But was it possible that patience and good nature, and his championship of poor Valentina, could have won them over to him at last?

his overcoat and descended the stairs with his usual quick and decided tread. He did not notice that Valentina had squeezed out after him and was following him to the door.

"In the lower hall he met Monsieur Goubert, the French teacher, who usually accompanied the boys on their after-noon excursions.

"Hear you you are going out with ze boys, ze cold day, the Frenchman said in mild astonishment. "Is it true? Bien, zen will you pardon me if I stay in ze house, or, say are a wild lot, ze boys, would you like I should go to keep ze order, too?"

"Oh, no," replied Mr. Duval with some amusement, "I think it is hardly necessary that both of us should go."
The boys were in a big group out in the pathway before the porch, all talking together, and they did not see him until Mr. Duval's clear voice called pleasantly:

"Well, boys, are you ready? Here I am."
There was an instant's hush in face, a dead silence. They stood looking up at him half-doubtfully as it seemed for a moment, while he looked down at them with his keen, bright eyes and the least suspicious twinkling of a sympathetic smile.

"I say, fellows, three cheers for Mr. Duval," Bert Amory cried suddenly, and the cheers rang out so heartily that a flush of genuine surprise and pleasure tinged the little man's pale face.

"And three cheers more for—the cat!" yelled Ned Haworth. "Hurrah, burrah, burrah!"
Then Mr. Duval looked down and saw Valentina beside him on the porch, or tall erect, in an attitude of proud content. His two best friends and protector beside her she seemed to know that she had nothing to fear from her former enemies.

An amused smile lit up the little teacher's face. He bowed low and said with much solemnity:
"Gentlemen, I thank you for Valentina and myself."

Old Dr. Sh-mield, in his study, had heard the cheers, and he also smiled. "Duval is a fine fellow," he said, and I am glad to see how the boys have taken to him from the very start."
There was little or no trouble from that time forth, for the boys were now quick to discover a friend whom they could heartily like and admire in the new teacher they had met for or while, but so ineffectually to badger and annoy.—N. Y. Observer.

SPECIMENS OF WORK DONE INSIDE.

"One of my friends," says the Rev. Charles Garrett, "is a very earnest, kind man, who seems to always know how to do the best thing at the right time." One day he was passing a gin-shop in Manchester, when he saw a drunken man lying on the ground. The poor fellow had evidently been turned out of doors when all his money had gone in a moment, and he had hastened across the street, and, entering a grocer's shop, addressing the master, said:

"Will you oblige me with the largest sheet of paper you have?"
"What for, my friend, what's the matter?"

"O, you shall see in a minute or two. Please let it be the largest sheet you have."

The sheet of paper was soon produced.

"Now, will you lend me a piece of chalk?" said my friend.

"Why, whatever are you going to do?"
"You shall see presently."

He then quickly printed in large letters: "Specimens of the work done inside!" He then fastened the paper right over the drunken man, and recited a short distance. In a few moments several passers-by stopped, and read aloud "Specimens of the work done inside!"

In a very short time a crowd assembled, and the publican, hearing the noise and laughter outside, came out to see what the matter was. He eagerly bent down and read the inscription on the paper, and then demanded in an angry voice, "Who did this?"

"Which?" asked my friend, who had joined the crowd. "If you mean what is on the paper, I did it, but if you mean the man, you did that! This morning, when he arose, he was sober; when he walked down the street, on his way to work, he was sober; when he went into your gin-shop he was sober; and now he is as you made him. Is he not a true specimen of the work done inside?"—Gems of Illustration.

If you prepare a dish of food carelessly, you do not expect Providence to make it palatable; neither if you misguide your own mind, do you expect divine interference to bring round everything at last, as if you had done right.—Ruskin.

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CANADIAN LETTER.

This is the vacation season, and we are having lots of rain. The meetings-of-convention and the various associational gatherings have passed into history, and now many of our pastors are taking rest and refreshment by the lakes, or on some of the islands of the Georgian Bay district, boating and fishing and what not. In some cases country pastors are taking their holidays by supplying city pulpits, and vice-versa. Every hard working pastor needs a holiday, and our churches should see that it is possible for such to take one.

Sometimes the question of a suitable supply while the pastor is away is one difficult of solution. I have often thought that it would be a good thing if some of our churches would seek to edify themselves for a few weeks. There ought to be in most, if not all our churches, men who could take charge of the different services for two or three weeks and conduct them with profit to themselves and edification to the hearers. This would in most cases, be more agreeable to the pastors, and more helpful to the church than a visit of a complete stranger. Why not try it!

Open air work is being carried on by several pastors, in our larger cities with most happy results, many being reached by this means would never come inside the doors of a church. The work is deservedly growing in favour, and might be engaged in by many more.

