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Faith, Hope and Love, these three.

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On a recent occasion the Bishop of London made his appearance in a mitre and cope. This is the first time a Bishop of London has done this since the Church of England was established. And so they go towards Home.

For saying true things in a striking way, commend us to the *Baptist News*. It says: "Freedom of conscience does not mean that a pastor in a Baptist pulpit, or a teacher in a Baptist school, can use that pulpit and that school for the purpose of teaching views which are contrary to Baptist faith. The man who cannot see this, cannot have any true idea of what liberty of conscience is. He is a religious anarchist."

At a banquet given by Princeton University, there were four kinds of wine on the table. The Presbyterians have been expressing great indignation and a resolute determination that what they disapprove shall be stopped at a Presbyterian institution or they will know the reason why. The Princeton officials have been saying merely, "Hush-h-h," you will injure the institution. But the resolute men are not to be hushed in any such way.

GEN. BUTTERWORTH, in his Memorial Day address in Philadelphia, spoke words which, coming from a prominent politician, will attract deserved attention: "The republic is in more danger to-day than when Sumter was fired on. We have plenty of education, but education unless leavened with morality simply fits the man to be an expert scoundrel. Our country is in danger because corruption in our politics is as common as elections, and in our municipal and state legislatures there is an organized banditti that demands tribute and sells legislation."

REV. DR. E. W. DONALD, of Boston, is not impressed with the advantages of the institutional church. In an address at the Meadville Theological Seminary he said: "The strong life of the community is not going to cast in its active fortunes with the church so long as the latter is presented to it as a vast institution for the relief of physical distress and human want. The Christian church is not a hospital, an almshouse, or a day nursery. Unless the ministry see to it that another work is done by it, the opening of the century will not be as bright as we could wish."

"THE first book next to God's own book that enchained my early thoughts, and has never yet been dethroned, was Bunyan's immortal *Pilgrim's Progress*. It taught me the beauty and power of pure, undiluted, idiomatic English; for in this respect it even surpasses Shakespeare. It grounded me in sound theology; it makes a most searching exhibition of the human heart; it is inexhaustible for devotional reading; all the while it quickens the imagination and furnishes no end of pulpit illustrations. There ought to be a chair of Biblical instruction in every college; and in every theological institution a few good lectures on Bunyan's great allegories."—T. L. Cuyler.

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

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

George Regel, son of a wealthy innkeeper from Worth, had married in the year 1491 the daughter of a patrician, Barbara Lauringer, and had thereby acquired the right to associate with the aristocracy. When in the year 1510 he was united in a second marriage with Anna Manlich, admission into aristocratic circles was refused to his wife, and violent partisan divisions arose in the community. Regel put himself on the side of the trade-guilds, and it looked in the year 1516 as if an uprising would result, "since the artisans were hot against the burghers (patricians), which hostility was brought about by the guild-masters who were favorable to Regel" ("Chronicles of the German Cities," vol. referred to, p. 57).

Scarcely had Regel ceased to be dangerous, when the turn of his friends in the city came [to suffer for their faith]. On September 13, 1524—Regel was put in bonds about September 8—the Council incarcerated two weavers, both sixty years old, Hans Kag and Hans Speiser, or (as other sources call him) Hans Pfoster, had them tortured and soon afterward beheaded. (See Voigt, art. referred to, p. 29. The other is also called Hans Karck; the writing of the two names varies. See below.) About the same time a number of the associates of these weavers, who under the leadership of the executed men had assembled by night in private houses (among others a weaver, Leonard Knoringer, Christopher Beissen, Hans Schermair, Barbara Bogenschutz, Hans Gabler), were put in irons, tortured, some of them put in the pillory, and beaten with rods out of the city. "With Kag and Speiser," relate the "Chronicles," "many men and women were seized, severely punished, and forbidden the city."

The execution of the two weavers was, contrary to the usual practice, accomplished in secret. "They were quietly brought out of the irons," relates the chronicler Sender, "the alarm-bell was not rung, that the people might not again be excited" ("Chronicles," vol. 23, Augsburg, vol. 4, p. 159, and Rem's account in "Chronicles," vol. 25, p. 208). "Speiser," relates William Rem, "was a good evangelical and had a good reputation. When he was led out of the irons before the Council House, he asked whether they would take him; then he was told he was to be executed. It was charged against him that he had not kept his vow and oath. . . . He says, the Council would do him injustice and violence if they should put him to death. He said he must die for the sake of God's word, and he would also die willingly. . . . Then his head was smitten off on the spot."

The question now arises, why the vengeance of the magistrates fell upon just these men and women. In the city it was said: "God have mercy on us, that people should be murdered for the sake of the truth" (Voigt, p. 16). Others said Hans Speiser referred to the Hussites and said: "We must do as in former times occurred in Austria" (Voigt, p. 13), and with such and like words incited the people to deeds of violence. The death sentence against Kag that has been preserved (that on Speiser is wanting) says: "He has blasphemed the Lord God, he has grossly reviled his lawful rulers, he has also used seditious and revolutionary words and considerations." (The death sentence is reproduced in Voigt, p. 90). Wherein he blasphemed God and reviled the magistracy, and in what respect he showed himself seditious, the sentence does not say. This much only is certain, that neither Kag nor Speiser stood in close relation to Schilling

(Voigt, p. 17), and that Speiser did not participate at all in the events of August 6.

Amid the contradictions of the sources, it fortunately happens that Hans Kag and his companion in suffering have left us a letter of consolation, which is addressed by them as pastors to their "scattered flock." This letter of consolation discloses in the clearest way the real character of the proceedings and of the trial.

The executed and tortured men were the bishops and elders of the congregation of Christ at Augsburg, whom their opponents called Waldenses. The chronicles of the "congregations of Christ"—they were at a later date called Baptists—give the following account of the matter: "Hans Koch and Leonard Meister, as regards their origin Waldenses, and by no means the least important among them, were two pious men; this became clearly manifest when they professed the Christian truth, which they so zealously represented, to their own lives. Therefore were they both put to death at Augsburg in the year 1524 for the sake of the truth of the Holy Gospel." These two men, it is further said, before their death wrote down a prayer, and this they left behind as an exhortation to their "associates in the faith," and as a letter of consolation to all their successors. (Tillemann v. Braght, *Het Bloedig Tooneel*, etc., 1685, Pt. II., p. 1. f.) The Augsburg chronicles call the first of these martyrs Hans Kag, also Hans Kager; the second, as we saw, is called Hans Speiser. There is evidently here a misunderstanding or an erroneous writing of the name. The Meister (master) Leonard (Knoringer) was indeed tortured and banished, according to the Augsburg sources, but not executed; Leonard, too, was a weaver as well as Speiser, hence the confusion is explicable. In the Baptist chronicles the family names are more frequently wanting, and only the given names mentioned.

In this letter of consolation, which was propagated in manuscript among the "congregations" which up to 1525 were called by their opponents "Waldenses," and from this time on "Anabaptists" (V. Braght gives a copy in a Dutch translation, Pt. II., p. 2), the "pastors" (the pastor's, or shepherd's, office belonged to the bishops or elders; the name "shepherd" is used as an equivalent to bishop) declare to their poor "little flock": "Our enemies have no other cause for their raging, which they practice toward us daily, than that we will not fulfill their will, but that we love thee, O Lord in our hearts. . . . Therefore they punish us with great privations and prepare for us many torments. . . . If we would give ourselves up to idolatry, and work and practice all sorts of wickedness, they would let us live in peace, quietly and unmolested. . . . If we would deny thy word, Antichrist would not hate us, nay, if we believed his lying teachings, followed his erroneous doctrines, and went on the broad way with the world, we would have favor with them. . . . What matters it, that here for a little time we are reviled and despised, since God has promised us everlasting rest."

Not merely on the Middle Rhine and in Augsburg, however, but also on the Upper Rhine were there congregations about the year 1524 that possessed apostles, evangelists, bishops and deacons, and that sustained intimate relations with the "Christian brethren" in Southern France and in various parts of Germany. (In the letters of the French Reformers, 1512-1526, which Herminjard, "Correspondence of the Reformers," vol. I., has collected, are "apostles," "evangelists" and "bishops" are frequently mentioned; compare p. 313 and observation 4). We know from the Worms Letter of Consolation that these were by no means arbitrarily contrived official designations for clergymen of the Lutheran persuasion,

but that there was connected therewith an old traditional sense and usage (Preger, "Treatise," etc., 1890, p. 27, says: "The older Waldenses regarded the three orders of the diconate, the presbyterate, and episcopate as Scriptural and necessary." Preger has in this connection omitted to mention the apostolate); no congregation would have accorded these dignities to a man who had not been legitimately called thereunto through the laying on of hands, and who could [not] thereby prove at the same time his connection with the older congregations and with the entire affiliated body. An organization that was to maintain itself under the stress of severe persecutions required fixed and definite standards, and he possesses a very slight understanding of historical developments who supposes that such offices and names are contrived and can be brought into use in a day. (While the names of the men who about 1524 labored as apostles, bishops and elders on the Middle and Upper Rhine, have vanished, some names at least of the "ministers of the word" from the beginning of the third decade of the century have come down to us. At Kitzbuehl in the Tyrol, in the year 1522, Thomas Hermann, who in the year 1527 suffered martyrdom as a preacher of the "Anabaptists" of the place, was a "minister" (servant) of the congregation. (See Beck, *Historical Books of the Anabaptists*," p. 56).

To the circle of friends on the Upper Rhine and in Switzerland, inside of which about 1524 we meet those official names as at that time in common use, belong Francis Lambert, of Avignon, Anemund de Coet, Jean Vaugris, Michael Bentinus, Aime Maigret, Peter Sebiville, and others. We have elsewhere ("Staupitz," p. 261 ff.) discussed the relations that subsisted between the former Knights of St. John Anemund de Coet and Michael Bentinus, on the one hand, and the "Christian brethren" in Southern France and the "Anabaptists" on the other (for example, with Conrad Grebel and Hans Denck), which latter [Anabaptists] were likewise expressly called brethren by the former. (To the agreement between Lambert's principles and the ideas of the Waldenses attention has been called by A. Richter, "The Evangelical Church Orders," 1846, vol. II, p. 56. A monograph on Lambert is much to be desired).

We will not here reiterate the inferences that the facts warrant in favor of the connection [of parties]; but it is certain that those investigators who pass by these relations in silence, give us a very unfavorable impression of their methods.

The "secret congregations" over which these apostles, bishops and elders were placed, existed about the year 1515, as well as earlier, to a great extent in the form of brotherhoods, in which, under the stress of the time, the administration of the ordinances was kept in abeyance. The brethren gathered as quietly as possible (for the most part at night) for prayer, devotions, Bible expositions and the love-feast. They were not, to be sure, "congregations" in the ecclesiastical sense, but they yet considered themselves as such, and a bond of like religious convictions held the members together. They were ready as soon as they could to take up the administration of the sacraments also, according to their religious convictions, and if possible to bring them into public use. [I do not feel at all sure that, even in these perilous times, the old evangelicals dispensed entirely with baptism and the Supper. If they could go so far as is supposed in their secret meetings, might they not, with even additional precautions, if necessary, have found opportunity to administer the initial ordinance? In the love-feast the Supper may have been included.—A. H. N.]

It is hard to make a cold prayer in a warm prayer-meeting.

THE PHILOLOGICAL ASSOCIATION.

BY J. E. HARRY.

The American Philological Association met at Bryn Mawr, and although I had been too busy to prepare a paper to present this year, I felt that I ought to attend. Stopping for a few days in York, a thriving town of 30,000 inhabitants and once the seat of our government for a brief space of time, I proceeded to Lancaster, via Columbia, where the new bridge spans the Susquehanna, took an accommodation to Bryn Mawr (the express trains do not stop) and arrived at my destination just in time for the opening session.

Professor Bernadotte Perrin of Yale was in the chair and Dr. Herbert Weir Smyth of Bryn Mawr, Secretary, by his side. The weather was hot and the papers dry—many of them, at least—although I must say that nearly all were of a very high order, in spite of the high temperature and lack of humidity. Two were especially interesting, viz: "Common Sense in Aristotle" and "Reasons for Plato's Hostility to Homer." The former was read by Professor Hammond of Cornell and the latter by Dr. Brownson of Yale.

The term "common sense" in its three English uses was defined by the writer, who then remarked that none of these was what Aristotle meant by the phrase. The Greek philosopher believed that there was a common sense in contradistinction to the individual senses (as sight, hearing, touch, etc.) a common sensorium. A sort of "Hello, Central!" would thus be communicated from the various "phones"—eye, ear, tongue (if I caught the professor's idea, for this is not his illustration). Aristotle believed that the arteries (of which none of the ancients knew the real function) were, so to speak, the telephone wires. Another interesting statement made by the Cornell professor was that the Greek philosopher did not believe that the seat of the *psyche*, the "vital principle" in Aristotle rather than the "mind" or "soul," was the brain but the heart, and that the brain had any other function than that of a regulator of the temperature—an ice-box, or refrigerator, as it were, to keep the blood from boiling.

One member, in discussing the paper, said that a glimpse at the philosophy of Aristotle, his predecessors and successors, was not only very interesting in itself, but also because it gave us the point of view from which the world regarded things at each period, and he believed that the philologists should divest themselves of that shyness, which they have generally manifested, of delving into such matters as we had just heard discussed, being content to busy themselves with the purely philological. I confess I have considerable sympathy with this view. There is a danger of our philologists paying too strict attention to the form and neglecting the content of antiquity, whereas the two cannot be separated; they are just as interdependent as mind and body.

Professor Brownson's paper evoked a long debate. It was very evident that as soon as the discussion veered away from the philological to the pedagogical all were ready to talk, until good, kind old Professor March of Lafayette arose and said in his plain, simple manner: "I should like to know how many of the professors here sympathize with Plato in his attack on Homer," and then there was a lull in the storm. No one seemed eager to reply. And yet it was easy.

Plato, the prose-poet, picks a quarrel with Homer, as one poet would with another. Homer had been the educator of Hellas and Plato desired to be—they were rival institutions with different theories in regard to matters of education—or, to treat the subject more seriously, Plato, as a true philosopher, as one who really desired the improvement of his people, was compelled to assume the attitude he did towards the ancient bard, for Homer was the Bible of the Greeks—to him they went for moral and religious instruction—he was their great theological text-book. Now it was perfectly natural for the philosopher, who lived in an age when men had begun to think deeply, when they were no longer credulous, when they accepted little on faith and cared little for "authority," when they explored institutions human and divine, it was perfectly natural, I say, for

the philosopher to set up a standard against the poet. Plato was not the first to revolt. Hellenophones had already declared that Homer attributed to the gods actions that were blame and shame for men. What would we think of a text-book for our schools which would present the great Jehovah with the attributes and propensities of Olympian Zeus? Imagine this, if you can, and you will understand Plato's position better. The question was purely a pedagogical one. The ancients read not only Homer, but the other poets, for the moral precepts contained in them. We go to them for an entirely different purpose. Our young men know, when they approach the Greek poets, that they do not expect to find the way of salvation pointed out in what they read. Just as well might one condemn the greatest of all modern writers. Shakespeare is true to life; so is Homer. Shakespeare is noble; so is Homer; but we go neither to the one nor to the other for our religion or for our theology. If the planet on which we live were suddenly destroyed and the only thing preserved from its ruins should be a copy of Shakespeare's works, and this copy should be carried to the inhabitants of Mars (if such there be) that they might obtain some information about the Christian religion—what would they know? Nothing. And yet Shakespeare is a mirror in which everything in life is seen reflected—except this greatest thing. He touched nature on all sides but this.

One paper was on "A Gnostic Inscription from Athens." Quite a discussion arose as to the proper name to give to the inscription, whether it really was "Gnostic" or not. While the sedate body of philologists was considering the matter, I could not refrain from communicating to them the fact that the *Philadelphia Press* had no doubts whatsoever concerning the nature of the inscription, inasmuch as it had given the title of the paper quite boldly that morning: "Dr. Peabody, Agnostic Inscription from Athens," and this was greeted with such a burst of laughter that I did not repent me of my lardiness in mentioning such a frivolous matter in the presence of such an august assembly, and from that time on there seemed to be a greater freedom and ease in the discussions—the ice was broken.

Professor Fitz-Hugh of the University of Texas, Harrington of North Carolina, Carroll of Richmond and myself were, I believe, the only representatives from the South. My old classmate, Murray, of Leland, Stanford, Jr., was the only delegate from the Pacific slope; Ebeling of Miami, and Jaeger of Wisconsin (all Ph.D.'s of the J. H. U.—indeed about half the members present were Hopkins men) from the West, while New England and the Middle States were well represented. An interesting fact, communicated to me by Professor Gilderalee a few weeks ago, I might mention right here. It is this—eighty of the prominent positions in the most prominent colleges and universities of New England are held by Hopkins men.

Bryn Mawr is a beautiful place, and the young ladies who live in Pembroke Hall have reason to congratulate themselves, and yet I can not help thinking that those who will be able to call Rucker Hall their residence next year will have just about as good educational advantages as those who reside at Pembroke. The other buildings at Georgetown are not so magnificent as those at Bryn Mawr, and yet I am inclined to think that the courses given at Georgetown are not a whit inferior (with one or two exceptions) to those given at Bryn Mawr, and for about one-third the cost. Soon, I trust, we shall be provided with the means necessary to make all our departments equal to those of any college in the country, and I am sure that my friends Fontaine, Lodge, Smyth, Keyser, Crew, Andrews (all Hopkins men—you see with what pride I always point to them) will not take umbrage at what I say, for they all know what a high opinion I entertain of the work done in the institution which is what it is largely through their efforts.

We were treated royally by the Bryn Mawr people. One evening they drove us over the beautiful hills of Valley Forge. Next year the Association meets at Hartford, Conn. I hope Trinity College will give us such a welcome as Bryn Mawr did. Chevaux De Frise, Md.

"IT IS I."

In reading the Gospel narratives, we are often struck with the apparent slowness of the disciples to comprehend the teaching of their divine Lord, and to recognize his walking to them on the sea, we seem almost surprised that they who know so well his miraculous power should not have recognized him as he drew near to them with his footsteps planted on the waves. They who had so recently witnessed his feeding of the five thousand are filled with terror as he thus approaches them, and say: "It is a spirit."

But do not we ourselves often make a similar mistake; we, who with our greater light, with the "open vision," and with the Spirit's teaching, ought the more readily to understand our Lord's meaning?

How often when trial, misfortune, or danger threaten us we call it "evil." Like the disciples of old, we are troubled and cry out for fear, until our gracious Lord whispers, with his still, small voice, "It is I; be not afraid," and we find that what we have dreaded as a great calamity proves to be a manifestation of Christ himself.

Little did the disciples expect to hear the Savior's voice from what they deemed "a spirit." And has not that blessed "It is I" often greeted us when we least anticipated it? All Christians surely know by experience that events which seemed all darkness at first have ultimately brought them nearer to the light. The much-dreaded cloud has proved to be only a veil under which God hides his mighty power. His gracious "It is I" has greeted them in the darkness, and he has turned what we thought to be a curse into a blessing. Indeed, the words "It is I" seem to convey the idea of an unexpected manifestation.

Can we not trust him in the darkness as well as in the light, knowing that he can bring calm out of storm, and that he often chooses the darkness and the cloud as a special medium by which to reveal himself? Could we climb to heaven by some other way, and escape the shadows and storms of life, how much should we miss of the blessed manifestations of Christ and revelations of his power!

To be practical; what are the clouds that darken the Christian's path? There is bereavement, which is so generally recognized as coming from the hand of God, and on which so much has been said and written. But there are other earthly trials which come none the less from him, and against which we are perhaps more apt to rebel. There are the struggles with poverty, the weary toiling day after day without seeing much result; then there is the anxiety for those we love, their misfortunes, unkindness, or waywardness, while we watch their course on the downward path, although year after year we are praying for their return. This is perhaps one of the trials which tests our faith most keenly.

Yet in all these things we are warranted to believe that "himself hath done it," and that the day will come when all these mysteries shall be fully revealed. When tempted to grow restless under these trials, let us recall the instances in which Christ has revealed himself most unexpectedly; and this should strengthen our faith.

Surely, we often miss that gracious "It is I" through want of perception. Our Lord speaks to listening ears, to waiting hearts. Do we not sometimes pray for light, and go away and forget to look for it? And then we recall our prayer and wonder that it has not been answered. And do we not sometimes expect an answer in some out-of-the-way and miraculous manner, instead of looking for it in the ordinary events of life? God may speak to us through the voice of a friend, through a book or a sermon; but perhaps he does so most frequently in the little details of everyday life, in which we cannot fail to see his dealings with us if our hearts are turned expectantly towards him. Let us not make the mistake of supposing that he cannot manifest himself by things of earth; for it is in this way that he so often chooses to teach us.

No pathway is too dark or steep for him, no calamity so dire but that he can reveal himself through it. May our ears be ever open to catch the first sound of his "It is I," the first appearance of blessing coming out of evil. So shall we be able to meet all circumstances with the confidence which

says: "It is the Lord, let him do what seemeth him good."—Christian Progress.

GOD'S ANSWER TO JEREMIAH.

"If thou hast run with the footmen, and they have wearied thee; then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" God stoops over this life. God says, Do you not remember when I first called you to be my prophet, that I foreshadowed to you the loneliness, the isolation, the difficulty, and persecution which were in store? Do you not remember that I told you that I would have to make you a brazen wall against the whole people, and hast thou already lost heart, hast thou so soon become discouraged, has the first brush of opposition swept away all your heroic courage? You have already only contended with footmen, you presently have to meet with horses; you are now in the land of peace, your native village, where all who surround you know you well from your childhood, and yet you are dismayed; how will you do when a time of sorrow comes upon this land, as when Jordan leaves its banks and swells over the low-lying lands around, and drives the wild beasts furious from their lairs: how then? Is not this the way in which God is always dealing with us? He does not put us at once to meet with horses; He tests us first as footmen; He does not allow any one of us, with frail and fainting courage, to meet the overflowing floods of Jordan, but He allows us first to be tested in our homestead, and the land of peace, where we are comparatively secure amidst those who love us. God graduates the trials of our life. He allows the less to precede the greater. He gives us the opportunity of learning to trust Him in slighter difficulties, that faith from a whipcord may become a muscle, and that we may be able to cling to Him in the surge of the ocean.

Be sure of it, that whatever your sorrows and troubles are at this hour, God has allowed them to come to you to prepare you for what is coming perhaps after. Don't be discouraged. Don't give up the fight; don't be unfaithful in the very little; don't say you cannot bear it—you can. God lets no trial come greater than a man can bear. You can. There is grace in Him enough; appropriate it, use it; rest upon it; be very thankful He has given you this time of discipline, of searching. And now, taking into yourself all that He waits to give of grace and comfort and assurance, go forward. He cannot fail you; He will never leave you; what He is in the less He will be much more in the greater. The grace He gives to-day is but as a silver thread compared to the river of grace He will give to you to-morrow. If you start back now you will miss the greater discipline that may come, but in missing it you will miss the greater revelation of Himself that will come also. Be true to God; trust in God; and remember that when He brings you to the swelling of Jordan—I do not mean death, but I mean some awful flood of sorrow—that then for the first time perhaps you will meet the Priest and the ark whose feet, when they dip in the margin of the river will cause it to part, and you will go over dryshod. It is when Jordan overflows her banks that God brings His people to the brink, and it is then that He cleaves a path through the heart of the river, and they are not touched by the descending torrent. May God let you know what that Priest is—the true Christ, Jesus-Joshua, the Savior; and thou wilt do very well when thou dost come to the swellings of Jordan.—The Christian Commonwealth.

ONE of the most persistently lingering superstitions in the mind of man is that a failure to think is a sufficient apology for neglect of this or that duty. "You should not be so angry about my not mailing that letter," remarked a husband to his wife. "Let your motto be, 'Forgive and forget.'" "Oh, yes," replied the wife, "you do the forgetting, and I can do the forgiving, I suppose." There is an unpleasantly large amount of pointed suggestion in this bit of newspaper pleasantry. If so many people did not do so much forgetting of duties, fewer people in the world would be obliged to do so much awkward forgiving. However lovely may be the grace of a forgiving spirit, it is a pity to furnish a needlessly varied amount of occasions for its exercise.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897.

THIRD QUARTER.

SUNDAY, SEPT. 5.

GENTILES GIVING FOR JEWISH CHRISTIANS.

2 Corinthians 9:1-11.

MOTTO TEXT.—"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. 8:9.

"For as touching the ministering to the saints, it is superfluous for me to write unto you."—Paul had asked a collection for the poor saints at Jerusalem. In those days, so far from the churches on the foreign field being supported by the home churches, they sent help to the poor saints at Jerusalem. The Christians at Jerusalem were sorely persecuted by the Jews. The greater part of them were poor. And the famine in the time of Claudius had increased their needs. In the previous chapter Paul had written to them about receiving the brethren whom he would send to receive their contributions, but he had said nothing to urge them to give, knowing that such urging was unnecessary.

"For I know the forwardness of your mind."—They were ready and willing to give a year before, but Paul did not then ask for the money, and the collection had not been taken. In laying the needs of the poor saints at Jerusalem before the Macedonians he had told them the Corinthians were ready to give, and were only waiting till asked for the money. Achaia was the province of which Corinth was the chief city. "And your zeal hath provoked very many."—What he had told them of the zeal of Corinth had roused the zeal not of all the Macedonian saints, but of a large number.

"Yet have I sent the brethren."—Titus and his two companions who were about to go to Corinth to attend to the collection. "Lest our boasting of you should be in vain in this behalf."—A year before they had agreed very readily to take the collection, were zealous on the subject. But their feeling might have changed in the year, or they may have become absorbed in other things. Paul sent Titus to lay the needs of the saints in Jerusalem before them again. Every word which Paul had spoken of them to the Macedonians was true.

"Lest haply if they of Macedonia come with me."—Members of the churches in which he was preaching were in the habit of going with Paul on his journeys that they might minister to his necessities. He was a man greatly beloved by his converts, who delighted to do him personal service. If when they reached Corinth they found the church careless and indifferent, and unwilling to do what they could for the poor saints in Jerusalem, it would indeed place Paul in an awkward situation. It would make it appear that he had exaggerated the readiness of the Corinthians that he might get the more money out of the Macedonians. He would indeed be made ashamed of his confident boasting in regard to the readiness of Achaia.

"Therefore."—Lest both the apostle and the Corinthians be put to shame. "I thought it necessary to exhort the brethren that they would go before."—He sent Titus and two others before he himself

and the Macedonians started. If the Corinthians had grown cold or covetous, these brethren could rouse them to the readiness they had felt a year before. It seems they were also to take the collection and have it ready by the time Paul reached Corinth. "Your bounty" means your blessing or your benefaction—here it has the latter meaning. "And not as of covetousness."—Not so small a gift as avarice would prompt a giver to make. If after the Macedonians had given liberally the Corinthians showed themselves avaricious Paul would be greatly mortified.

"But thus I say, he which soweth sparingly shall reap also sparingly."—This is true in the natural world. He who sows few grains shall reap but a small crop. A farmer would be foolish who should refuse to sow sufficient wheat for fear he would need that seed wheat to eat. The same holds good in spiritual things. There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.—Prov. 11:24. "And he which soweth bountifully shall reap also bountifully."—True in nature and in grace. The first and chiefest of motives must be glory to God. If that is lacking, all is lacking—no other motive can take its place. But it is right also for us to rejoice that blessings will come to us from doing right and being generous.

But Paul would not have the Corinthians give because they were over-urged or to prevent him from being mortified. "Every man according as he purpoeth in his heart, so let him give."—As he can give cordially, that is, with the consent of his heart. "Not grudgingly, or of necessity."—That is, constrained by circumstances to give against his own heart. "For God loveth a cheerful giver."—The word translated cheerful means joyful, even hilarious. He who loves God supremely will be delighted to have an opportunity to show that love by giving to God's cause. It is so good in God to allow us to give for Him. He does not need our gifts. But love grows by being allowed to do for the loved one. The more we do for God the more we will love Him. It is a wonderful condescension that he cares for our love, but he does.

"And God is able to make all grace abound toward you."—"The sacred writers often appeal to the power of God as a ground of confidence to his people. This is done especially when we are called upon to believe something which is contrary to the natural course of things. Giving is, to the natural eye, the way to lessen our store, not to increase it. The Bible says it is the way to increase it. To believe this it is only necessary to believe in the power, providence and promise of God. Here the reference in 'all grace' is clearly to earthly good; that kind of good or favor is intended which enables those who receive it to give abundantly."—Hodge. The giver who delights in showing his love to God in giving shall always have something to give. It may be his time in caring for the sick, for example. But in some way the cheerful giver shall always be able to give.

"As it is written, He hath dispersed abroad; he hath given to the poor."—This contrasts the liberal giver with the man who hoards his possessions. "His righteousness endureth forever."—The righteousness of the man who gives to the poor. Well might the Corinthians be hilarious in their giving when God could make such gracious results follow their unselfish love first for him, and sec-

ondly for their poor brethren at Jerusalem. "Now he that ministereth seed to the sower, both ministereth bread for your food."—God gives seed to the sower. He will not fail to give food to the Corinthian Christians. "The general thought is that God supplies to men the materials and the fruits of their work. The increase of the fruits of their righteousness will be the multiplication of human gladness, and the lessening of human sorrow that will result from their work."—Gould.

"Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."—God will enrich those to whom he gives wealth in order that they may be bountiful. "Paul had been instrumental in exciting the liberality of the Corinthians, and in effecting the contributions of the poor in Jerusalem, and therefore he could say that the thanksgiving to God which was thus called forth was through him. The good effect of the liberality of Christians was not limited to the relief of the temporal necessities of their brethren; it had the higher effect of promoting gratitude to God."—Hodge.

SHELBY COUNTY ASSOCIATION.

As the representative of the WESTERN RECORDER I attended the Shelby County Association, which met with Indian Fork Church on the 12th. The meeting was well attended.

I did much better for the RECORDER than I had hoped, being a stranger in that association, but the RECORDER was no stranger to them.

I had the pleasure of preaching to, I suppose, 1,000 people out in the grove the first day of the meeting.

The body passed resolutions indorsing the action of the General Association of Kentucky in calling for the removal of Dr. Whitsett, and furthermore agreed to withhold all support from the seminary until such removal had been effected. They also said:

Resolved, That we heartily indorse and commend to the sympathy and support of our brethren the old, reliable, safe, sound and conservative WESTERN RECORDER. The Shelby County is a fine association. Wm. D. NOWLIN.

PROGRAMME.

The following is the programme of the Mission Board Meeting of Greenup Association, to be held at Princeton, Aug. 27-30, 1897.

Friday night.—Woman's work in our churches as set forth by the Bible.—W. C. Pierce.

Saturday, 9 a. m.—Alien baptism.—B. F. Caudle and W. C. Pierce.

Saturday, 11 a. m.—Sermon.—L. H. Suddith.

Saturday, 2 p. m.—Our missions in Japan.—D. J. Caudle.

Night.—Sermon.—R. N. Reynolds.

Sunday morning, 10:30 a. m.—Sermon.—B. F. Caudle.

Sunday noon.—Basket dinner. EUGENE MAY, Sec'y.

Rush, Ky.

Don't forget the Bible offer. If you want to make a nice present and do good, get one of our premium Bibles by sending a subscriber to the WESTERN RECORDER \$2.00 and \$1.50 for the Bible. Everybody should have a good Bible and this is a splendid one.

LOUISIANA BAPTIST STATE CONVENTION.

This body met in its 49th annual meeting at Keachie, in the northwestern part of the State, on August 12. Preceded by the ministers' and members' meeting, in which there was much interest, the body was called together at 8 p. m. by the former President, Rev. D. I. Purser, D.D., of New Orleans. In the absence of Rev. T. C. Kincannon, of Monroe, who was appointed to preach the annual sermon, Rev. A. L. Johnston, of Evergreen, preached. Bro. Johnston read as his text Acts 5:41: "Rejoicing to be counted worthy to suffer shame for his name."

The idea brought out by the preacher was that the trials of the apostles furnished grounds for joyful assurance. First, of the faithfulness of Jesus. Second, of their discipleship; and, third, was the means of growth to them. The Scripture doctrine of sanctification was magnified, and the folly of the latter-day teaching of instantaneous sanctification was logically and thoroughly exposed. It was a strong sermon.

Friday morning a large crowd gathered in the beautiful and convenient college chapel where President Tomkies and his assistants had provided every convenience for the Convention.

After devotional exercises and report of the Committee on Credentials, Rev. D. I. Purser was re-elected President, and Rev. M. T. Andrews, Secretary.

Quite a number of visitors were reported, among them we were glad to greet Drs. Harvey and Dargan, of Louisville; Rev. A. G. Barton, of the Foreign Mission Board, and Rev. G. M. Robertson, representing the Bible Department of the A. B. F. S. of Philadelphia.

The resolutions offered by Rev. R. M. Boone on the Whitsett matter, as published in last week's RECORDER, were passed without discussion. All seemed to feel, as expressed by one brother, "that the least said upon such a subject the better."

Rev. E. O. Ware read the twentieth annual report of the Executive Board from which we gleaned the following items:

During the year there have been 25 missionaries in the employ of the Board for the whole or a part of their time. These missionaries have labored 4,107 days, preached 1,846 times, made 434 addresses, attended 637 prayer-meetings, organized 5 churches, received by baptism 357, by letter 264, by restoration 31, have organized 31 Sunday-schools, aided in building 5 new meeting-houses, sold \$425.17 worth of Bibles and other religious books and gave away Bibles to the value of \$12.66, collected for State Missions \$936.18, Home Missions \$428.17, Foreign Missions \$161.35. Together with the Corresponding Secretary, have collected for church building \$1,415.85, for church expenses \$1,498.70, collected on salaries on the field \$3,857.79, for ministerial education \$94. Making a total collection by missionaries and Corresponding Secretary for all purposes of \$12,864.64.

The report made encouraging mention of the work being done in the various mission fields of the State, New Orleans, Baton Rouge and Alexandria being particularly emphasized. Despite the fact of a troublesome debt of \$2,500 against the Board, much of which is of years' standing, the work is in a hopeful condition.

Friday night the Convention considered the report on Foreign Missions. After earnest speeches by several brethren, Assistant Secretary Barton gave us a tender, thrilling speech which captured

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

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

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

Hood's Pills cure nausea, indigestion, biliousness. Price 50c.

all our hearts and made us resolve to do more for missions than we have ever done before.