Camp meetings seem to have gone out of fashion among Baptists of late, but the idea was revived last week when a goodly company of Baptists from various parts of Ontario assembled at Port Burwell on Lake Erie, for three days' meeting. The meetings had been arranged by Rev. D. Spencer, LL. D., of Brantford and Rev. P. E. Carey, of Port Burwell, in response to a pretty largely expressed wish for such meetings at some place that could be made a regular summer resort for rest, recreation and spiritual uplifting in meetings of a missionary and evangelistic character. A fair measure of success has attended the meetings, sufficient to warrant their repetition another year.

The whole denomination has been terribly shocked at the sudden and unexpected death by drowning, while on his holidays, of Rev. Alex. Grant pastor of First church, Winnipeg. The deepest sympathy is felt for the bereaved wife and family, as well as for the church of which he was pastor in which he was most tenderly beloved. He was a man of great originality, unique in character and gifts, and of sterling worth. He was greatly beloved by all who knew him and the number was very large, and has done more than any man to push forward and outshine the work in the Northwest. May the Lord soon raise up another man to take his place.

By action taken at the London Convention and negotiations since with the American Home Mission Board and our brethren in British Columbia we have added the churches in that large province to our North West Mission field. We extend a hearty welcome to these our brethren by the western seaside. Our colleges at Woodstock and Toronto are open for their young people. We will share with them our Foreign Mission field, and all that the Canadian Baptist and Book-room can do for them will be cheerfully done.

Rev. John Brown lately returned missionary from India it is feared will not be able to go back to his field on account of the delicate health of his wife; this is

unfortunate as he has done a good work on the foreign field. The amount required to enable Messers Craig and Davis to return to their fields in India in the fall is now in sight so that their return may be looked on as certain.

Rev. Dr. Hooper has resigned the pastorate of the Beverley-street church, Toronto.

Rev. C. C. McLaurin has accepted a call to the church at Brandon, Man., and will leave his present pastorate at Galt immediately.

Rev. Y. M. Løby has moved from Brandon, Man., to Sobles, Ont.

The Year Book for Ontario, Quebec and Manitoba is now in our hands, and reflects great credit on its compiler, Rev. D. M. Mihell, M. A. B. Th., of St. George.

THOS W. CHARLESWORTH.
London, Ont., Aug. 9, 1897.

NOTES AT RANDOM.

BY W. H. GEISTWEIT.

CONCERNING PREACHERS

A number of new men have just gone into the field, some to live, some to starve, some to work; some who have chosen the ministry as a profession, some who have felt themselves chosen to it—apostles "by the will of God;" and some who are not sure whether they will be preachers, tutors, or professors—ready to turn to anything that may turn up, which may be in keeping with their notions of things. To all of them the law of evolution will apply—the fittest will live. Like June weddings, the subject is never stale, even to those who are long on the way. It is because of this perennial interest that I bring up the subject again.

There has been a suggestion made recently by "a clergyman," that a new society be formed, "A society for decreasing the ministry." The reasons are various, some of them sensible, some of them unworthy to speak of, the general tone of the argument preaching an apparent ignorance of what a real preacher is, a man sent of God. Some of the facts however, are worthy of note; that the number of ministers are increasing far more rapidly than churches, and that some of the men in the harness do not take it off soon enough, or die fast enough. And to this "the remorseless competition for places; the wire-pulling and pipe-laying merely to get a hearing in a vacant pulpit; the chances of being set aside in the full vigor of maturity,"—why, the situation seems to be a most deplorable one. Such has been the influence of this sort of thing that out of 275 graduates of Yale, only five study theology.

It might be suggested that if a truer conception of the ministry were had, constantly emphasized by our theological teachers, the supply of men would not exceed the demand. Just so long, however, as the idea of a God-called ministry is smiled at as a relic of an ancient simple day, just so long as the ministry is put side by side with any other business in this world—a mere matter of choice or inclination; just so long will men who have no business to think of it, waste their time in seminaries, and afterward inflict themselves upon the churches; just so long will other men, who ought to be ministers, refuse to enter because it is a matter of choice and not the overwhelming conviction of a heart given up to God.

That there would be much good done by such a society can readily be imagined; but the work to be done will hardly be attempted by it. We cannot decrease the real-min-

istry; that is God's business. God has no more men than he needs; the very suggestion of an overcrowded ministry is a confession of a great mistake in connection with it; it has become a man-directed institution. There need be no fear in the heart of any young man now in school concerning a place for him in the ministry, provided he has a conviction that will not down, that he cannot do anything else with safety to his conscience, but preaching the Gospel. There is a place for him; and he will not need to crowd other men out, either.

Somebody ought to rise and say a good stout word to the churches on this business. Much of the present restlessness is due to their wrong way of looking at things; it would seem as though some of them had a rather depraved taste on the subject of ministers. A good many brethren are too ready to hold them up to ridicule; and the majority of them want the best in the market at a bargain-counter price. The churches make the ministry in as true a sense as the ministry moulds the church—Standard.