Saturday the work of State Missions occupied the time of the Convention. Many interesting speeches were made and much information given concerning the Baptist cause in the State.

Rev. D. I. Purser, the President of the Convention, in a glowing speech, told us that he lived in a city where there were "fifty-six Baptist churches, and all of them white Baptist churches except fifty-three."

E. O. Ware told of a little mission church in South Louisiana upon the fostering of which only two or three hundred dollars had been expended, sending last year to the drouth sufferers in the northern parishes of the State a whole car-load of provisions.

E. T. Moberly gave a touching picture of the privations of some of the missionaries in the Catholic section of the State.

The Saturday night session was given to a discussion of the report on Home Missions.

Sunday morning the rain came down in constant drizzle, but the people came from the village and the country, on foot, on horseback, in carriages and farm wagons until the large college chapel and the Baptist meeting-house just across the street were both comfortably filled. At the church our own E. C. Dargan preached as well as he can. What a sermon it was! Earnest, logical, convincing, tender and so full of Christ.

At the chapel Rev. A. J. Barton preached what many who heard said was the "best sermon they ever heard in their lives."

At night, Rev. A. M. Vardeman declining on account of a slight indisposition to preach as announced at the church, Rev. G. W. Robertson preached in the college chapel to an immense throng, an earnest and practical sermon. Truly it was a great day for Keachie.

Monday the routine work of the Convention was the order, and reports and discussions were had on all the different interests fostered by the body.

The report on Education rejoiced in the good work being done and the hopeful condition of both of the Baptist schools of the State—Keachie and Mt. Lebanon.

The report on Woman's Work showed that \$1,650 had been raised by their societies during the year. At 5 p. m. the Convention adjourned to meet next in the capital city of Baton Rouge on Friday before the third Sunday in November, 1898.

All went away from the meeting feeling that it was one of the best meetings the Convention had ever had, and that Keachie, and especially Keachie College, with its congenial company of fifty or sixty guests, was the best place in the State for a Baptist Convention. A. M. VARDEMAN.

A WORD OF EXPLANATION.

It is not my habit to reply to notices of my books; but my relation to the WESTERN RECORDER and its readers is such that I am anxious to avoid all misunderstanding. With due deference to the wisdom, fairness and critical insight of the reviewer, I do not think the notice has given a correct impression of the character and purpose of the work. My aim has been to limit assertion in the strictest way to what I am in a position to prove by documents. I have not allowed myself, so far as I am aware, to build upon conjecture; but have sought to furnish a body of accurately ascertained facts which may be indefinitely augmented by future researches. It is not correct to say, that I assume that a sect has ceased to exist when it disappears from view. On the contrary, it is my conviction that in every age far more of evangelical life existed than we have documentary proof of. As regards the Waldenses, I have described them accurately according to the large body of contemporary material in my possession. I have made as much as I honestly could of their evangelical position in the thirteenth and following centuries, and have suppressed nothing that would tend to show their conformity with the Baptist position. Surely the editor would not wish me to suppress the facts that are unfavorable to their Baptist orthodoxy or to supply from imagination facts that the documents do not contain. I do not claim to have given the facts exhaustively; but I do claim to have omitted no facts known to me that would exhibit them in a more favorable light. I shall be very careful in the next edition, so far as the publishers allow me liberty, to introduce any new material that shall tend essentially to modify my position. I do not expect to find anything very revolutionary, but I am constantly on the look-out, and shall be thankful for the public or private communication of suggestions along this line. The reviewer is mistaken if he thinks that I have been afraid that Baptist controversialists would get aid and comfort out of my book. I am a Baptist and I wish every Baptist to get all the aid and comfort that the facts will warrant; but I am profoundly convinced that Baptists should be the most truthful and truth-loving people in the world, and that we should be the very last people to make use of questionable means for sustaining particular views of history or doctrine. I believe, with Hubmaier, that "the truth is immortal" and that it does not need to be supported by blinking or distorting historical facts. Let it be borne in mind that I am not accusing any Baptist of advocating or practicing any different method, but simply defending myself against the suggestion that I have been afraid to give aid and comfort to Baptist controversialists.

As regards Keller's position, the editor and the readers of this paper and my book, cannot fail to see that I am entirely in agreement with him as regards the continuity of evangelical life during the mediæval time, the historical connection of the Waldenses and the Anabaptists, and that of the latter and modern Baptists. I do not always regard Keller's arguments from individual cases as conclusive; but I believe that his main position has been abundantly established. The reviewer need not have gone to Dr. Vedder's *Independent* review for the statement he makes regarding Muller's position. On p. 150 of my "Anti-Pedobaptism" the following appears: "The Bernese brethren re-

resented the purest type of sixteenth century Anti-pedobaptism. So closely were they related in doctrine and in practice to the Waldenses of the earlier time that a recent historian of the movement insists upon their direct derivation from the mediæval evangelicals who are known to have abounded in this region in the fifteenth century. In no other way is he able to account for the persistence with which they have held on their way in the face of bitter persecution. He thinks that if the Bernese Anabaptists had been a product of the Reformation their zeal would have soon subsided, and that like other spasmodic movements this would have speedily vanished." Reference is made in a foot-note to E. Meyer's (inadvertently written for Muller's) "History of the Bernese Baptists." Muller is said to have recently modified his view under the stress of criticism.

Hubmaier's mode of baptizing is found in his tract entitled "A Form for Baptizing in the Water those who have been instructed in the Faith", published at Nickolsburg in 1527.

My reason for not telling that drowning was made the penalty of the practice of re-baptism in Zurich because of the use of immersion is identical with that of George Washington for not denying the wounding of the cherry tree. It was not a question of mode, but a question of the repudiation of infant baptism and the substitution of believers' baptism. It would have been a tedious process to inflict the death penalty by pouring or sprinkling.

I do not claim perfection for the book, but it certainly represents an honest effort to get at the bottom facts regarding the subject of which it treats, and I am highly gratified with the cordial reception that has been given it by the press.

ALBERT H. NEWMAN.

[We are as anxious that no injustice should be done to Dr. Newman's writing, as that none shall be done to the documents which tell us of Baptist history. So far as we know, nobody is asking that historic facts be blinked or distorted in the interest of Baptist views, though a good many of us object to those facts being distorted in opposition to Baptist views. The reviewer gave frankly the impression Dr. Newman's book made on him and it made a like impression on many others. Dr. Newman seems to be willing to admit that all those practiced sprinkling who cannot be demonstrated to have practiced immersion, and to be too ready to give the affusionists the benefit of every doubt, while the immersionists get the benefit of none. His saying that John Smyth was sprinkled upon and not immersed, is an illustration of this. Crosby claims that Smyth was immersed, and Smyth's confession of faith calls for immersion by saying that baptism is a symbol of death and resurrection (*mortificationis et vivificationis*) but there is no specific record of his being put under the water, and so the concession is made that he was sprinkled upon. Dr. Newman pointed out certain differences between the Waldenses and the Baptists, as if to prevent the latter's claiming the former as brethren, while he failed to mention that the reason the penalty of drowning in Zurich was because those heretics insisted on immersion. The value of Dr. Newman's book is freely recognized, and we hope the next edition will be invaluable.—Reviewer.]

PEOPLE glory in all sorts of bravery except the bravery they might show on behalf of their nearest neighbor.—George Eliot.

WHY NOT HELP?

It would be so easy to fill our denominational colleges to overflowing if the pastors of the churches would help in turning the children of their members toward them. Could they do anything more helpful to the child? Ought it not to be a part of their pastoral work? If our Baptist schools are as good as the best, and far better than many, can there be any good reason for the pastors' withholding their aid? I think not.

See what the denominational colleges are doing for the denomination gratuitously. The tuition of its young preachers is given without cost. The children of the ministers are welcomed on the same generous terms. Many of the young preachers receive assistance in paying their board from funds raised by the officials of the college. Probably more than half the pastors who have attended college were beneficiaries of the Ministerial Education Fund. It looks like gratitude would prompt them to attempt to repay, in influence at least, the colleges which did so much for them.

But aside from the obligations they are under by reason of the benefits they have received, it is altogether the proper thing for them to do as a duty they owe to the membership of their churches. Our people are not informed about our Baptist colleges, and who but the pastor can they look to for this information?

Georgetown and Bethel and other worthy Baptist schools could not hold the pupils if the pastors would exert themselves but a little. Brethren, why not help?

W. B. CRUMPTON.
GEORGETOWN, KY.

RELIGION is not something that is fastened upon the outside of life, but is the awakening of the truth inside of life.—Phillips Brooks.

THE *Congregationalist*, commenting on the retirement of Dr. Andrews from the presidency of Brown University, says: "That there are limits to the freedom of speech to be allowed to college presidents, or to those in any position of responsibility, is freely admitted. A teacher in a Christian institution may not avow himself an atheist, may not oppose the doctrines it was founded to defend. No teacher in this country may advocate immorality or denounce the fundamental principles of our government. Further than this, regard for the prosperity of a school or college intrusted to a teacher would restrain him from championing views prejudicial to its interests unless he was convinced that he ought to teach such views. In such a case ordinary honesty would prompt him to resign."

DR. A. H. NEWMAN ON "THE BIBLE ON BAPTISM."

TORONTO, FEB. 17, 1897.
My dear Bro. Mc-Lendon:—

I have examined with interest the volume you were so kind as to send me. So far as I can judge, it is throughout scholarly and practically exhaustive. It is a marvel of painstaking research. How you can manage to find enough competent readers to make such a publication financially practicable, I can hardly understand. That it should have been produced by a Georgia Baptist pastor, and that it has found a considerable sale among Georgia Baptist pastors, speaks well for the scholarship and industry of author and readers alike. With best wishes for your success in this enterprise and for the prosperity of your work as a minister of the Gospel, I remain,

Yours sincerely,
A. H. NEWMAN.

BETHEL ASSOCIATION.

The seventy-third session of this body was held at Salem, Christian county, from 17th, to 19th, of August. This Association has fifty churches with a membership of nearly 6,000.

Bro. E. N. Dicken former moderator, called the body to order. By constitutional limit he could not serve longer. Bro. S. P. Forgy, of Pembroke, Ky, the oldest member, perhaps, of the association was unanimously elected moderator and Bro. Jas. H. Fuqua was reelected clerk.

The annual sermon was preached by Bro. P. L. Lipsey, of Adairville, from Col. 1:27.

The Association was honored with many visitors. Bro. Granville Dockery, of Liberty Association, Bros. L. M. Wise, I. N. Strother, A. C. Dorris and Robt. Roach of Little River, Brethren A. U. Boone, J. P. Weaver, N. O. Lovelace, J. J. Garrott, B. G. Fuqua, V. W. Fuqua, and James White, of Cumberland Association, Tenn., Brethren N. M. Carlisle, Clear Fork, Bro. T. S. McCall, Long Run, Bro. W. P. Harvey, WESTERN RECORDER, Bro. W. M. Barr, Greenville, Miss., and Miss Mary Hollingsworth, Orphans' Home.

There was preaching by Granville Dockery, J. H. Burnett, A. U. Boone, I. N. Strother, E. N. Dicken, C. Hodge and Bro. Crowe.

The usual objects, Missions, Education, Orphans' Home, Ministers' Aid, etc., received due attention. This was the home association of Miss Mary Hollingsworth, matron of the Orphans' Home. She received a cash contribution of more than \$50 and pledges from the churches for \$464.

Benjamin Lacy of Christian county, left by will to Bethel Association \$67.60 to be disposed of for the benefit of aged ministers. This the association ordered to be paid over to the Board of Trustees to the Baptist Ministers' Aid Society of Kentucky, to be a part of the permanent fund.

J. G. Bow presented the claims of the Ministers' Aid on the last day, under very unfavorable circumstances. There was contributed about \$50 in cash and over \$100 in notes, with many encouraging pledges from the churches for the coming year.

The following resolution was passed on the afternoon of the first day by more than three to one. "Inasmuch as all true Baptists believe in the independency and sovereignty of the local churches, and as Baptists we have no legislative power, but in an association of churches, have the right of petition and the expression of opinion. Therefore be it

Resolved, That we endorse the action of the General Association of Kentucky in the Whitsett matter.

2. That we drop the Seminary from the list of our beneficiaries until such time as the trustees shall heed the request of the Baptists in the removal of Dr. Whitsett from the presidency of the Seminary.

3. That we heartily endorse the action of the General Association in regard to the denominational control of denominational schools."

The next session will be held at Allensville, Aug. 23-25, 1898.

J. G. Bow.
Pembroke, Ky., Aug. 20, 1897.

ORGANIZATION is a means of progress, so far as it calls unemployed forces into active operation. The choice of the first seven deacons gave a mighty impulse toward the spread of the Gospel for this reason. But over-organization causes friction by multiplying agencies to do the same thing.—Sterns.

**DR. PRICE'S
Cream Baking Powder
World's Fair Highest Award.**



Official Fac-Similes Showing Both Sides of World's Fair Medal Awarded Price Baking Powder Co.

This should settle the question of the World's Fair award to Dr. Price's Cream Baking Powder. It is a shallow subterfuge of a would-be competitor of this company to continue advertising as it has been doing, that "No baking powder received an award over it at the World's Fair," when as a matter of fact, it was not even an exhibitor—as the following statement from the chief of awards proves.

J. S. Browning, chief of awards, makes the following declaration: "Neither the records of this department nor the official catalogue show that the Royal Baking Powder was an exhibitor, consequently it could not receive an award." Such duplicity amounts to nothing more or less than deliberate fraud.

With all their claims no medal is shown.

Price Baking Powder Co.

WHAT WILL IT MATTER!

BY BIRDIE LEE FITZGERALD.

What will it matter, poor tired feet,
If ye have roamed thro' many a day
O'er a path that was rough and thorny
And long.

And faltered o'f' on the rugged way
What will it matter in the after-while
When your weary step is heard no
more.

And ye lie cold and stiff and still
Where the autumn leaves are scat-
tered o'er?

What will it matter, O tolling hands,
That ye have labored and striven
And brought,
And struggled hard to be helpful and
strong,
Reaping a harvest that seemed but
meant.

What will it matter, I ask, to thee,
When loosed forever from your toll
you lay
Folded over a silent breast
To rest through eons the living day?

What will it matter, O weeping eyes,
That ye have looked during weary
years
For the sweet return of ships at sea—
Looked thro' a mist of blinding tears
Toward a goal which ever seems farther
away:

What will it matter when your watch
is o'er
And lies close down for a long, long
sleep.
To wake to earth's gloom no never
more?

What will it matter, O throbbing
heart,
If you've beat in hope that was all in
vain,
And have ached and yearned in your
loneliness
Till it seemed no joy could enter
again;

What will it matter when 'neath the
loach
Of death's icy hand your throbs shall
cease,
And you lie all silent under the sod,
Longing no more for earth's tran-
sient posess?

O, feet and hands and eyes and heart
And weary form, you shall rest one
day
Where the cedars grow and the grasses
wave,
And sunbeams linger and breezes
play;

No matter what conflict rages above,
Nor how heavy the careless foot may
press,
They cannot disturb your blessed calm
Or wake you again to earth's dis-
trece.

What will it matter, then, I ask,
That the way with shadow has been
so rife,
And we've missed so much that our
spirits craved.

Will it matter at all in the after-life?
Only this, O tempter-toss-d one,
That heaven will sweeter and hap-
pier be.

Because of all that thro' has known,
Which made life's path seem rough
to thee.

OUR PULPIT.

GOOD STEWARDS.

BY ALEXANDER MACLAREN, D. D.

That good thing which was committed
unto thee, keep by the Holy Ghost
which dwelleth in us.—II. Tim. 1:14.

The apostle has just been ex-
pressing his confidence for himself
that "God is able to keep that
which I have committed" unto him
"against that day." Here, with
intentional parallelism, he repeats
the leading ideas and key-words of
that great confidence but in a wholly
different connection. Whether
we suppose that the rendering of
our version in the twelfth verse is
correct or no, there still remains
the intentional parallelism between
the two verses. You may remem-
ber, perhaps, that last Sunday
evening in discoursing upon that
twelfth verse, I gave reasons for
adhering to the translation of our
version and regarding the parallel
as double. There are two commit-
ments. God commits something to
us; we commit something to God.
But whether that be so or no,
there are, at all events, two keep-
ings. God keeps and we have to
keep. And if, on the other hand,
in both verses the apostle speaks
of a charge committed to men by
God, then the contrasted parallel

between the two keepings remains
and is even increased, because then
it is the same thing which God
keeps and which we keep. So the
whole connection between man's
faithfulness and God's protection
is suggested here. The true Chris-
tian life in its entirety may neither
be regarded as God's work or the
believer's. We keep ourselves
when we let God keep us. And
God keeps us by making us able
to keep ourselves.

I. Note then, first, our charge.
The apostle is evidently thinking
mainly of the Gospe. message
which was entrusted to himself and
to Timothy. That is shown by
the whole context. The previous
verse is, "Hold fast the form of
sound words which thou hast heard
of me, in faith and love which is
in Christ Jesus." And the same
connection appears in the first
Epistle to Timothy, where the
same exhortation is repeated:
"Keep that which is committed to
thy trust, avoiding profane and
vain babblings which
some professing have erred con-
cerning the faith." The same idea
of the Gospel as the deposit com-
mitted to the trust of Christian
men lies in other words of the first
epistle, where the apostle speaks of
the "Gospel of the glory of the
blessed God which was committed
to my trust." And it crops up in
other expressions of his, such as
that he was "put in trust of the
Gospel." It also underlies the
very common representation of
himself and his colleagues as being
"stewards of the mysteries of
God." But all these expressions
describe no prerogative of an apes-
tle or of the teaching office or or-
der in the church, but declare the
solemn responsibility laid by the
great gift bestowed upon all Chris-
tian men. Whosoever has accept-
ed the message of salvation for
himself is, *ipso facto*, put in charge
of that message for carrying it to
others. The trust which I place
in the Gospel makes the Gospe-
l-trust which is committed to me.
And every believer, howsoever im-
perfect may be his grasp of the
truth, howsoever narrow may be
the sphere of his agency, has given
into his hands this great charge,
that the Word of God is com-
mitted to his trust.

You Christian people are respon-
sible in this connection for two
things: for the preservation of the
truth and for the diffusion of the
truth.

You are responsible for its preser-
vation. Some of us, in a special
manner, have it given to us in
charge to oppose prevailing ten-
dencies which rob the Gospel of
its glory and of its power, to try
to preach it to men, whether they
will hear or forbear, in its simplic-
ity and its unwelcomeness, as well
as in its sweetness and its gracious-
ness. But for most of us the res-
ponsibility for the preservation of
the truth lies mainly in another
direction, and we are bound to
keep it for the food of our own
souls, and to see that the atmo-
sphere in which we live and the
prevailing tendencies around us,
the worldliness, the selfishness, the
absorption in the things seen to
the exclusion of the things that
are unseen and eternal—do not rob
us of the treasure which we say
that we value. See to it that you
keep it as what you profess that it
is, the anchor of your hope and
the guide of all your lives, binding
it upon the palms of your hands
that all your work may be sancti-
fied; writing it between your eyes
that all your thoughts may be en-
lightened; and inscribing it on the
posts of your doors and your gates
that whosoever you go forth to
work you may go under its guid-
ance, and when you come back to
rest and solitude you may bear it
with you for your meditation and

refreshment. The charge that is
given to us is the preservation of
God's word. And the Gospel
which we have received we have
received with this written upon it:
"Hold fast that which thou hast;
let no man take thy crown."

And then, further, all of us
Christian people are responsible for
the diffusion of that word. It
is given to us that we may spread
it. And there is no exclusion or
prerogative of an apostolic class,
or of an order of ministers or
clergy in God's church, but every
Christian man and woman who
has the word is thereby bound to
tell the word faithfully.

And then, subordinately and
connected with this, I may put an-
other thought, that the reputation
and character of our Master are
committed to us to keep. People
take their notions of Jesus Christ
a great deal more from you than
from the Bible, and the Christian
church is the true Scripture which
most men know best. The written
revelation is often negatived, or at
all events neutralized, by the rep-
resentation which we Christians
make of Christ. He has given
into our hands his reputation, as
if he said: "Live so that men may
know what sort of a Christ I am.
And so set forth the spirit of life
that was in me that men may be
led to believe that there is some-
thing in the truths and principles
which make men like you."

But there is a wider application
legitimately to be given to the
words of my text on which I touch
for a moment. The great trust
which is committed to us all is our-
selves. And in connection there-
with are responsible for two
things—first, for the development
of character; and, second, for the
exercise of capacity.

We are responsible for the de-
velopment of character. We have
to cut off and suppress, or, at
least, to subordinate and regulate,
a great deal within us in order that
the true self may rise into sov-
ereign majesty and power. We have
to cultivate shy graces, unwelcome
duties, sides of our character which
are not naturally prominent. The
faults that we have are not to be
cured simply by the repression of
them, but by the cultivation of
their opposites. All this is given
to us to do, and nobody can do it
for us. We are stewards of many
things, but the most precious gift
of which we are stewards is this
awful nature of ours, with possi-
bilities that tower heaven-high,
and evils that go down to the depths
of hell, shut up within the narrow
room of our hearts. The man
who has himself put into his own
hands can never want a field for
diligent cultivation. And we are
responsible for the use of capaci-
ties. God gives these to us that
we may by exercise strengthen
them. And so, brother, as a man,
your natural self is your charge;
as a Christian, the word which
brings your better self, is that
which is committed to you to keep.

II. Now, secondly, notice our
keeping of our charge.

The word rendered here "to
keep" rather means "to guard"
than to keep in the sense of pres-
erving. "Keeping" is the conse-
quence of the "guarding" which
my text enjoins. We may get a
picture which may help us to un-
derstand the drift of the apostolic
exhortation, if I remind you of
two of the uses of the word in its
non-metaphorical sense in Scrip-
ture. It is the expression em-
ployed to describe the occupation
of the shepherds on the upland
slopes of Bethlehem on Christmas
eve. They were "keeping watch
over their flocks by night." That
is how you have to watch your-
selves and the world that is com-
mitted to your care.

Again, it is the word employed

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to describe the vigilant watchful-
ness of the sentry outside the pris-
on gates where the apostles lay im-
mured; or of the four quaternions
of soldiers that had to take charge
of Peter when he was chained to
them. And that is how we have
to watch, as the shepherd over his
flock, as the sentry over the pris-
on-house, or as the guard over
some treasure. So Christian men
and women have to live, exercising
all the care needful to prevent the
stealing away some of the flock,
the escape of some of the prison-
ers, the slipping from them of some
of their treasure. Let me expand
the apostolic exhortation into two
or three precepts.

Cultivate the sense of steward-
ship. It is a very hard thing for
us to keep fresh the feeling that
all which we are and have is given
to us, and that not for ourselves
but for God.

The beginning of evil is the
weakening of that sense of respon-
sibility, and the dawning of the
dream that we are our own. The
prodigal son's downfall began with
saying: "Give me the portion of
goods that fall to me!" And the
next step came naturally after
that: "He gathered all together
and went away into a far country."
And the next step came just as
naturally after that: "He wasted
his substance in riotous living."

If sense of stewardship and res-
ponsibility is weakened within us,
the mainspring of all good is weak-
ened within us, and we shall be-
come self-willed, self-indulgent,
self-asserting, God-forgetting. If
we think that the talent or the
pound is ours, we shall spend it
for our own purposes, and that is
"waste."

And is it not a sad commentary
on the tendency of human nature
to forget stewardship, and to lose
the impression of responsibility,
that that very word "talent,"
which is borrowed from Christ's
parable, is used in common speech
without the slightest sense that it
suggests anything about steward-
ship, faithfulness or reckoning?
Let us, then, take care to cultivate
the sense of responsibility.

Again, let us exercise unalum-
bering vigilance. A great political
thinker says: "The price of
liberty is eternal vigilance." The
price of keeping the treasure that
God has given us is the same.
There are old legends of fabulous
riches hid away in some rocky
cave among the mountains, guard-
ed by mythological creatures, of
whom it is said that their eyes
have no lids. They cannot shut
them, and they never sleep. And
that is what Christians need to be,
with idleness, wide-opened, vigi-
lant eyes; watching ever against
the evils that are ever around us,
and the robbers who are ever
seeking to drag the precious de-
posit from our hands. Live to
watch and watch that you may
live.

Then, again, familiarize your-
selves with the truths which you
have in charge. I am not-half so
much afraid that intellectual doubts
and the formulated, conscious dis-
belief of this generation will affect
Christian people, as I am afraid of
the unconscious drift of sweeping
them away before they know. The

writer of the Epistle to the He-
brews has a solemn figure in re-
gard to the same matter. He says:
"Let us take the more earnest heed
to the things which we have heard,
lest at any time we should drift
past them." And "that is exactly
what befalls Christian men and
women who do not continually re-
new their familiarity with God's
word and the Gospel to which they
trust. Before they know where
they are, the silent flowing, swift
stream has swept them down, and
the truths to which they fancied
they were anchored are almost in-
visible on the far horizon. For
one man who loses his Christianity
by yielding to the arguments of
the other side there are ten who
lose it by evaporation. "As thy
servant was busy here and there,"
was the lame excuse of the men in
the Old Testament for letting his
prisoner run away, "he was gone!"
And God knows how he has gone
and where he went.

That is true about a great many
who are professing Christian peo-
ple. The word has slipped out of
their hands, and they do not know
how, nor exactly when, it escaped
from their slack fingers. If you
will put plucked flowers into a
glass without any water you can-
not but expect them to wither; and
if you will refrain from refreshing
your belief and your trust by fa-
miliarity with the truths of the
Gospel, and by meditating upon
these, you cannot wonder that they
should shrivel up and lose their
sweetness for you. Keep that
word hid in your hearts that you
sin not against him and it.

And then, further, exercise your
gifts. The very worst way to keep
the talent is to keep it in a napkin.
The man who buried it in the earth
and then dug it up and presented
it to his Lord did not know how
much weight it had lost by rust
and decay while it was hidden
away. For though gold does not
rust, the gold of the talent that we
possess does; and the sure way to
make our gifts dwindle is that we
neglect to use them. It seems an
odd way to keep corn to fling it
broadcast out of a basket over the
fields, but "there is that scattereth
and yet increaseth." Live your
faith; let what you believe be the
guide of your practice; increase
your grasp upon it by meditation
and by prayer, use your capaci-
ties, exercise your faculties, and
they will grow and you will be
strong.

III. Lastly, note our ally in our
keeping of our charge. "Through
the Holy Ghost which dwelleth in
us." Then all is to be done, not
in our own strength, but in the
strength of the great indwelling
guest and helper. So, then, there
arise two thoughts from this.

The one is that we keep our-
selves best when we give ourselves
to God to keep us. The apostle
has just been doing that for him-
self, and he now would exhort
Timothy to do the same. Our
faith brings this graciously into the
field. If we commit to God what
God has committed to us, then, as
the Patriarch, upon his dangerous
and doubtful path, beheld in the
heavens above him the camp of
the angels hovering over his little
camp, so, if we commit the keep-

ing of ourselves and of all our responsibility in connection with God's work, to him, we, too, may be sure that "the angel of the Lord encampeth round about them that fear him," and that he will keep us. Then there will be a fourth in the furnace like unto the Son of Man, and no fire shall consume anything but the bonds of those who, in the very fire, trust themselves to the strong hands of God. We best keep ourselves when we give ourselves to God to keep.

But another thought here is that God keeps us by enabling us to keep ourselves. "Through the Holy Spirit that dwelleth in us"—so his protection is no mere outward wall of defense around us, nor any change of circumstances which may avert danger, but it is the putting within us of a divine life-principle which shall mould our thoughts, regulate our desires, reinforce our weakness and be within us a power that shall preserve us from all evil. God fights for us, not in the sense of fighting instead of us, but in the sense of fighting by our sides when we fight. A faith which says: "God will take care of me," and does not take care of itself is no faith, but either hypocrisy or self-deceived presumption. Faith will intensify effort instead of leading to shirk it; and the more we trust him, the more we should ourselves work. We keep ourselves when God keeps us; God keeps us when we keep ourselves. Both things are true, and therefore our fitting temper is the double one of self-trusting confidence and of earnest diligence.

Dear brother, we travel on a dangerous road. We never can tell from behind what rock a gun barrel may be levelled at us, or where the highwayman may swoop down upon us to rob us of our treasure. That is no country to travel through carelessly, in loose order, with our gun upon another horse away at the back of the caravan, and we ourselves straving hither and thither gathering flowers or seeking easy places to walk in; but it is a land in which we must be unslumberingly vigilant, and screw ourselves up to all effort. And it is a country in which we shall certainly be robbed unless we commit ourselves unto him who alone is able to keep us from falling.

Still let me guard the holy fire, And still stir up Thy gift in me. If we say, in life and in death: "Father, into thy hands I commit my spirit," then we may be humbly, but not idly, confident that the old promise will be fulfilled to us: "The Lord will keep thee from all evil. He will keep thy soul. The Lord will keep thy going out and thy coming in, from this time forth and even for evermore."—London Freeman.

TO HIMSELF.

The great error and sin of fallen humanity is selfishness. Each of us, when unrenewed by the Spirit of God, lives to himself. His individual appetites and interests form the horizon of his vision, not only upward, but in all directions. But the ideal of Christianity is the reverse of this. Hence Paul writes to the Romans: "None of us liveth to himself." In a sermon on this verse, Dr. John Hall says: "God never meant religion to terminate on itself. He enlightens to enable us to shine, and we very much doubt if there be any force in all nature, or any gift, or any work of God, that is self-contained or non-communicative. Certainly he is not, for he is always giving to all. Not so his Son, who said: 'It is more blessed to give than to receive.' It is not the Holy Ghost, who is ever giving light and joy and

peace. Not so the angels, who are all ministering spirits, sent forth to minister to the heirs of salvation. Not in nature do we find anything great shut up in itself. Not the sun, moon and stars, whose beams fill every land; not the sea, whose broad expanse gives forth the vapors that water the earth; not the rivers that give back their gathered wealth to the sea; not the land, that gives its harvests; not the air, that forms the vital breath of all things. And when God shines into man's heart to give the light of his glory, shall man hide the light? This were to convert into a possession what God ties up as a trust, and bids us use for the creature's good."

True religion, then, is godliness, or god-likeness, because it brings us into harmony with God himself and with the grandest manifestations of God in the material universe. Its law is: "Freely ye have received, freely also give." A selfish Christian is as great a contradiction and misnomer as a stagnant river, a breeze that does not blow, or a sun that does not radiate life and heat. He who professes to be a child of God, and yet does not give as God gives; who regards even spiritual blessings as for himself, to be enjoyed by himself, and not as added facilities for usefulness, has failed to comprehend what be the first principles of his profession. He is not one of Christ's freemen, but is bound yet in the chains of the old carnal nature.

And being so bound, he not only fails to do good as he has opportunity, but he becomes a false witness. He testifies against the truth. He gives the world a radical wrong idea of the religion he professes. Every man influences in some degree those with whom he associates. The world watches us who have named the name of Christ. Men judge the Master by his servants. They judge the truth by those who call themselves its disciples. On this subject of the influence that we exert, whether consciously or unconsciously, I have just met in my reading, a paragraph from another able writer which I commend to the attention of my readers:

Norman Macleod says: "That which a man is—the sum total made up of his beliefs, purposes, affections, tastes and habits, manifested in all he does and does not—is contagious in its tendency, and is ever photographing itself on other spirits. He himself may be as unconscious of this emanation of good or evil from his character as he is of the contagion of good health. But the fact is nevertheless certain. If light is in him, it must shine; if darkness reigns, it must shade; if he glows with love, it will radiate its warmth; if he is frozen with selfishness, the cold will chill the atmosphere around him; and if corrupt and vile, he will poison it. Nor is it possible for any one to occupy a neutral or indifferent position. In some form or other he must affect others."

These are solemn facts which it behooves us all to ponder. None of us ought to live for himself, and none of us can if he would. We are not only forming characters that will determine our destinies, but we are affecting the characters of others. A single utterance of truth and love at just the right time may kindle penitence or hope in some human heart, and be the means under God of its salvation. A thoughtless word may be like a blazing match thrown into a stubble field, kindling a broad and destructive conflagration.

As I recall to-day the scenes and associations of my boyhood and youth, it is not the great things that I remember so much as the

little things. Some vile or skeptical suggestion of a fellow-student pierced like an arrow and rankled for years. On the other hand, some kindly, loving word fell on my heart like the good seed of the kingdom, and slowly but surely grew and bore fruit. I believe that in eternity we will find that the most of the good or evil we have done in this life we have been unconscious of at the time. The light we radiated, or the shadows we cast, as we went along, cheered or chilled many hearts. Oh, that we might all of us walk in the Spirit always, so that our presence should be a benediction from day to day.—Journal and Messenger.

MISSOURI LETTER.

The wife of Rev. Dr. J. E. Chambliss, of Gallatin, Mo., was accidentally scalded about the first of August to the extent that she died from the effects of the same in about twenty-four hours afterward. She was a most excellent Christian woman, a devoted wife and mother, and leaves a heart-stricken husband and a number of grown children to mourn her sad death and untimely end. The good doctor has the sympathies of Missouri Baptists.

Rev. B. W. N. Simms, of Louisiana, has been in a meeting at Stewartville, Mo., but is at his post again feeding his people on Spiritual manna. Bro. Simms preaches the introductory sermon before the Salt River Association. He issues a monthly church paper called the *Church Evangelist*. It is well edited, and is having a beneficial and helpful influence among his people.

Rev. W. A. Bibb, of Laddonia, has been called for one Sunday in the month to the care of the Elsbury church. Bro. Bibb is a good preacher.

There are about seventy-five Associations in the State. The meetings of these bodies began about the first of August and will continue until October 21. These meetings will be immediately succeeded, with the exception of two or three, by the General Association, which will be held with the church at Mexico. The thousand or more Baptists who will go to Mexico in October, to remain from the 18th to the 23d, will share the hospitality of as good and progressive a church as there is in all the State, with N. R. (No Rest) Pittman, as the *Central Baptist* calls him, as their pastor, and one of the popular and successful pastors in the State, as his brilliant career at Mexico fully demonstrates. In addition to this work he is an expert in newspaper paraphrasing, which you have doubtless observed in scanning the well filled and interesting columns of the *Central Baptist*.