SOME people discard the Bible as not worthy of belief because it deals in miracles and other things contrary to nature, but it is harder to believe their crude atheistical theories put forth than the old book itself. They deny in their rage that the world had a Maker; but if so they ask who made the Maker, and so on through all past eternity; that all things, both above and below came by chance, and that man first sprung from a tadpole or a monkey. Such is the doctrine they are now proclaiming by which they expect the world to run away from God. Ingersollism is about the last phase of this baleful theory that is now carrying many down, which verifies the prophecy made two thousand years ago: "In the last days scoffers shall come." Moreover, it proves: "The fool hath said in his heart there is no God." These people strain at gnats and swallow camels. When they can explain how the grass grows, how great is the love of a mother for her offspring, how coal was hid away unknown for thousands of years below the earth's surface, and account satisfactorily upon their hypothesis for the existence of a million of like things that might be propounded, then the time will have come for frail man to promulgate and decorate such views in rhetorical dress which they sometimes do. The tendency of atheism is toward the bad continually, as one evidence of which, among many, made manifest since by Ingersoll's saying publicly a man is justified in taking his own life under certain peculiar circumstances. Suicide, especially in this country, has been on the increase. Common sense—to say nothing at all as to the interdiction contained in the Bible—shows that such teachers are blind guides leading the blind until they both fall into the ditch. They say, without the slightest ground for the assumption, that there is no hereafter; that man comes into the world with nothing, and goes out the same way—that is, dies like a beast, totally ignoring the historical fact that mankind in every generation and in all conditions have, by instinct itself, acknowledged the existence of a Deity—a supreme Ruler and Creator of the universe. Should things turn out as these say they will, nobody will be hurt, for we'll all be in the same boat together. But—the converse of this proposition is not true. If the infidel is wrong and the Christian right in their respective belief, then woe eternal to the former,

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UNWELCOME TRUTH.

BY REV. A. C. PECK.

The human mind is a magnet whose natural pole is truth. But a depraved heart is full of magnetic ores which cause the needle of reason to waver and swerve from its true bearings.

There is often a temptation to suppress truth. "To crook the knees, where thrift may follow fawning" is natural to the instinct of self-hood.

There is however, a higher good which can be obtained in no way so well as by faithful, square dealing. The old Levitical statute declared, "Thou shalt in no wise suffer sin upon thy neighbor, but rebuke him."

It is deemed nowadays more politic to take Jack Falstaff's advice:

"He who fights and then is slain, Will never live to fight again; But he who fights and runs away, May live to fight another day."

If we dare point out the avails of the times the cry of "pessimist" is raised to howl us down. A notable instance of this occurred at the centennial celebration in New York.

It is deemed nowadays more politic to take Jack Falstaff's advice: "He who fights and then is slain, Will never live to fight again; But he who fights and runs away, May live to fight another day."

icised as "unAmerican" to indulge in any reflections upon the manifold evils of the day. Which is simply equivalent to saying that one duty of American citizenship is to glorify and shout itself hoarse over the "bigness," which as Bishop Potter well says, "is often mistaken for greatness."

And this principle holds good in all other relations of life. Falsehoods and unrighteousness spawn a numerous progeny. It is not the province of anybody to decry them until he is thoroughly sure of his ground.

OWENSBORO BAPTISTS.

The total number of accessions to our three churches, during the past associational year, was 525. Of this number, 35 joined the First church, 111 joined the Walnut-street, and 279 united with the Third church.

The total amount contributed by the three churches was \$20,167.40, distributed as follows: Walnut-street, \$1,432.15; First church, \$6,379.80; Third church, \$12,255.45.

The three pastors and churches are working together unitedly and harmoniously, and the Baptist outlook is brighter than ever before in the history of the city.

The new Third church building, which will be the most commodious and best equipped house of worship in the State, and located in the very center of the city's population, is now ready for the roof.

November the 21st, is the day set for our congregation to worship in it for the first time. As yet, we have borrowed no money, paying as we go. Less than \$300 has been given, outside of our own membership.

FRED D. HALE, Owensboro, August 13, 1897.

MORAL courage is of all qualities most rare.—Talmage.

DISTRICT ASSOCIATIONS.

TIME AND PLACE OF MEETING, 1897.

AUGUST.

Concord—Long Ridge church, Harrisburg, Aug. 24. Green River—Mt. Vernon church, Butler county, Aug. 21.

SEPTEMBER.

Long Run—Long Run church, Sept. 1. Ten Mile—P.asant View church, Grant county, Sept. 1. Union—Union church, Harrison county, Sept. 1.

THE MARKETS.

Report for the Week Ending Saturday, August 14, 1897.

Cattle—The receipts of cattle to-day were small and very little business was transacted. No material change in values occurred.

Hogs—The receipts of hogs to-day were small, composed mostly of grassy and undesirable grades, which have been coming forward all week.