In conclusion, so far as your humble scribe knows, all our Baptist colleges and schools will open up this fall under the most flattering and encouraging prospects—and there is a large number of them in Baptist Missouri.

J. N. BARBER.
Bowling Green, Mo.

A FRENCHMAN, who had won a high rank among men of science, and who yet denied the existence of God, the Author of all science, was crossing the Desert of Sarah in company with an Arab guide. The atheist philosopher noticed with a sneer that at certain times his guide, whatever obstacles might arise, put them all aside, and, kneeling on the burning sands, called on his God.

Day after day passed, and the Arab never neglected his devotions. At last one evening, as he arose from his knees, the Frenchman asked him with a sneer:

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, AUGUST 26, 1897.

At the Assembly at Pine Lake Dr. Dobbins made an interesting talk on hymns, and distributed a little pamphlet with suggestions as to how to get people to sing. He thinks the congregation should not attempt to carry all the parts, but only the air; that the people should be trained to watch the leader and conform their singing solely to him rather than to each other, and that the pastor should comment on each hymn, bringing out its peculiarities, its teaching and any points in its history that may be of special interest.

The subject of singing in worship is of great importance, and one that receives too little earnest attention. In many churches the idea is to make the singing entertaining, and so a choir is employed to give Sunday concerts. A pastor attended his choir practice one week, and he found that they spent an hour and a half practicing some anthems for the next Sunday, and ten minutes in "running over the hymns" he had given them. It is manifest that they considered the hymns as comparatively nothing, while the anthems were everything. Mr. Sankey says no sinner was ever led to Christ by an anthem.

Another pastor had just taken charge of a city church, and he noticed the leader of the choir slipped out just before the sermon began, and returned just in time for the closing hymn. On inquiry he learned that this leader spent the time of the sermons in a neighboring beer saloon. These are, perhaps, extreme cases, but they are real cases, and serve to mark an evil. We know of a Baptist church which employs a lady to sing in the choir, and she sings a solo every Sunday. She has to hurry away immediately to sing another solo in another church, and then another at still another place. She is a good woman and has a good voice. She is under contract to sing solos every Sunday at three churches, and they arrange their order of exercises accordingly. Does anybody believe this is the Scriptural idea of singing in worship?

There is now a movement in church music which strikes us favorably. It is to have the music express, so far as may be, the sentiment of the hymn. That is to say, the music and the words are to fit in sentiment, for there is sentiment in music. It is on this principle that certain words become associated with certain tunes, e. g., "All hail the power of Jesus' name" is associated with the tune Coronation; "Come Thou Fount," with the tune Nettleton; "Nearer my God to Thee," with Bethany, and so on. We feel that something is wrong when these and other hymns are sung to other tunes than those they have come in our minds to fit. It will not do to sing any common metre hymn to any common metre tune. The sentiments of common metre hymns may vary widely, and hence they should have different tunes to correspond. Let our pastors and people generally think more and pray more over their church music, and not turn it over to somebody to get rid of the bother of it.

A STAGE driver over the Rocky Mountains a generation ago refused an offered drink of whiskey, saying that he believed in stage drivers being like these mountains and keeping their heads cool. Not a bad idea for preachers as well as stage drivers.

We visited last week the Christian Culture Assembly at Pine Lake, Indiana, and spoke and lectured. The Assembly lasted eleven days, and we would have been glad to have heard all that was said, but we were obliged to leave the third day. The programme had many attractive features. It is wholly a Baptist assembly, and is at a charming summer resort. The Rev. L. L. Henson is the efficient Superintendent, Prof. Ira M. Price is President, and Mr. J. H. Skaggs is Secretary.

Every morning, except Sundays, Prof. A. T. Robertson gave an expository lecture on the life and writings of the Apostle Paul. Different days were devoted to different departments of work, e. g., Young People's Work, Home Missions, Foreign Missions, Education, Pastors, Systematic Beneficence, and Sunday-schools. These topics were discussed by such men as Dr. Galusha Anderson, Ira M. Price, C. H. Thurber, D. H. Cooper, J. B. Thomas, E. R. Curry, W. H. Geistweitz, Frank S. Dobbins; Presidents W. T. Stott, John H. Chapman, A. K. de Blois, L. A. Clark and others like them. The Rev. C. H. Wheeler, pastor of our church in the neighboring city of LaPorte, was present and active, preaching and lecturing and making himself generally useful and interesting. The Rev. L. L. Henson was in his glory, and his gifts and graces admirably qualify him for managing such an enterprise.

The grounds are beautifully located on the shore of Pine Lake, which gives facilities for boating, bathing and fishing. The accommodations for visitors are good, and furnished at reasonable rates. Many people spend the entire summer there. The atmosphere is cool and exhilarating, and the surroundings in all respects are most pleasant.

En route we had a pleasant visit at the office of the Standard in Chicago, which is a great paper. The late Dr. J. A. Smith edited it for many years, and its present position and power are largely due to the labors of this truly great and good man. The present management are able and wide-awake, and the future of the paper promises to be in keeping with its past. The Standard can differ with you without intimating that you are an enemy of every good cause.

It was a peculiar pleasure to see Dr. W. C. Wilkinson in his elegant new home. He is one of our very best and wisest men. His new poem, the Epic of Paul, will appear in a few weeks. It is a sequel to his well known Epic of Saul. We said some time ago that we did not know of a poet now living superior to Dr. Wilkinson, and we have had no disposition since saying it to retract it. Dr. Wilkinson is preparing a popular lecture on Genesis which will explain and refute the theories of the destructive critics in a way suited to a popular assembly. This lecture will be delivered in different cities; we hope Louisville will be on the list.

In every personal quarrel it is always the best man who will go first and farthest in effecting a reconciliation. In a contest for principle, however, the best man will yield least. In a personal issue, the best man is slowest to demand his rights and the readiest to sacrifice his personal interests. In a contest for truth, the best man is most vigorous in demanding the right, and is the slowest to sacrifice his principles.

Let the distinction be sharply drawn. Poor human nature finds it easy to deceive itself, and to imagine that a principle is involved

when it is only a preference. A man who is determined to have his own way is apt to fancy some great principle is involved, and that those who oppose him are "full of all subtlety and mischief." Let each one carefully examine himself and distrust himself. Love of self is not love of principle, nor is a contentious spirit zeal for truth. We are to "contend earnestly" not for ourselves, but "for the faith once for all delivered unto the saints."

A GREAT many Bibles "with helps" are being offered to the public now, and the prices are often very low. One reason for the low prices is that some of these Bibles have "helps" added that are unsound in doctrine. The publishers have found it hard to sell such, and they have therefore been compelled to put down the price in order to work off the editions. When a Bible "with helps" is offered to you "very cheap," be on the lookout. We have recently examined some of these, and have found the added "helps" unsound to the core.

The Holman Self-Pronouncing Bible, however, is free from objection. We have found no unsoundness in the "helps" bound with it. The old Bagster Bible we believe to be all right also. The destructive critics have been trying to get in their work on the homes of the land by preparing unsound "helps," which advocate destructive views, and binding them with copies of the Bible. Beware of these. No matter how cheap they are offered, let them severely alone. You cannot afford to take poison, or administer it to your children, because forsooth the poison is cheap. Let the copies of the Bible simply be widely bought and read—there is no danger in buying a plain Bible. But when one of these Bibles with added "helps" is offered you, make doubly sure that the "helps" which men have added are sound. We can commend the Holman and the old Bagster Bibles, but we would guard our readers against some others, which just now are offered "very cheap."

THE British Association for the Advancement of Science has just held its annual session in Toronto. The papers report that Professor Maschke captured all hearts by a brilliant paper on "A Theorem Concerning the Coefficients of Linear Substitution Groups of Finite Order with N Variables." Also Dr. Lovett well nigh swept the assembly off their feet by a thrillingly eloquent essay on "Certain Transformation Problems of Canonical Equation of Dynamics."

It is comforting to have these timely and important subjects so satisfactorily discussed and the difficulties involved so happily solved. To be sure, the average man will never find out what these scientific men are after, but that need not mar his comfort. A Chicago paper says in regard to the above addresses: "We await with feverish eagerness the translation of these two works into English." While we admit that having them in plain English is quite desirable, yet with us the important thing is that the works are done; in what language they are clothed is a small matter.

The English Baptists have had a mission in the interior of Shaung-ling, China, for twelve years. Mr. Jones has charge of the mission. There are 1,100 members in the churches who have been converted from their heathenism in the twelve years. Besides, there are several hundred others who are seeking admission into the churches, but whom Mr. Jones and the

native brethren are examining with great care.

At least one hundred of these native converts are preaching, according to a statement in the London Baptist. But they receive not one cent from the Missionary Society. The London Baptist says: "These men receive no payment for their labours, they support themselves during the week, and preach without fee or reward on Sundays. It speaks well for the character of these Chinese converts, and for the far-seeingness of our much-esteemed and well-beloved brother, Mr. Jones, and his colleagues, that although only twelve years old, this child is able to walk alone. One peculiar and hopeful feature of our work in China is that we never employ a paid native teacher, unless it be to work outside the area. From the first the converts are taught to rely upon themselves, and are made to feel that we look to them to spread the Gospel among their heathen neighbors."

The growth of this mission has been surprisingly large in comparison to the growth of other missions in China, and in proportion to the number of missionaries and the length of time in which the mission has been in existence.

LORD KELVIN, the most eminent man of science in England, has arrived in this country to attend the meeting of the British Association for the Advancement of Science in Toronto. Of course, an enterprising American newspaper promptly "interviewed" him. Among other matters of progress in science, he spoke of utilizing garbage in producing light and heat. Whereupon the Chicago News calls Lord Kelvin's attention to things in the garbage of that city which he had apparently overlooked. They not only get light and heat from Chicago garbage, but they get odor as well, in wonderful quantity and variety. "One average size garbage heap will furnish odor enough to last a man a life time," and "the ratio is about 999,999 different kinds of odor to one garbage heap."

Then, too, "bacilli, microbes, old shoes and diphtheria" have been extracted from Chicago garbage. Then, too, much money is made out of the garbage of the windy city—by the contractors. The News says triumphantly: "Heat and light are all right enough for the pauper garbage of England, but we expect greater returns in this country." It is to be hoped the great scientist will visit Chicago and investigate that wonderful garbage.

THE Reform Advocate (Jewish) says of the Baptist Young People's Union, the Young People's Society of Christian Endeavor and the Epworth League: "They represent the weakness of the various denominations rather than their strength." The Advocate regards these organizations as a result of what it calls "Moodyism." It is interesting, occasionally to look at objects from standpoints entirely outside our range, and so this statement has interest in being the way an intelligent "Reform" Jew sees it. What other people think of us is always an interesting subject, though not always an agreeable one.

It is reported that on some recent anniversary occasion, the Czar of Russia asked his wife to make a wish. She replied: "Please permit a little more religious toleration," and he answered with a smile, "That will come by and by." All honour to the Czarina for having chosen such a gift.

Editorial Varieties.

It would seem that some men are very willing to follow the Lord to Calvary provided all Jerusalem is looking on.

We learn that another Baptist paper is to be started in South Carolina. It is to be called the South Carolina Baptist.

Let the district associations not neglect to appoint messengers who will represent them at the next meeting of the Southern Baptist Convention.

We greatly enjoyed a visit from Dr. Leaning Burrows on Saturday. He is full of life and cheerfulness, and is, if possible, more in love with Augustus in general and his church in particular than he has always been.

Dr. Boardman has completed his period of supplying Dr. Clifford's church in London. Dr. Weston and Hovey are in London, the latter returning from an extended tour through the Orient. Dr. and Mrs. R. P. Johnston sailed last Saturday for New York.

The Congregationalist speaks of those who fail to go to church as sustaining, among other things, a "loss of sympathetic association in worship which cultivates spiritual sensitiveness." This is true and is well said. Absence from church serves to dull the sensitivities of the moral nature.

Japan suspects that if the United States annexes Hawaii, we will just get our hand in and will go to annexing other territory Japanese. Much of the trouble in life comes not from what people really do, but from what we are afraid they will do. People are often blamed for what they never dream of doing.

Fifty preachers from twelve denominations recently discussed at Chautauque "what peculiar difficulties and perils does the age present to the church and to the ministry?" Among the answers were "indifference of view on the relation of the church to Christendom," "shallow thinking on most important subjects," and "false views of inspiration." A revival of doctrinal preaching is badly needed.

The good reports and the good prices render this a good time for those indebted to the Recorder to pay up and for those who felt obliged to discontinue "until times get a little better" to renew their subscriptions. It is also a good time for those who have not been getting the paper as late as to begin to get it, as a good many subscribers are very much more than ready to appreciate the paper, and whatever our friends will do along these lines.

Bro. Crumpton, passing through the city from a long vacation, took for the College in reference to the query: "How goes the canvass?" said: "Unless all our calculations utterly fail, Georgetown never had a brighter prospect than at this time. If the looked-for prosperity is not altogether here, the people see its situation and are very much more benefited. They are talking and thinking more about educating their children than about politics." In another column Bro. Crumpton has a word to the pastors.

It appears that a son of Mr. John D. Rockefeller graduated at Brown University at the last commencement, and that there was an expectation that he would take the occasion of his son's graduation to give the University a million dollars. The commencement passed away, however, without the million dollar gift's showing itself, and it was thought that this failure was due to the financial views of President Andrews. It is believed that other gifts have been hindered by the same cause.

There is an international congress of Jews going on in Basle, Switzerland, to see what can be done toward making Palestine a Jewish nation. It is suggested that the country be ruled by the Jews. The British Empire will never get that much money out of that region in any other way. Just at this time when the Jews are being driven out of Russia, Spain and Prussia, this congress is significant. How would it do to have the Jews take possession of Palestine and have the Powers give them autonomy, while maintaining "the integrity of the Ottoman empire"?

It is now proposed to drop the expression "higher criticism" and to substitute "literary study" instead. We think this is well. Higher criticism originally was simply a method of studying a document; but those who were noisier in heralding the Bible to pieces by means of that method berated their conclusions as "the results of higher criticism," and of course the secular papers took it up, and ere long "higher criticism" in the Christian mind meant enmity to orthodoxy. We hope the change will be made.

At Dr. Simpson's meeting at Old Orchard Beach, in Maine, recently, it is reported that \$71,000 was pledged for foreign missions. A noble collection, surely, but we would like to know more about it. We have heard that on previous occasions pledges were given of the amount the hearers "had faith to believe they would be enabled to pay." This persons with hardly a dollar were induced to pledge large amounts. We wonder if that is the way they did at the recent meeting.

The Rev. Dr. Northrup of Chicago has completed forty years' service as a teacher of theology, and he is as fresh and as magnetic as ever. A record, this is to be proud of. We extend congratulations. Our readers will remember the great debate between him and Dr. Robert Wain on the subject of election. This debate makes a goodly and a valuable volume (published by the Baptist Book Concern) which all who wish to know the deep things of God should get and study.

Among the Churches.

LOUISVILLE. Walnut street—Bro. A. W. Graves preached at both hours.

East—Pastor Christian preached as usual.

Twenty-second and Walnut—Bro. J. N. Prateridge preached at both hours.

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

Clifton—Pastor Masters preached as usual.

Logan-street—Bro. Lowe preached at both hours.

Portland avenue—Pastor Shelton preached at both hours. Three additions by letter and one for baptism.

Bro. Bowman, of Versailles, will assist in a revival, beginning Sunday week.

Highlands—Bro. Sams preached in the morning and Bro. Rawles at night.

Chestnut—Bro. Gurley preached at both hours.

Highland Park—Brother J. Bell preached.

Point—Bro. Carey preached.

Southgate—Bro. Forbes preached.

Franklin-street—Pastor Edwards preached.

THE STATE. Bro. W. E. Powers writes: "Please announce in a sermon that we have decided to have the Association only two days, including the centennial of the church, beginning September 1 instead of August 31, as was previously announced."

Pastor J. E. Gardner writes from Wood: "We have just closed a very good meeting at Antioch. The church was greatly revived. About ten or twelve conversions, five baptized and others will join soon. Bro. Hall baptized for me. One of the candidates was a lady 78 years old. In about a year he has baptized 84 ladies, their ages ranging from 70 to 84. Antioch is blessed with preachers living around her—Bro. J. R. Jenkins, A. B. Dorris, V. Lions, M. N. Carlisle and M. M. Hall. They were all with us at different times during the meeting and encouraged us very much. This makes 52 additions to the church in twelve months."

Pastor C. M. Riley writes: "I closed a meeting at Richland Baptist church, Owen county, with 16 for baptism. Bro. John Waldrop assisted 3 days in the beginning."

Pastor Hugh S. Bell writes from Greensburg: "We have just closed a meeting at Brush Creek in which we were assisted by Bro. T. M. Green, who is an earnest preacher and zealous worker in a meeting. We had 17 conversions and several baptisms. The church was greatly revived. Christian people have had their spiritual strength renewed and are in a good condition to go on with the work of the Master. It had been about 16 years since there was such a meeting at Brush Creek and the people will be rejoiced that the Lord has blessed us with such a good meeting, both in saving souls and edifying Christians. Brush Creek is the oldest church in the Russell's Creek Association, and we are glad to see our meeting bringing forth some good daughters. Our Association meets with Brush Creek this time, and we hope to have a large attendance and a profitable meeting. I will state while writing that the Missionary and Sunday-school Convention meets with Pleasant Ridge church the fifth Sunday in this month, and also a council for the purpose of considering the propriety of setting apart to the full work of the Gospel ministry Hugh S. Bell. May God bless the RECORDER and its readers."

Mt. Washington church closed their series of meetings held by Pastor H. C. Risner for six weeks. Pastors say they have never witnessed such a revival in that country. Nearly 50 were added to the church.

Pastor J. B. Ferrill writes from Otter: "I have just closed a meeting of 11 days at my Pleasant Grove church, in Larue county. This was one of the best meetings I ever had. We were closed with 33 additions by experience and baptism and one other who stands approved for baptism. In the number baptized were 6 Catholics and 2 Campbellites. There were several other Catholics who were made to tremble, and I trust they will soon be converted enough courage to break the fetters of Rome and take Christ into their hearts and put him on in baptism. Bro. J. L. Siskaker, of Woodville, Ky., was with us through the meeting and did all the preaching, and by his faithful and earnest work, coupled with his sound Gospel, preached in his forceful, winning style, peculiar alone to himself, he won the hearts of both church and pastor."

Bro. J. S. Miller writes from Smithland: "I have just closed a meeting of 14 days with my church at Hampton in which I had the assistance of Bro. W. L. Wayne, of Morgansfield, Ky., who did most of the preaching, and did it well. His sermons were clear, logical, forcible, instructive, helpful and timely, and were highly appreciated by the audience. The Word of God was so handled as to be 'profitable for doctrine, for reproof, for correction and for instruction in righteousness.' We met squarely the issues of Catholicism, Campbellism, Methodism, Second-blessingism, Baptist indifferentism, as well as the sins of unbelief and obstinate rebellion of the non-professor. The meeting resulted in 6 additions to the church, 1 by letter and 5 by baptism. While this church is weak numerically and financially, it is the most important location in the Ohio River Association. Here is located the only Catholic church in the Association; here is also a tabernacle where the holiness band hold their annual camp-meeting, and the Campbellites and Methodists each have churches with regular preaching. While the meeting was not as good as we had hoped for, yet when we consider the discordant elements with which we had to contend, we feel that we should 'thank God and take courage.' I held a meeting with my Mint Spring church, Livingston county, beginning July 17, and continuing two weeks. We had the assistance of Bro. T. L. Taylor, of Grand Rivers, Ky., who, by his earnest preaching, commanded the attention and affection of all. He is a young preacher of some promise, an earnest worker and noted for his piety. The Lord was greatly with us. We had 15 professions of faith in Christ, 15 baptized, 14 received by letter, making a total of 29 additions. The Lord be praised."

Pastor T. J. Duvall writes from Vine Grove: "We closed last week a meeting of 10 days at our church at Sandy Hill, near Irwinton, Ky. The meeting was one of peculiar interest to our church. The interest was good from beginning to end, but Thursday was a day long to be remembered; God's Spirit was with us, and 11 souls pledged themselves to the service of the Lord. When so many came at once the church could see God answering their prayers, and every one in the house rejoiced; even the unconverted realized the presence of the Lord. The results were, restoration, 1 by letter, and 13 by experience and baptism. Bro. H. F. Burns, of Nashville, Tenn., was with us, and did effectual service. He preaches the old-fashioned Gospel, and uses no high-pressure methods. Monday before the first Sunday in this month, Bro. J. P. Jenkins began a meeting with us at Forks of Otter Creek. The meeting was one of deep and abiding interest, and we had special seasons from the Lord. Some 5 or 6 were baptized. Bro. Jenkins is one of our best preachers of the Gospel, and a preacher of power and great promise. I began Saturday a meeting at Highland. Bro. W. H. Bruner, one of our members, will assist me. Pray for us."

Sister Effie Joyon writes from Bedford, Aug. 9: "A series of meetings lasting two weeks came to a close at Poplar Ridge, Saturday night, Aug. 7. The service was the most glorious revival that Poplar Ridge has known for some time. Bro. J. N. Edwards, of Louisville, was with us, and did strong Gospel preaching. His sermons were sweet-spirited and powerful. Sinners were the fountain and drank of the life-giving water. The Christians were drawn nearer the Savior; there were 13 accessions to the church, 10 for baptism and 3 by letter. On Sunday afternoon Pastor R. E. Reed led those for baptism into the crystal stream, and in his tender, impressive manner, buried them beneath the yielding beam, in an emblem of that death which wrought for them this great salvation. Such an outpouring of the Holy Spirit will bless Poplar Ridge for years to come."

Pastor George C. Cates writes from Cox's Creek: "The Master has blessed our work here most graciously. I am now entering my sixth year as pastor, having labored here for nearly 50 years as a supply, which I think, by the way, is a good plan. While the call was indefinite, I felt that it would be excusable after these years of work for me to ask for a vote of the church, and it was the only way I saw of getting a unanimous vote for me to remain. From the best-attended meeting for a long time. This bespeaks a most charitable people at least towards their pastor. Besides recapturing the church and putting in a new organ and a baptistery, and supplying the church with the 'Baptist Hymnal,' we have recently repaired and ornamented our pastor's home with a new roof, new paper and new dreses. While we are grateful for these signs of prosperity, we are thankful still for the showers of blessings which we have received. We are salvation of many precious souls, and the liberality of our people in helping to send the 'sweet story' to those who have never heard. The work at our mission stations is in a prosperous condition."

Pastor J. B. Hutcherson writes: "I have just closed an eight days' meet-

ing at one of my churches, East Rhends Creek. I was assisted by Bro. R. C. Kimble, who did the preaching in his plain, earnest way, which pleased my people. The church was much revived, and we believe seed sown that will bring forth fruit."

Pastor John T. Christian writes: "I recently preached in a delightful meeting with Pastor H. C. Davis at Salem church, in Shelby county. The meeting was one of power. There were 18 additions to the church, including some of the best citizens in the community. The church is strong once again in a splendid community. It is a notable fact that Bro. Davis has passed the tenth year as pastor, and I have seldom seen a pastor more beloved."

OTHER STATES. Pastor John D. Jordan writes from Savannah: "After three months of pleasant and hard work here, I leave for a six weeks' vacation to be spent at Paducah, Dulaney, Dawson and Allensville, Ky. Other places so dear to us we would like to visit, but cannot. Our labors are blessed of the Lord. Church much revived, congregation greatly increased and 26 additions—16 by baptism. Love to all Kentucky friends."

Bro. J. H. Myers writes: "The Willow Springs church, Tex., has closed a fine meeting. As a result 9 were added to the fellowship of the church, 8 by baptism and 1 by letter. The church was greatly strengthened and built up. There was a great deal to hinder the meeting, but the Lord gave us a great victory. The meeting was conducted by the writer."

Pastor J. H. Myers writes from Aubrey, Tex.: "Our church here recently enjoyed a very precious revival. As a result 11 have been added to the church, 10 by baptism and 1 by letter. The pastor was assisted by Rev. R. F. Jenkins, of Whitewright, Tex. He did some very fine preaching. The church was greatly revived and strengthened by the meeting. Bro. Jenkins is a fine worker. To the Lord be all the glory."

Forty-four have been added to the fellowship of the Harmony Village church, Va., as the result of a recent meeting. The Friendship church, Washington county, Va., has set apart Bro. H. A. Willis to the full work of the Gospel ministry.

A meeting in the Hopewell church, Hanover county, Va., closed with 16 additions to the fellowship of the church. All by experience and baptism.

Pastor H. T. Allison, assisted by Bro. W. S. Leake, held a meeting in Emmons church, Va., which closed with 10 additions to the fellowship of the church.

Fifty-five have been added to the fellowship of the Bethel church, S. C., as the result of a meeting carried on by Pastor Gresham without any assistance.

Pastor B. C. Herlong, assisted by Bro. H. M. Fallow, held a meeting in the Harmony church, S. C., which closed with 13 additions to the fellowship of the church.

A week's meeting in the Rosemary church, Barwell county, S. C., closed with 14 additions, 13 by baptism and 1 by letter.

Sixteen have been baptized into the fellowship of the Dean Swamp church, S. C., as the result of a recent meeting.

Elder G. O. Wilhoit held a nine-days' meeting in the Rocky River church, Mason county, N. C., which closed with 13 professions of religion and 8 baptisms.

A meeting in the Grassy Creek church, N. C., greatly revived the church, and resulted in the addition of 10 to its fellowship.

The Merry Oaks church, N. C., held a meeting in which there were 16 professions of religion. Six were baptized and others are to follow.

A two-weeks' meeting in the Kid's Chapel church, N. C., closed with 18 additions to the fellowship of the church.

An eight-days' meeting in the Clover Creek church, Tenn., closed with 14 additions to the fellowship of the church.

Fourteen have been baptized into the fellowship of the Bethany church, Ga., as the result of a recent meeting.

Forty-one have been added to the fellowship of the Zebulus church, Ga., as the result of a meeting in which Pastor Dickens was aided by Eld. J. C. Brewton.

A meeting in the Godfrey church, Ga., closed with 18 additions, 14 by experience and baptism.

Eld. T. J. Cox held a meeting in the Antioch church, Ga., of which he is pastor, which closed with 28 additions to its fellowship.

A meeting in the Ebenezer church, Ga., closed with 22 additions to the fellowship of the church. Among those baptized were two gray-headed grandfathers.

Twenty-two have been added to the fellowship of the Ocklawaha church, Ga. All by experience and baptism.

Twenty-three have been added to the fellowship of the Bee Branch church, Ark., and two others stand approved for baptism.

An eight-days' meeting in the Enoch church, Drew county, Ark., closed with 29 additions to the fellowship of the church.

FIFTH SUNDAY MEETING. The following is the programme for the fifth Sunday meeting of the Warren Association, to be held at Barren River church, Saturday and Sunday, Aug. 28 and 29, 1897.

Opening services Saturday, 10 a. m. Does the New Testament teach a specific form of church government? If so, what is its advantage?—E. V. Baldy.

Blessings of giving and curses on covetousness—J. H. Benton. Our missions and missionaries—F. N. Downer, C. W. Freeman. Why should we have a Sunday-school in every Baptist church?—Gen. W. F. Perry, Wm. Burris.

What can be done to arouse a greater interest in missions—W. H. Cook, Wm. H. Mitchell. Does the Holy Spirit operate independent of the Word in regeneration?—B. F. Page, E. V. Baldy. The design of Christian baptism—L. E. Voyles, J. B. Benton.

Is it proper to use the mourners' bench in protracted meetings?—E. H. Brookshire, Gen. Perry. How does a sinner get into Christ?—Falehigh Wright. Should Baptist churches practice intercommunion?—J. W. Self, L. H. Voyles.

The church attitude on the temperance question—Henry D. Allen, J. Whit. Potter, J. J. Gill. On Sunday there will be preaching at 11 o'clock by some of the visiting pastors. Now let us all try to make this the meeting in point of interest over all, and in order to do this every one who is arranged must come, and let every member feel that he or she is to be attended.

There will be a dinner on the ground both days. Now, brethren, come. Barren River church is five miles from Bowling Green on Barren River pike, convenient with good roads. Come one, come all. W. H. MITCHELL, C. W. FREEMAN, W. M. DAVENPORT, Com. on Programme.

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

We Want One Woman (age 16 to 47) in each town or village in the U. S. east of Mississippi river to send us their address on a postal card. We will promptly engage you for a part or all of each day in the week (except Sundays) to visit every one in your neighborhood and solicit orders for our goods for daily use. You will find no difficulty in doing our work. In payment we will furnish your house complete, prepaying all freight charges. If you prefer we will pay you cash. We will not call on you for one dime of your money. Our Money, Our Good Plans, with your proper effort, accomplish it all. We are a well known, reliable house and furnish best of reference. Two persons will not be engaged in the same precinct. PureFoodCo., Cincinnati, O.

DISTRICT ASSOCIATIONS.

TIME AND PLACE OF MEETING, 1897.

AUGUST. Cumberland River—Ephesus church, near Crab Orchard, Aug. 31.

SEPTEMBER. Long Run—Long Run church, Sept. 1. Tea Miles—Pleasant View church, Grant county, Sept. 1.

Union—Union church, Harrison county, Sept. 1.

East Union—Little Poplar church, Knox county, Sept. 3.

Rockcastle—Mt. Vernon, Sept. 7. Central—Muldraugh's Hill church, Sept. 7.

South Cumberland River—Providence church, Adair county, Sept. 7.

Day's Church—Pleasant Hill church, Sumner county, Tenn., Sept. 8.

Greecup—Ashland, Sept. 8.

Little Bethel—Providence church, Webster county, Sept. 8.

North Bend—Big Bone church, Sept. 8.

Owen—Richland church, Owen county, Sept. 8.

Sulphur Fork—Antioch church, Sept. 8.

Lynn—Boiling Springs, Sept. 8.

Greenville—Trimble Bend church, Menifee county, Sept. 10.

Mt. Zion—Flat Creek church, Knox county, Sept. 10.

North Concord—Good Hope church, Knox county, Sept. 10.

Boonville, Robertson church, Clay county, Sept. 11.

Stockton Valley—Slaking Spring's church, Fentress county, Tenn., Sept. 11.

Boon's Creek—Union church, Madison county, Sept. 14.

Nelson—Chaplin Fork, Nelson county, Sept. 14.

Russell's Creek—Brush Creek church, Sept. 15.

Warren—Woodburn, Sept. 15.

Lynn Camp—Lynn Camp, Knox county, Sept. 17.

Second North Concord—Union church, Russell county, Sept. 18.

Edmonson—Silent Grove, Edmonson county, Sept. 22.

East Lynn—Pleasant Grove church, LaRue county, Sept. 22.

Irvin—Oak Grove church, Jackson county, Sept. 22.

Galena—Wolf Creek church, Sept. 22.

Freedom—Indian Creek church, Clinton county, Sept. 24.

South Union—Point Creek church, Whitley county, Sept. 24.

Goos Creek (new)—New Home church, Clay, Ky., Sept. 24.

Goshen—Millwood church, Grayson county, Sept. 29.

OCTOBER. Laurel River—Pine Grove church, Laurel county, Oct. 1.

South Concord—Parnell church, Wayne county, Oct. 1.

West Kentucky—Hickman church, Oct. 6.

Estersville—Liberty church, Johnson county, Oct. 8.

West Union—Harmony church, Oct. 16.

Ohio Valley—Serebree church, Henderson county, Oct. 19.

Blood River—West Fork church, Calhoun county, Oct. 20.

Graves County—Liberty church, Oct. 27th.

Bro. Clerk—Please prepare statistical tables with care and send two copies of your minutes to J. K. NUNKLELY, Statistical Secretary.

FAMILY CIRCLE.

WORRYING.

When the weather was murky, he gazed at the sky. And he worried about it. He washed the gray cloudlets go carrying by. And he worried about it.

SOPHRONE'S SCHOOLING.

BY SOPHIE SWETT.

Sophrone she's been and sold her wood—she's sold the mill the property she got in the world, to Arad Robertson for six hundred dollars, so she can go to the Normal school!

Mrs. Luthera Cram sank down upon the doorstep and fanned herself with a huge straw hat. She was in a haying time. She had walked up Plumtree Hill from the village, and, like Faust, she was fat and scanty of breath.

"I don't know as ever I was so worked up as I was when Liza Giffin told me," she added, as soon as she had breath enough.

The newspaper shook in the hands of the gaunt, weather-beaten, elderly man who sat in his porch in after-supper ease. "She don't appear to be takin' any advice," he said grimly.

"She's dreadful headstrong. She ain't a mite like our folks, anyhow, Abner, I'm afraid she's clever Folliasbee, she knows how to get her own way."

"What did she say to that?" asked his sister, with evident satisfaction in this irrefutable logic with which Sophrone had been met.

"She hadn't much to say," said Sophrone's uncle; "only that she had such a banker's to learn that she couldn't stand it; she'd bring like her father's folks, and about rocks, and chemistry that the high school teacher like to have blow 'em all up with."

"Well, nobody can say you haven't done well by her, Abner," said his sister heartily. "I expect she gets her foolish notions down from her father's folks. I'm most afraid she's like Abigail Folliasbee that was lackin'."

in Gilead; not overstocked with this world's goods, but a deacon of the church, to be thoroughly honest and high-principled; and he was accustomed to have his opinion respected. It had not occurred to him as really possible that his eighteen-year-old slip of a niece, Sophrone, would so liberally disregard it. He scolded his wife when she spoke of Sophrone that night, for Aunt Luthera had gone to the dairy and found her and told her the story of Sophrone's contumacy. He repeated that she was no niece of his, the more harshly, perhaps, because there could not be for him the recollection of a little, lanky, gingham-sproned figure, standing in the lane, with wisps of dark hair blown about as peaked, intense little face, and of a soft, pitiful voice that called back to him.

"Don't you be mad with me, Uncle Abner, because I've got to learn things somehow and help myself." He didn't understand the eager little mind nor the independent little spirit that it was true that Aunt Lyddy wouldn't let anybody help her that she waited upon every one in the house, even Ponto the great dog and Gingham the lazy old cat; but he thought Sophrone should be contented to live with them, and that it was Folliasbee's shiftlessness to sell her small possessions to get an education. After he had declared to his wife that Sophrone was no niece of his he read at the family devotions the story of Esau and his mess of pottage, and afterward, with dreadful emphasis, prayed that the runagates continue in ignorance.