Sheep and Lambs—The receipts were light and of poor quality. Strictly good lambs were in active demand and could have been sold freely at 50c prices.

Table with columns for CATTLE, SHEEP AND LAMBS, and various market items like Choice packing and butchers, etc.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, August 14, 1897.

Table with columns for Week, Year, and various tobacco market statistics.

REJECTIONS THIS WEEK.

Table with columns for Rejections same time in 1896, and various tobacco market statistics.

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Advertisement for LEVY'S MEN'S PANTS, featuring '3 BIG LOTS' and 'Black and Blue Chevots, Tricots and Clay Worsteds'.

Advertisement for NEW YORK STORE, LOUISVILLE, KY.

Advertisement for 'Note these Tempting PRICE FIGURES' listing various household goods.

Advertisement for 'Ready-made Sheets and Pillow Cases' with detailed pricing.

Advertisement for 'Pure Silk Moire Taffeta Ribbon' in black and colored.

Advertisement for NEW YORK STORE, LOUISVILLE, KY.

Advertisement for ASTHMA PERMANENTLY CURED, featuring a testimonial and a diagram of the human respiratory system.

Advertisement for 'DO YOU WANT ONE FREE?' offering a free copy of a book.

FOR SALE.

Two large safes, both in No. 1 condition; modern make; only nominally second hand. One large Office Safe, outside measure: height, 5 feet, 9 inches; width, 4 feet, 2 inches; depth, 3 feet, 2 inches.

S. T. MOORE, LOUISVILLE, KY.

A PUMP may be well connected with a very deep well of very good water, and yet need a pitcher of water to be brought from another source to be poured in at the top before it can work.

"A perfect type of the highest order of excellence in manufacture."



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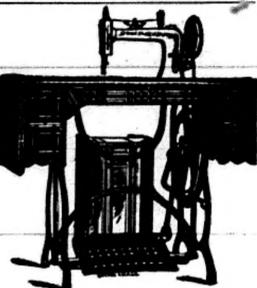
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Managers Southern Dept.
COLUMBIA BLD'G.,
Louisville, - - - Ky.



\$18 ONLY \$18

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

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Mention this paper.

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Send Alloy Church and School Bells. See Standard Catalogue. The C. B. BELL CO., Cincinnati, O.

Buckeye Bell Foundry
111 W. Vandewater Co. Cincinnati, Ohio.
Send for Standard Bell Foundry Co., Cincinnati, O.
Bells Founders of Largest Bell in America.

ILLINOIS CENTRAL—Union Depot, foot of Seventh st., Double daily service to Memphis and New Orleans. City Ticket Office, 230 Fourth street.

No. 22 MEMPHIS & N. O. L. T. D. No. 24. Leave 7:30 pm Daily. Arrive 12:00 am. The fastest and best train leaving Louisville for the South. Pullman Ventilated Gas-lighted Sleepers, elegant coaches and FREE RECLINING CHAIR CARS.

No. 25. PART MAIL. No. 26. Leave 8:30 am Daily. Arrive 12:30 pm. Solid seats of gas 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. 23. Leave 8:30 am Daily. Arrive 1:15 pm. For Owensboro, Paducah, Fulton and intermediate points.

No. 28. ACCOMMODATION. No. 29. Leave 8:30 pm Daily. Arrive 1:45 am. Daily for Cecilia, Elizabethtown, Hodgenville and intermediate points.

The Farm

Turley, of Mt. Sterling, bought 96 export cattle in Bourbon, 1,500 lbs. average, at 44c.—News.

The Georgetown Times reports sales of 104 export cattle, 1,300 to 1,400 lbs. average, at \$3 35 to \$4 50, and a lots of fat shoats at \$3.25.

In Bourbon county Bird Kidd bought of J. W. Young 34 head of fat cattle at 44c for September delivery.

Dull court, about 200 cattle on the market; prices ranging from \$2 to \$3.60. Mules scarce and prices low; best sold at \$85.—Richmond Climax.

Commissioner of Agriculture Moore says that Kentucky's wheat yield will excel an average of 19 bushels to the acre, against 6 last year.

Local dealers at Owensboro were paying 81c for wheat this week, and many farmers were holding back for \$1.

This year's wheat crop in the United States is in the neighborhood of 800,000,000 bushels, practically most of which is still in the hands of the producers. It went up 11c during the month of July.

The Interior Journal notes the sales of 76 export cattle at \$4 60; a lot of Southdown ewes at \$3 50 to \$4 each; a lot of mountain ewes at \$1.75 to \$3.75 each, and a lot of hemp at 3c per pound.

Powell & Harper, of Hustonville, bought of M. Coy, of Madison, two mules and a horse for \$125, and a lot of lambs from various parties at 3 to 3c. They also bought of W. B. Burton, of Garrard, two mules for \$100 a piece.