Aunt Lyddy wept that night, in the privacy of her large ruff-d night-cap, and when she awoke, in September, through Aunt Luthera Cram that Sophrone had taken a room to board her at the Normal school, and packed, surreptitiously, a hamper to send to her; goldenest pots of butter, stamped with the clover stamp that had been Sophrone's present to Aunt Lyddy, bought with her very first earnings, packed in Aunt Abner for the speaking of a piece at Sunday-school in defiance of six-year-old bashfulness; Hubbard's brand apples from the tree by the well that was Sophrone's favorite; a pair of roasted chickens—for Aunt Lyddy managed the poultry with the help of Apes, the chore boy, and Uncle Abner would know nothing about the matter; many jars of preserves, for Sophrone had a sweet-tooth, and a cord cheese. Aunt Lyddy had enjoyed making that, for Sophrone liked nothing so much as to eat cheese. And, after all—it is almost too late to tell!

"Here comes Irrel Peavy after the express box!" called that witless Apollos, the chore boy, within hearing of Uncle Abner. And explanations had to follow. Uncle Abner sternly repeated the provisions to the Normal, and Aunt Lyddy had old-fashioned ideas of wifely submission, but it is pleasant to record that she sat with her back ostentatiously turned upon Uncle Abner that evening, and that when he prayed earnestly for the stiff-necked and straying she murmured, quite audibly, "Show 'im who they be, Lord! Show 'im who they be!"

After that three long years went by without any news of Sophrone! Her father's people had moved away down to Keighley's Mills, then somewhere else, but the folks were sure that Uncle Abner said. Even Aunt Luthera Cram, who was one to find out about everybody, never knew anything about Sophrone; she said Hiram (her husband) wasn't able to take care of her folks, so when they were reckless and wild, she'd be sure to get her thoughts 'twasn't best to look them up.

When she said that a good many times, in the three years—Aunt Lyddy mumbled her lips pitifully to keep herself from crying, for Uncle Abner's eye was upon her. Once he said savagely that he didn't see why she should make such a fuss about Sophrone, but she said anyhow. And that was quite true, but, you see, she had taken care of Sophrone when she was a baby, and she had had no children of her own, and moreover, as every one knows, love will go to it to move a woman, and she and the other fifty Aunt Lyddy and Sophrone were congenial.

In the third summer of Sophrone's absence Aunt Lyddy fell ill of rheumatic fever. When she got up from it the joints of hands—the hands that had waited upon everybody—were enlarged, and the hands were painful and almost helpless. Uncle Abner was as tender and pitiful as a great bulking six-footer, who had always been waited upon, well could he, but when after the nurse, Sally Pitcher, from Keighley's Mills, came to get to move away, and Aunt Lyddy appealingly whispered, "Sophrone," his brow grew as black as a thunder cloud. He said he would go up to Crow Hill and get Peris Fluet; and he went, although Aunt Lyddy reminded him that they made salicylate, the shortest way, and that Peris Fluet had once set a house on fire curling her hair with the kitchen poker.

Peris demurred; she said sick folks were apt to be fussy, and she couldn't do for a week, and under foot, and she should have to go to ride with her beau two afternoons in a week anyhow; and when Uncle Abner admitted that they didn't like molasses in beans she said she guessed she wouldn't go for such a long time. It seems somewhat illogical, but it is a fact that Uncle Abner grumbled to himself all the way down Crow Hill about "education." He thought Peris Fluet must be thinking that she ought to have an education; that notion was selling the girls, and when he was subdued in spirit, to his sister Luthera Cram, and after beating about the bush for half an hour he blurted out that he thought Lyddy would feel better to have Sophrone know she was sick, than he thought the likely Sophrone was too much took up with her schoolin' to care.

Aunt Luthera said Mary Jane Gille's cousin from Castine was visiting her, and she had said that Sophrone had a right over her chance to get a high school; she was going to teach, and was that branch of learning that blew folks up though of course it didn't blow folks in its way, Aunt Luthera added, in a catholic spirit. She would an right over and tell Mary Jane Gille's cousin to tell Sophrone that her Aunt Lyddy was sick. Sophrone always had appeared to set by her Aunt Lyddy.

Uncle Abner growled out a doubt of this. Aunt Luthera called after him that Mary Jane Gille's cousin had said that Sophrone was a splendid scholar. "Spill for anything useful!" growled Uncle Abner, as he mounted his high wagon.

Uncle Abner was getting supper the next night—he and Apollos had prepared the supper for three days, and he said the scene it were well to draw a veil—when in came Sophrone—not the lanky, peaked faced girl who had begged him not to be mad with her, but a tall young woman with a fine presence and a firm profile, and an evident intention to put her arms around his neck, which Uncle Abner restrained by his severest frown—she felt a distinct sense of triumph in doing so.

"He wasn't going to mesh to her schoolin'!" Uncle Abner said to himself, as he sat down to supper. He hadn't any better opinion of her stubbornness and squanderin' than he ever had.

She flew into the bed-room and she kissed the poor crooked hands over his shirt of course, but she had thought of that as a remedy, but Aunt Lyddy declared, with joyful tears, that they felt better 'ready! Then she set things to rights, it was like "presto! change!" in the fairy stories—comfortable and home-like in a twinkling; and she had a good deal to say, she remembered how fond Uncle Abner was of rye pancakes. It was the very next day that the helper came near choking to death with a turnip, and while Apollos was pouring eye-liniment (instead of cough medicine) down her throat, and Uncle Abner was harassing, as fast as his trembling limbs would allow, to go for the horse doctor, Sophrone turned her hand down the cow's throat and pulled out the turnip. Uncle Abner couldn't help chuckling over it with the neighbors. He said he didn't know whether it was education or not, but 'twas some smart. But he preserved the same severity of demeanor toward Sophrone, and frowned sternly upon Aunt Lyddy's effervescent spirit, and the end of a week he was ready for the continuance of his comfort, and Aunt Lyddy's happiness became unendurable.

"Seein' your schoolin' is ruinin' to waste here I expect you'll be goin' off pretty soon," he ventured gruffly at the breakfast table. "Why, Uncle Abner, she wants me and seeds me—Aunt Lyddy does! And she wouldn't be so particular about it if it were not useful, where I belong! I—I wrote to resign the place I had accepted!"—Sophrone's voice faltered a little—"so you can't send me away!"

Uncle Abner wouldn't even let her see the relaxing of his frown, but as he strode off to the barn he drew his handkerchief furtively across his eyes. That queer branch of learning which only resulted in blowing things up, to Uncle Abner's mind, seemed to have, as Sophrone had acquired it, a direct bearing upon farming, at all events she was a housewife; but that occupation that she stirred things up wonderfully upon Plum-tree Hill, and several young men who had been looking for more stylish and easy occasions settled down upon the homestead, and she would be sure to get the proper feeding of unthrifty stock and of fallow land; she showed where waste could be checked here and production increased there; and when Uncle Abner was about to sell the marly meadow to old Peter Rale for a song, she showed him the best way to drain it, and he made as valuable as any land he owned. Uncle Abner went so far as to admit that she had so good a head piece it was a pity she wa'n't a boy.

"Oh no, no! what should I do! I shan't do for a week, and under foot, and she should have to go to ride with her beau two afternoons in a week anyhow; and when Uncle Abner admitted that they didn't like molasses in beans she said she guessed she wouldn't go for such a long time. It seems somewhat illogical, but it is a fact that Uncle Abner grumbled to himself all the way down Crow Hill about "education." He thought Peris Fluet must be thinking that she ought to have an education; that notion was selling the girls, and when he was subdued in spirit, to his sister Luthera Cram, and after beating about the bush for half an hour he blurted out that he thought Lyddy would feel better to have Sophrone know she was sick, than he thought the likely Sophrone was too much took up with her schoolin' to care.

Sophrone came upon the place of rock when she was dusting the old secretary "Oh, iron pyrites; how pretty!" she said; "and I saw feldspar down on the Cliff road; I'm going to try to get enough for the setting of a ring."

"Eb, what?—what did you say about that rock with the gold in it?" demanded Uncle Abner with his hand behind his deaf ear.

"It ain't gold—only pyrites; of no value!" Uncle Abner sank upon a chair; he pushed the prospectus of the new mining company toward her.

"O Uncle Abner, I'm afraid it's one of those mines on paper that defraud people. Those men know it isn't gold!" "It ain't going to have anything to do with it!" cried Sophrone.

There was a trifling paller upon Uncle Abner's weather-worn countenance. "I—I—guess I knew Judah Bunker before to-day!" he chuckled feebly. "I didn't link of sending some of the rock to the assay—"

"No need—any one could tell you," said Sophrone.

"Any one with schoolin'!" amended Uncle Abner jocularly, but with a little catch in his voice. "North Gilead is kind of out of the way of town things; that's what they calculated upon."

"Of course they couldn't have carried such a scheme far, but they might have rapped in an old fool like me," he added bitterly. "Aunt Lyddy had 'for me' been belin' to slack at the mill made me feel as if I must make money somehow."

But that was some time afterward, and when times were no longer slack at the mill, for Uncle Abner's next crop of wheat was not up to par, but if they would hold water for a while was money in it, she supposed it was all right.

"How come you to 'think of it'?" she added suddenly, for Uncle Abner was not noted for new ideas; in fact—as she had been guessed—was somewhat dull and slow.

"I've been makin' paper for thirty year," said Uncle Abner, earnestly. And then he caught his wife's eye, and the color rose to his honest, stubborn countenance. "Fact is, Sophrone she hit upon the idea of savin' the waste," he stammered.

"And you've been callin' her squanderin'!" said Aunt Luthera reproachfully. "I declare it was a shame, Sophrone, that you had to sell your wood lot to get your schoolin', for now the railroad is comin' right through there, and Gilbert Fickett was sellin' Hiram Abner's land for a song, and he was a much and more! Think of your lot bein' worth six thousand dollars! And there was them that could have helped you to what little your education cost!"

Uncle Abner—who had quite forgotten her fear that her folks would come upon Hiram—looked so severely at Uncle Abner that he fairly quaked, and hid tea choked him. And Aunt Lyddy put her handkerchief to her eyes. And all this was more than Uncle Abner could stand. He stopped squirming and arose to his six feet of height.

"I guess you ain't none of you looked as the town book for quite a spell," he said slowly. "If you had 'a' seen that that wood lot had never been taxed to anybody but Sophrone Folliasbee, I give Arad Robertson seven hundred dollars for it the very day she laid it out for her folks as it was concerned, Sophrone's schoolin' was cheap, and I don't begrudge it to her!" Sophrone's arms got in some way, as tall as he was, around his neck. "You don't suppose that I needed



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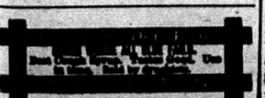
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schooling to teach me that all the time you were inside the dearest, sweetest - Uncle Abner escaped to the barn, shame-faced but radiant. 'La, Luddy and Sophrona, if I was you I wouldn't cry because Sophrona has managed to cut her cake and have it,' said Aunt Luthera's compeedy-interior.

MISSIONARY DAY.

SUNDAY SCHOOL CELEBRATION, SEPT. 26, 1897. This is the fifth year we have undertaken to have a Missionary Day in the Sunday-schools of the South. The experience from former years has confirmed our belief that great good will come to our missionary cause by the helpful training which comes from this special missionary service. The 26th of September, which is the last Sunday in the month, is the day for Revival. Our regular lesson will not be interfered with.

THE SUNDAY SCHOOL BOARD.

While all three of the Boards are interested in this work, yet it is under the special management of the Sunday School Board. A collection will be taken in connection with the service, and the money will be sent to the Sunday School Board, but will be forwarded to the Home and Foreign Boards, being equally divided between them unless otherwise designated. It is very important that the money to the Sunday School Board, otherwise we cannot tell what the day yields in the way of money. Should it be desirable to make the plan fit into the State plan, the collection might be sent to the State Treasurer, with the specific intention that the money be forwarded to the Sunday School Board as a credit to Missionary Day.

PROGRAMMES AND MITE BOXES.

These have been designed by the Woman's Missionary Union, but are printed and distributed by the Sunday School Board. In addition to the programme proper, which consists of the order of exercises, a supplement of four pages has been prepared, which contains the recitations for use in the service. This is quite an improvement upon the former, and will be highly useful. These together with beautiful little Mite Boxes are furnished free to any who may wish them. These can be had of the Sunday School Board at Nashville, and in making your order specify how many you wish of the programmes, the order blank will be furnished upon application.

CO-OPERATING WITH US.

We earnestly ask your co-operation in this service, in which you will help each one of the Boards of the Southern Baptist Convention, and will aid an effective force in the way of missionary training. If you do not wish to use the programme, will you not at least join the Sunday Schools of the South in a general collection for missions. Write at once for information to the Baptist Sunday School Board at Nashville, Tenn. R. J. WILLINGHAM, Cor. Sec. F. M. B. I. T. TICHENOR, Cor. Sec. H. M. B. S. M. FROST, Cor. Sec. S. S. B.

PRAISE TO THE FACE.

I once saw a father walk up to a map his little boy had made and pinned on the wall. He stood before it a long time in silence and in silence walked away. The little fellow was sitting in the room and his father knew he was there. He was watching with his eager child's eyes waiting anxiously for a word of approval. As none came, his poor little face fell unhappily. Straight into the next room walked the father, and said carelessly, 'Robert has drawn a very clever little map in there. Look at it when you go in.' 'Did you tell him it was clever?' asked a judicious listener, following from the room where little Robert sat.

'Why, no; I ought to have done so. I never thought of it.' 'Well, you ought to be ashamed of yourself,' was the deserved reply. 'Go back now and tell him.'

We ought all of us to be ashamed of ourselves a dozen times a day for like sins of omission. It costs so little to say nice things, and the result in another's pleasure is out of all proportion to our trouble.

'Praise to the face, open disgrace.' No such thing. The proverb is wrong. Praise to the face is one of the sweetest things on earth, and there is no disgrace in it, unless untruth enters in, or unless the praise is undeserved. It is the more grateful because no one may ask for open praise and receive by asking. When it comes thus at call it is not praise; its fine flavor is gone and it is but flattery.—Harper's Bazar.

THE BIRD AND THE PINE TREE.

The Bird.—May I make a nest in your top, good pine tree? The Tree.—Yes, I like to swing little birds to sleep.

Bird.—Thank you, pine tree, but the wind swings them to sleep. Tree.—Yes, he sings like the sea. But it is only in the pine trees that he sings like that.

Bird.—It is in the pine trees that I like best to make a nest. May I make it of your sticks? Tree.—If you like, but they are no very smooth. Is it to be a little nest? Bird.—Oh, no! I like a big nest, I am a big bird.

Tree.—I cannot see you, it is so dark. Bird.—I am very black, very big, very wise, and very old. Tree.—Are your little birds pretty? Bird.—Oh, yes! They are like me. They are very pretty, indeed.

Tree.—Can they sing? Bird.—Yes, indeed. They will sing to you all day. Tree.—I like to hear little birds sing. Once I had a nest of little birds. Oh, they were so black and so ugly and they made such a noise!

Bird.—Good-by, Pine tree, I shall not make my nest in your top, and my little birds shall not sing to you. My name is Crow.—Primary Education.

NEARLY forty million periodicals published by the American Baptist Publication Society were sold last year and orders for more are constantly coming in. These periodicals are so graded as to supply each teacher and scholar with all needed helps to the study of the Sunday school lessons. It is because they are the best that they have the widest circulation. The Chicago Herald says: 'The periodicals of the American Baptist Publication Society constantly improve.'

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HOW IT HAPPENED.

A boy returned from school one day with a report that his scholarship had fallen below the usual average. 'Well,' said the father, 'you've fallen behind this month, have you?' 'Yes, sir.'

'How did that happen?' 'Don't know, sir.' 'The father knew, if the son did not. He had observed a number of cheap novels scattered about the house, but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said: 'Empty out those apples, and take the basket and bring it to me half full of chips.'

Suspecting nothing, the son obeyed. 'And now,' he continued, 'put those apples back into the basket.'

'Why, but the apples were replaced, the son said: 'Father, they roll off; I can't put in any more.' 'Put them in, I tell you.' 'But, father, I can't put them in.'

'Put them in! No, of course you can't put them in. Do you expect to see a basket half full of chips and then fill it with apples?' You said you did not know why you fell behind at school. I will tell you. Your mind is like this basket. It will not hold more than so much, and here you have been for the past month filling up with cheap dirt cheap novel.'—Science.

EVERY human being is intended to have a character of his own; to be what no other is and to do what no other can.—W. E. Channing.

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FAITHFULNESS.

The Lord Jesus, and all the "holy men of old who spake as they were moved by the Holy Ghost," lay the greatest stress upon faithfulness, as can be readily seen by anybody who will examine the Scriptures with the aid of a concordance—and there is no such thing as thorough Bible study without a concordance.

And that word "faithful" has just the same radical significance in English that it has in Greek. In both languages it means, not merely doing something, but believing something and doing as the outcome of believing. Faithful men full of faith—men that can be trusted because they trust; men who have rooted convictions, and therefore you always know just where to find them.