Seven car-loads of sheep, over 1,500, were shipped from Glasgow Thursday. The Times says the highest prices paid for them were 4c for choice lambs, down to 2c for cull-lambs, and 2 1/2c for old sheep, down to 1 1/2c for the lowest.

The Harrodsburg Democrat reports sales of 500 Cumberland River ewes at \$2.75, some mule colts at \$14 to \$27; a car-load of lambs at 4c; 200 Washington county cattle at 3 1/2 to 4c; 50 stock ewes at \$2.60 per head, and 50 wethers at 2 1/2c per pound.

Harmon & Kenney last week finished threshing their big crop of 500 acres of wheat, which yielded a total of 11,000 bushels. The crop was sold to Anderson & Spilman at 59 to 65c. R. G. Evans has three threshers at work in his wheat fields.—Advocate.

Paris had a small court day. Only one lot of cattle on the market, medium two-year-olds, and selling at \$4.87 1/2 per cwt. There was inquiry and demand for good cattle for grazing. No sale of horses or mules.

Myers & Ryley have stored 90,000 bushels of wheat for farmers in their warehouse at Pinckard. They have bought 5,000 bushels at from 60 to 70c. Mr. Ryley thinks that probably 5,000 bushels of wheat is stored on farms in that neighborhood.—Woodford Sun.

HYDROPHOBIA.

I send this communication in accordance with a request of the RECORDER that persons knowing of undoubted cases of hydrophobia would state the facts. I am seventy-two years old and have seen only two animals and no human being affected with the disease; although I have been told of many cases by persons whose veracity I cannot doubt. I will now give the cases I saw.

About twenty years ago my children playing near my front gate saw a dog, pursued by some men, and supposed to be mad, bite two of my hogs. I put these hogs in a strong pen and fed and watered them regularly. They seemed for some time, to be in perfect health and ate heartily. At the end of six weeks one of the animals was taken with violent convulsions, flailing at the mouth and throwing itself against the sides of the pen. I killed this hog. The other one continued well for one week, when it was taken with symptoms precisely like the other. The convulsions were so violent and the suffering so great that in about twelve hours, I had it killed.

Yours respectfully,
H. H. FARMER, M. D.
Anthoston, Ky., August 2, 1897.

PROGRESS OR RETROGRESSION—WHICH?

Whatever may have been possible in "the good old days" for which some people sigh, the time has arrived when there is no profit in any kind of dairying except progressive dairying. Much is said concerning maintaining present standards, and a large class do not hope to do more than "hold their own." This is a fatal mistake. There is no such thing as standing still. The farm that is not improving in fertility is becoming less fertile. The farmer himself is becoming a broader man with each passing twelvemonth, or he is losing. If he fails to grasp and be benefited by new thought, and clings to methods he has known since boyhood, he will find competition so strong that he cannot maintain his former position, and the procession not only moves on, but he actually recedes.

Take, for instance, the cost of production. In former years there was comparatively little discrimination between different grades and quality of butter. Now the range between choicest grades and the inferior one is greater than ever before. The progressive dairyman has observed the tendency and has prepared for it. He has learned that the consumer's taste has been educated, and if he will succeed in satisfying it, he must advance with it. In my boyhood, nearly the entire output of butter from every dairy was packed in 100 lb. firkins, and marketed in the fall or early winter months. Families in the cities were supplied by dealers with a firkin or half of one, as they desired for their use. Gradually new methods came to be employed. Creameries were established, and more attractive styles of packages used. At length some one set about furnishing customers through the year with butter fresh from the churn. Customers were pleased, and the butter trade was revolutionized. But scores still clung to the old idea of producing the butter during the summer months and packing in firkins, as of yore.

Not so the wide awake dairyman. Not only is he to-day placing his goods before the consumer in the most neat and attractive style, but he eagerly grasps every item of information obtainable that will aid him in producing a

more perfect article. The cows are cared for in the most painstaking manner. They are guarded from injurious foods, and supplied with the purest of water. I have in mind an instance of progressive dairying, as carried out by a reader of the *Country Gentleman*, Mr. John T. McDonald, of Delhi, N. Y. I have seen 90 cows quietly feeding in his barn, kept on the same farm that forty years before would not keep more than twenty-five. How was it brought about? By improved methods in feeding, saving manure, in crop rotation, in tillage—in short, progress has ever been the watchword.

Not satisfied with prices obtained by packing his butter in firkins, some years ago he began putting it into small wooden boxes of his own manufacture, and these were expressed to private families and sold at a fancy price. Put up in this neat, attractive manner, his butter has brought two and three times what ordinary firkin butter would. Other instances could be given where a change of methods has brought largely increased revenues.

There is one factor in dairying that has not yet received the attention its importance demands, and that is the individuality of the cow. Dairy men have seemed to act on the idea that if they had a certain number of cows, it mattered little what they were. It seems strange that business men would keep a machine or employ help, and not know anything about the amount of work such machine or employee was accomplishing; and yet dairy men have been and are still doing this very thing. If any one doubts this, let him make a canvass of any dairy community, and make a record of those who know the individual worth, according to works, of the various cows in their herds. Of course, now and then one can tell the quantity of milk or butter each cow will produce, but where one such is found, ten others will be found who cannot tell.

Study the individuality of the dairy cow. To be sure, there are a hundred other matters to be considered; but once get a man to study and learn the capabilities of the different cows in the herd, and he will at once become so interested in it that he will reach out in all directions for more light.

To show how easily loss may come from a lack of this knowledge of cow individuality, I will mention one or two instances that occurred in my own town. A certain farmer, who kept some twelve or fifteen cows, decided to sell one or two in the fall, and offered to sell a young cow three or four years old, but she did not look quite as sleek as some others, and the dealer left her, although the owner offered her for \$30. The following summer, the owner having heard of some of his neighbors testing their cows concluded to test his, by churning each cow's milk separately. His surprise may be imagined when he found this rejected cow made 2 1/2 pounds of golden butter per day. The owner related the above to me, and added, "What a fool I was to try to sell a cow for \$30 that is cheap at \$300!"

Another dairyman sold a cow for \$30 in the fall, not because he was anxious to sell this particular one, but being over-stocked, he must sell something. The buyer was well satisfied with his purchase when he found she gave over 10,000 pounds of milk the following year.

Progress in dairying has meant an increased number of cows, and thus a larger output of milk and butter, but a change is necessary.—J. D. SMITH, in *Country Gentleman*.

MISSOURI PACIFIC RAILWAY.

The Great Through Car Line From St. Louis to Kansas City. St. Joseph, Omaha, Pueblo, Denver, Salt Lake City and

Al Western Points.

Choice of two through car lines to Denver and only line with through car service to Ogden, Salt Lake City, with only one change to California and Portland, Ore., points.

Free Reclining Chair Cars on All Trains

Iron Mountain Route,

The Only Through Pullman Buffet Sleeping Car Line

St. Louis to San Francisco.

Also to Hot Springs, Dallas, Fort Worth, El-Paso, Galveston, San Antonio and all points in the

Southwest!

WITHOUT CHANGE.

Free reclining chair car on all trains. For maps, rates and other information call on your local ticket agent or write E. T. G. Mathews, southern traveling agent, 214 West Main St., Louisville, Ky., H. C. Townsend, general passenger agent, St. Louis, Mo.

Go to Texas in Comfort

There's no use in making the trip a hard one when you can just as well go in comfort.

The Cotton Belt Route

Free Reclining Chair Cars

are models of comfort and ease. You've a comfortable bed at night and a pleasant and easy reclining place during the day. You won't have to worry about changing cars either, for they run through from Memphis to the principal points in Texas without change. Besides, chair cars, comfortable day coaches and Pullman Sleepers run through on all trains. Absolutely the only line operating such a fine service between Memphis and Texas.

If You are Going to Move

to Arkansas or Texas, write for our descriptive pamphlet (free), they will help you find a good place to locate.

W. L. BROWN, Gen. Pass. & Ticket Agt., Louisville, Ky.
E. W. LARIVER, Gen. Pass. & Ticket Agt., St. Louis, Mo.

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Making connection for all points in the North and Northwest.

Only line with through Dining Car on all day trains.

Night trains equipped with the most luxurious sleepers ever built.

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ROYAL Baking Powder is reported by the U. S. Government, after official tests, highest of all in leavening power. It is the best and most economical; a pure cream of tartar Baking Powder.

ROYAL BAKING POWDER CO., NEW YORK.

Items of Interest.

Prince (Duke) Orleans made some reflections on the behaviour of the Italian officers in Abyssinia. Since then there has been much talk among the officers, and several challenged him to duels. He agreed to fight with one, but declined a general battle. The Count of Turin was decided on as his opponent, and the duel came off at Paris on Sunday morning. They fought with swords, and both were wounded, Prince Henri getting decidedly the worst of it. There was great rejoicing in Rome, but his duel proves that the Italian officers did not disgrace themselves in Abyssinia, we cannot see.

The boast of the murderer of Senor Canovas that over-men were marked for murder, President Faure of France among them, has caused greater activity among the police. At Milan important arrests have been made and letters found showing there is an international plot on foot. It is to be hoped that the plotters will all be discovered.

It is impossible to get hold of the exact status of the coal strike. More miners are going out, but on the other hand some that had quit work have returned. If the papers are indicators of public sentiment, public opinion is generally with the miners.

Peace negotiations are hanging fire. Germany blocked the way at first, and now Lord Salisbury has said that Turkey shall not occupy Thrassy till the indemnity is paid. This sets the whole matter back to the beginning, and meanwhile Turkey continues to occupy Thrassy.

Gen. Samuel McGowan died at his home in Abbeville, S. C., aged 78. He volunteered as a private in the Mexican war and was made Captain for gallantry. During the war he was conspicuous for bravery, and was severely wounded in several battles in Virginia. He commanded the famous McGowan's Brigade, which was noted for its desperate fighting. After the war he served as Justice on the Supreme Bench of South Carolina for many years.

The news comes that a storm in Alaska has obliterated the trails over the mountains and has caught 8,000 miners in the Skagway Pass where they can neither go forward or back without great danger and suffering. If the winter sets in, there is little hope for them, but it is rather soon for winter. Meanwhile the old miners in the Yukon region are hurrying away. They have been there through one or more winters, and seeing so many coming, they know starvation is ahead and they are leaving.

The steamer Mexico while going into the Dean entrance of the harbor at Sitka during a heavy fog struck a rock and in two hours sank in 100 feet of water. The captain was cool and energetic, and officers and crew were well disciplined. The passengers were all saved in small boats, the others followed, and no lives were lost.

An exploring expedition set out to explore West Australia between the routes explored by Oxley on the north and Warburton on the south. The expedition was well equipped in every way, but barely reached Fitzroy in time to save their lives. Two, Wells and Jones, who branched off, have not been heard from and are thought of have perished from thirst.

A German medical paper, says the N. Y. Post, has received a report from South Africa, saying that experiments have proved that if cattle are inoculated in time with Koch's serum, 99 per cent of the animals can be saved from the plague. As the plague has threatened to reach South Africa into a wilderness again, this is a cheering report. Dr. Koch's failure with human beings was so conspicuous, this report seems confirmation.

A party from Boston consisting several Protestants have succeeded in ascending Mount LeRoy. This is one of the higher peaks of the Canadian Rockies and lies at the head of the valley of Lake Louise. This is the third effort the party has made, each year one of the party, Mr. Abbott, losing his life. They had in this time trained guides from Switzerland and were successful.

Senor Canovas was buried with all pomp in Spain, and his wife has been made a Duchess. He was a man of unblemished private character, and, besides being an orator and a statesman, was a fine writer. He has written histories of high order. It is reported the assassin declares that President Faure of France is to be the next victim of the anarchists. If the names of these murderers were never mentioned in the newspapers, they would be less eager to kill leading men. Anarchists are fairly crazy with the desire for notoriety.

The British Government has had the bed of the Atlantic Ocean mapped out. A range of mountains about three miles high extends through the centre, north and south. Another range runs east and west from Newfoundland to Ireland. On this the Atlantic cable lies. The average depth of the three great basins is five miles.

A striking and unusual illustration of the way the families in Central Europe maintain the same business year after year, is seen in the schoolmasters of Grossperst, Prussia. Both after another has succeeded his father continuously since the year 1093. The present teacher, Julius Bothin, has occupied his present position since 1841.

RESOLUTIONS.

July 24, 1897, the church at Dycusburg, in regular session, adopted the following resolutions, to-wit:

Whereas, Our pastor, Eld. H. B. Fox, was assailed last winter by a mob after long, continued persecutions and scandalous charges which became bolder as they spread more widely; and

Whereas, We, his church at Dycusburg, have no evidence of their truth, though we have tried every known method to obtain it if it exist; and

Whereas, These charges have been published in the *Courier-Journal* and *Paducah News*, and, after the lapse of months, we can still find no evidence of unworthy behavior in our pastor, H. B. Fox, therefore we ask the *Western Recorder* to publish this as the unanimous voice of his church at Dycusburg, Ky.

Done by order of the church July 24, 1897. H. B. Fox, Moderator.

R. DUVAL, Clerk.

The great problem is, after all, How shall one grow in sympathy and tenderness and generosity and consideration? How shall he feed on high thoughts and noble aims? How shall he be swift to discern and to avail himself of those opportunities for usefulness to others which are the best channels of his own growth? How shall he hold clear and close relation with the divine energy?

CHEAP RATES TO ARKANSAS AND TEXAS.

On August 17th, Sept. 7th and 14th, and Oct. 14th and 21st, the Chicago and North Western trip tickets from St. Louis, Colo and Memphis to all points in Louisiana, Arkansas and Texas, at one fare for the round trip, plus \$1.00. This is an excellent opportunity for home-seekers to secure a good location. For full particulars as to rates, etc., and free copies of handsomely illustrated pamphlets regarding the Great Southwest, write to W. C. Owens, G. P. & T. A., St. Louis, Mo., or W. C. LaSalle, G. P. & T. A., St. Louis, Mo.

INDIVIDUAL SABBATH BREAKING.

BY HELEN ADAMS LAU.

Much has been written about the Sabbath, both for and against keeping it, but I want to leave the world at large alone, and come to individuals and their responsibility in the matter.

We have had enough preaching and writing about closing saloons and theaters on Sunday, and stopping base ball.

It is true, very sadly true, such things should be stopped, but how? By the individual, who, by refusing to countenance such "Sabbath breaking," does what no law can do, force such practices to discontinue.

We are, one and all, responsible not for the world at large, but for ourselves and for our influence on our family and friends.

Admitting this, what a vast influence we could gain, not by talking or preaching, or even wielding that small but mighty instrument, the pen; no, far more forcible than all these is the force of example, and the strongest argument we can use against any kind of Sabbath breaking is not to lend our presence to it.

Many argue it is no harm to amuse themselves on Sunday, but can we set ourselves above God and decide what is harm and what not? I grant you many things may not be harm in themselves, but make harm by the example set to others.

Then it is demoralizing, for we must have one day set apart, and different from every other day of the week. It is an express command not only of God but of nature for all machinery must have a rest, even man, and one day is little enough for the human system to go into repairs to last through the next week if long life is wished.

The old saying, "Example is better than precept," was never truer than in this case, for what you do you may expect your children to do, and so on through the years until you leave your impress on a nation for good or evil.

If you want card-playing on Sunday teach your children to play with you on that day, and all the preaching in Christendom will not entirely root out the bad habit taught them in early years by their own father.

Equally true is the influence in the other direction, and so strongly can you influence them for good that all through life, when temptations reach them, lessons learned at home will many times save them from stinking.

Then, as I have said, it is "Individual Sabbath Breaking." So have a care how you force your children to disregard the day.

A lady who was not particular in the observance of the day used to compel her daughter to practice secular music on the Sabbath; it was the day of all the week for the most practicing. The result was a disregard of the Sabbath, and, at the same time, a want of respect for the mother who held the day so lightly.

The tendency is growing year by year to hold the day in less respect, and it must be conquered in time, not by the thoughtless mass or by laws under which the people fret and fume; no, not that way, but by each individual doing his or her part and sending their influence from one to the other until it passes beyond the vision, and, like waves from a small stone tossed into a vast lake, spread until the water for yards around it is vividly effected and still further the influence is felt, although not visible to the human eye. This is a well-known law of nature, and cannot

we do as much as a small stone! One man who refuses to go to a ball game, the theater or such places, does more for the cause of "keeping holy the Sabbath day" than a column in a newspaper written on the subject, or a sermon by a celebrated preacher. Like the water dripping from the rock, little by little, year by year, at last wears through the large mass upon which that small drop falls; so little by little and year by year just one drop in the universe, a human being who casts his influence against the breaking of the Sabbath, one by one for years perhaps, but at the end victory, and not only that, but working for good to the individual, and these influences bringing blessings and a strengthened character, so that each victory will be easier, and the world at last must yield, not to laws, but to the individual who protests against the breaking of that day. Crescent Hill, Ky.

The New Mammoth Clothing and Shoe Co., 424 to 426 West Market.

FIX YOUR BOY NOW FOR FALL. He generally needs new clothes when he starts to school—he can't have TOO MANY at any time. So when you can buy at cut prices, you'd better buy a supply. What do you think of an all-wool suit at \$1.98? And all-wool knee pants for 45¢? Write and say what kind of a suit your boy needs—we'll quote a price that will suit.

WHEAT \$1.00 Wheat may go to \$1—and CLOTHING is not going to be CHEAPER. Depend on that! The Men's ALL-WOOL SUITS that we're selling now at \$3.75, \$4.98 and \$7.50, we'll sell for \$6, \$8 and \$10 before the snow flies. So thrifty men had better buy NOW. Send a mail order—money back if you don't like what you get.

Simonson, Whiteson & Co. Successors to Kleinhaus & Co. Simonson.

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? Dr. H. C. Vance says: "The Western Recorder has surpassed all other Bibles in the utility and permanent value of its contributions." Dr. F. S. Himes says: "Thank God for your steadfast defense of the old Bible." Prof. H. C. Davis says: "You have the record of your consistency, which is that of only a small minority." Dr. R. H. Cannon, of Wm. Tenn. writes: "Permit me to add that I do not merely rely upon the paper, but upon the character of its editorial statements and positions. These things of my other paper. You are doubtless a bit skeptical for a short season of the Church and its leaders and honors, and consequently you might regard the Holman Bible as a mere piece of machinery. But changes in the other direction, I prefer that you should regard it as a Bible. God bless it, bless you, brother. But to the point, I will state that you are the only paper in the South and Southwest that has ever been published for seventy years." The Bible is bound in fine, durable leather, flexible covers, lined with linen, and ruled corners with round gold edges, containing Maps, Concordance, and all the helps. REMEMBER that the Holman Bible alone sells for \$2.50. We send you both the Bible and the Recorder for one year, postpaid, for \$3.50. Do not delay. Order at once. Send all orders to Family, Pulpit, and Teachers' Bibles, Sunday-School Supplies, Hymn Books, any kind of a book, to the Publishers of The Western Recorder, Baptist Book Concern, Louisville, Ky.