Of all places demanding faithfulness, stewardship is the most important, and of all stewards, they rank highest who are "stewards of the mysteries of God." And "it is required of a steward that a man be found faithful." If a man betray his trust in money matters, he is accounted a thief; if in matters touching his country, a traitor; and shall he be visited with less of righteous reprobation when it is the truth of God, and the dearest interest of his kingdom that he tramples under foot?

But one may ask, Is there not such a thing as honest doubt? We do not question it; but, to hear some people talk, we should be led to think that there was nothing else honest under the sun. We agree with Spurgeon when he says that, while conceding that there may be honest doubt, he likes honest faith a great deal better. And, for our own part, we believe that faith is more apt to be honest than doubt. In any event, if a religious teacher be the victim of doubts, he would do well to go into hibernation until he gets over them, or is confirmed in unbelief, and then all the world will know where to find him.

The most mischievous of teachers are the peddlers of doubt, and also they would seem to be the most zealous and persistent. In season and out of season they cry aloud and spare not. They spare nothing, no matter how venerable. They are like a boy with a hatchet who goes around hacking everything in reach, not meaning, indeed to be wicked, but just trying the temper of his hatchet and the fibre of the wood. And if anybody cries out, "woodman spare that tree," then he cries out that he is being persecuted, and denied his religious privileges.

Now this is indeed a free country, but even freedom has its limitations. A Baptist teacher in a Baptist Sunday-school is free to go out if he finds himself at variance with the views that Baptists are known to hold, but he is not free to remain and undermine the very foundations of the faith he has engaged to defend.

A Baptist preacher who finds the Baptist collar too small for his neck and chafes under it, is in great danger of bursting a blood vessel if he continues to wear it. He is probably getting a goitre, and had better lay aside all collars for a time and take some constitutional alternative. He is perfectly free to lay aside any collar that doesn't fit him, and it would be a far more graceful thing to do than to continue to wear it. But a man has no right to be false to his ordination vows, and hold a post which at the same time he betrays.

The true sense of honor is displayed by the man who, finding himself out of accord with his brethren on a vital question, resigns his charge into the hands of those who entrusted him with it,

and steps down and out. And churches and Sunday-schools cannot be too careful to put none but loyal men on guard over the precious treasures of truth and grace which the Lord has committed to us.

Paul's exhortation to Timothy can not be too frequently repeated or too prayerfully pondered, and deserves to be honestly heeded: "The things that thou hast heard of me, among many witnesses, the same commit thou to faithful men who shall be able to teach others also."—Baptist Teacher.

FOREIGN MISSION BOARD,
SOUTHERN BAPTIST CONVENTION.

RICHMOND, VA., Aug. 3, 1897.

As announced in *The Journal* we want to publish a set of maps—six in number, one for each of our fields—to be about 2½x3 feet in size, mounted on one roller. These could be made a power in every church and Sunday-school, as well as woman's society and young people's meeting. We find that we can issue these maps at a cost of \$2.00 a set.

Will every pastor, church, Sunday-school, woman's society, young people's union, or individual that will take a set, not to cost over \$2.00, write to us at once? If we get two hundred responses we will issue the maps.

Some responses have come in, and doubtless other brethren have intended to write us, but have for some reason neglected to do so. We urge every person desiring a set of these maps to send us his name at once. Let no one suppose that there will be plenty of names sent in to insure the issue of the maps, and then he can get them. If all desiring them act thus it will be impossible to issue them. We will spare no pains to make the maps good and attractive. Write us now while you think about it. The sooner we receive the requisite number of names the sooner the maps will be published. Can you not use a set in your church? Write us.

R. J. WILLINGHAM,
Cor. Sec'y.

KIND WORDS.

I want to take your valuable paper as long as I live, if I can't take any others. May God bless you in your great work. It is so much better for us to read the *WESTERN RECORDER*, than the great mass of political literature. May God help us to let our light shine more brilliantly before the world, is our prayer.

H. A. PAYNE.

Smiths Grove, Ky.

DEAR RECORDER:—The printer made quite a blunder in my article. In part III, I said, "Paul starts out by saying" (put in vs. 1, 2 and 3); and, instead of putting in verses 1, 2 and 3 from first Timothy, 4th chapter, he put in 1, 2 and 3 from the 8th chapter of Romans which has no connection with the point. Again, where the word "undoing" appears, it should be "in doing." You will kindly explain. Very truly,

Wm. D. NOWLIN.

EDITOR *WESTERN RECORDER*:—Mrs. J. M. Adams, 310 Taylor St., Fort Worth, Texas, wants to know about "Ruben Ford." If she will get "Samples History of Virginia Baptists," she will find his name on pages 12, 49, C3, 70, 1, 2, 3, 4, 7, 8, 90, 109, 121, 168; in 1867 he was 68 years old; I wonder that more of our Baptists do not get the history of the church and inform themselves. I suppose that the book can be procured of the Baptist Book Concern.

Gilpin, Ky.

SINBAD.

ORDINATIONS.

By invitation of the Viney Fork Baptist church, Madison county, Ky., a council assembled on Aug. 14, at 10:30 A. M., for the purpose of considering the propriety of ordaining Bro. Joseph Anderson to the work of the Gospel ministry. The council consisted of Rev. A. J. Tribble, Pastors S. A. Owen and Jacob Carmack, Colporter E. M. C. Dunklin and Deacons H. C. Broadbudd, W. O. Tharp, Faunt Rice, W. O. Chinault and J. E. Crosby.

After a short devotional service conducted by the moderator, S. A. Owen, the candidate related in a very acceptable manner his Christian experience and call to the ministry. Then followed the examination on the doctrines of the Bible, conducted by the moderator, assisted by other members of the council. The council and the church was much pleased with the result of the examination and with pleasure proceeded with the ordination.

An appropriate ordination sermon was preached by Elder A. J. Tribble from 2 Cor. 4:5. Ordination prayer by Rev. Jacob Carmack. Then followed the charge to the candidate, charge to the church, and presentation of Scriptures by S. A. Owen, Jacob Carmack and E. M. Dunklin respectively.

Bro. Anderson is a young man of whom we may well be hopeful. His father and three of his brothers have preceded him in the work of the Gospel ministry. He has for some time been a student at Georgetown and is determined to complete his course there.

As Joe and his three brothers go forth to preach in their respective fields, may the Lord spare their aged and afflicted father to see the work, which he loves so much, prosper in their hands.

S. A. O.

Richmond, Ky.

At a council previously called by the Alden Baptist church on Aug. 19, 1897, Bro. T. T. Moore was ordained to the full work of the Gospel ministry. E. D. O. Smiley preached the sermon, Eld. W. S. Cook, presented the Bible and delivered the charge. Laying on of hands by council and benediction by T. T. Moore.

BAPTIST ORPHANS' HOME

Twenty-eight years ago, Miss Mary Hollinsworth was called to this work, the home was started with but three orphans; who with their matron took up their abode in a rented house. Since that time 1,012 others have been received into the home, and the magnificently equipped buildings are now owned by the Baptist churches of the State. During the past year ten have been received and twenty-nine have been given out, leaving eighty-eight children in the home to be cared for, fed and clothed. We do earnestly request our people to do their whole duty in helping to support the home.

Respectfully submitted,
J. E. GARDNER.

Louisville, Ky.

"He one of the conquerors!" said Balzac. "The universe belongs to him who wills and loves and prays; but he must will, he must love, he must pray!" In a word, he must possess wisdom, force and faith.—Lillian Whiting.

The first and almost the only book deserving universal attention is the Bible. It is a book which neither the most ignorant and weakest, nor the most learned and intelligent mind can read without improvement.—J. Q. Adams.



How did it happen

that the old-fashioned, laborious way of washing was ever given to woman as her particular work? It's an imposition on her. She ought to have had only the easiest things to do—and men, strong, healthy men, ought to have taken up this washing business. Now, here is a suggestion. In those families that still stick to soap and make their washing needlessly hard and unpleasant, let the men do that work. They're better fitted for it. In the families that use Pearline (use with-out soap) and make washing easy, let the women do it. They won't mind it.

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DAVIESS COUNTY ASSOCIATION.

This association met on August 10th with the Station church, McLean county. Elder J. S. Coleman was unanimously re-elected Moderator, and Elder J. T. Barrow Clerk.

Pastor E. W. Coakley, of Whitesville, preached the annual sermon. His subject was "Strength and Beauty," and the sermon was a strong and eloquent one.

All the churches in the association were represented, excepting the M. Pleasant church, McLean county.

The Drakesboro church, by its own request, was dismissed from the association, and it will unite with the Gasper River Association. Two new churches, the outgrowth of district missionary work since the last meeting of the association, were added to the association. They were: Midway, on the Ashbyburg road, Daviess county, and Olaton, Ohio county. Three churches were received from sister associations, as follows: West Providence, Walton's Creek and Bender, Ohio county. The churches added bring into the association over 600 members. There are now fifty-four churches in the association, with a membership of about 8,500.

The following resolutions were passed: Whereas, Dr. W. H. Whitsett, president of the Southern Baptist Theological Seminary, reaffirms his belief in his now exploded so-called discovery, and will continue to teach it; and

Whereas, His "statement," made to the board of trustees of said seminary, at Wilmington, N. C., in May last, is vague and so unsatisfactory as by no means to clear him of the charge of holding the branch church theory, which is diametrically opposed to the Baptist view of the visible churches of Christ; and

Whereas, His course has been such as to place him out of harmony with the denomination:

Resolved, That this association heartily endorse the action of the General Association of Kentucky, in June last, requesting the trustees of the seminary from Kentucky to urge, insist upon and vote for the retirement of Dr. Whitsett from the presidency of the institution and from the chair of church history.

Resolved, That the clerk of this association is hereby ordered to forward a copy of this preamble and these resolutions, duly signed by himself and the moderator, together with a copy of the report adopted by this body on schools and colleges, to Hon. Joshua Levering, chairman of the board of trustees of the Southern Baptist Theological Seminary, with the request that it be laid before said president.

The yeas and nays were called and the vote stood 96 in favor of the resolutions and 12 against.

Prominent among the visitors were: Elder W. B. Crumpton, of the Georgetown college; Elder Edmund Harrison, of Bethel Female college, Hopkinsville; Bro. A. F. Williams, of Bethel college, Russellville; Bro. J. O. Terrell, of the Hopkinsville high school; Elder S. H. Ford, of the Christian Repository, St. Louis; Elder J. W. Warder, corresponding secretary of state missions; Elder A. C. Caperton, Louisville; Elders L. W. Bruner, Mt. Olivet; I. N. Yohanna, of Perma, who will return as a missionary to his native people. The association meets next year with the church at Glenville, McLean county.

CHARACTER is a unity, and all the virtues must advance together to make the perfect man.

WHY NOT CONCEDE HONESTY?

Upon my return from the General Association at Georgetown, in June, one of the first things that was said to me on the streets of Morganfield was: "I thought you were a friend to Dr. Whitsett" by a Swedenborgian, after having asked my opinion of the article of our brother Carter Helin Jones, in the Courier Journal, denouncing the action of the association. Not long afterward—I believe it was the next week—I received copies of the Baptist-Courier and the Religious Herald, expressing the same idea as did my Swedenborgian friend, that all who voted in favor of the resolutions presented at Georgetown asking for Dr. W.'s resignation were Dr. W.'s enemies. How strange it is that brethren in Christ cannot recognize honesty of conviction in those who do not see as they do. In reply to my Swedenborgian friend I said: "I am Dr. Whitsett's friend." In this I spoke the truth, and in doing so I believe I was voicing the sentiments of a great many, if not all, of the disreputable one hundred and six.

When I returned from Bowling Green last year I was censured by some of our best people in this section of the State, because I did not vote in favor of the resolutions presented against Dr. W. For this I cared nothing. Beieving that every man is entitled to a fair hearing, instead of following the Roman Catholic method of bending or breaking the will into subservience to the will of the Church, I voted against the resolutions in order that Dr. W. might have a fair hearing.

After the hearing and after reading everything I could find on the subject, and after giving the subject all the time I could spare from my other duties, I was forced to the conclusion that Dr. W.'s views could not be sustained. Lo and behold, I find that because I dared stand to my convictions I am arrayed as an open enemy of one whom I learned to love very much while I was in the seminary, and against whose Christian character I do not believe ought to be said. The question with me is, Is it not possible for one to be honest even though he may differ from one whom he loves and respects? I would not dare question the honesty of the convictions of those who differ from me. Brethren, we are willing to concede honesty to our friends of other denominations and even to some Roman Catholics, why is it not conceded to those who cannot believe as do the minority in the "Whitsett Question?"

When I use the word minority I use it advisedly, for I am persuaded that if every church in Kentucky had been represented at the General Association, the proportionate results would have been far different, and the resolutions would have been carried by a greater and more overwhelming majority than they did. As an illustration of this, we need only call attention to the Ohio Valley Association, which has thirty-three churches in it, and but one church was represented in the General Association. I believe I can say without fear of contradiction that had there been representatives from all of those churches not one of them would have voted against the resolutions. So far as I have been able to learn there is not a church in the whole of the association that is in sympathy with Dr. W.'s views. The Ohio Valley Association is only one out of many that had a small representation that would have cast a strong vote in favor of the resolutions had their churches all been represented.

Let me say in this article, that if there were any questionable means resorted to to defeat or to

carry the resolutions, I am wholly unaware of it to this day. And I would say to the Baptist brethren, if such was the case, lift your eyes heavenward, ye, let us bow in prayer and plead with God for the forgiveness of such conduct. On the other hand, if it was not done, let us plead with [God] to deal gently with and spare those who have been guilty of circulating a report so detrimental to the Great Church of Christ.

Brethren, I voted for those resolutions, I believed then as I do now that it was my duty to do so. I am no enemy of Dr. Whitsett even though I am opposed to his views and think it best for the peace of Zion for him to resign his position. I am honest in my convictions, and I concede honesty of conviction to those who do not see as I do. May God give us the spirit of our Master in this as in all things else. I remember hearing our beloved and lamented Dr. Broadus say in the New Testament class, that the once watched the Dunkards as they were washing the disciples' feet. He said as he beheld their devotion he would not for his right arm question their sincerity, even though he could not believe as they did. Oh for that same spirit in this day and time, and especially so, in regard to the convictions of brethren in our own house under the old Baptist roof-tree.

Brethren let us have peace. Even though we differ from each other, why can we not concede honesty of conviction? WILLIS L. WAYTS, Morganfield, Ky., Aug. 18, 1897.

"THE day of trouble" must come to every truly converted soul. We can not know what true joy is until we have known what this true sorrow is. We cannot be converted until we have been distressed, impoverished, rendered utterly self-helpless, and have had a face to face interview with God in agony—God in Christ. Infinite may be the differences as between one experience and another, but somewhere there is a point which can best be described by the word "agony"—a point of surrender, a point at which self is laid down, nailed to the cross, and the strength of Christ's grace abandoned in purpose and in love forever. This would no doubt reduce very much the number of nominal Christians, but such a reduction would be no loss to Christ. The Christian cause is burdened by those who know nothing about it.—Joseph Parker.

A WOMAN AND THE BANK.

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The Pure Food Co., of Cincinnati, O., is perfectly reliable; they have been in business for some time. Their reputation is excellent; they are endorsed by prominent city officials; and they guarantee every article of food they sell to be absolutely pure.

Write this company without delay and secure an engagement in their service.

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Table with 2 columns: Item description and Price. Includes 'Thin, rough steers, poor cows and sealaws', 'Good to extra cows', 'Pooder, 100 to 1,000 lbs.', 'Stockers', 'Bulls', 'Veal calves', 'Ohio milk cows', 'Fair to good milk cows'.

NEW YORK STORE LOUISVILLE, KY. Note these Tempting PRICE FIGURES. 6-8 Bleached Damask Napkins 75c to \$1 per dozen. 3-4 Bleached Damask Napkins \$1.25 to \$4 per dozen. Primed Damask Lunch Cloths, white and colored borders, 4-4 size 10c, 5-4 size 16c, 6-4 size 20c. Huck Towels, in plain hem, fringe and hemstitched, 10c 12 1/2c, 15c, 17c, 20c. Fancy Plain Linens for any purposes 12 1/2c, 15c and 20c. Ready-made Sheets and Pillow Cases. 11c each Pillow Cases, size 21x34 inches. 12c each Pillow Cases, size 22x36 inches. 17c each Hemstitched, 22x36 inches. 42c each Ready-made Sheets, size 62x90 inches. 46c each Ready-made Sheets, size 72x90 inches. 50c each Ready-made Sheets, size 81x90 inches. Pure Silk Moire Taffeta Ribbon Black and Colored. 1 inch 5c, 1 1/4 inch 7c, 1 1/2 inch 10c, 2 inch 12 1/2c, 2 1/4 inch 15c, 3 inch 20c, 3 1/4 inch 25c.

LEAF TOBACCO MARKET. Report for the week ending Saturday, August 21, 1897. Following were the sales for the week ending August 21, with comparisons: Year 1897 2,313 113,666; Year 1896 2,313 118,000; Year 1895 2,313 131,251; Year 1894 2,773 114,859. Total new crop sold to date 97,256. Sold to date in 1896 111,135; Sold to date in 1895 131,016; New crop sold to date, orig. inspec'n 79,917; Sold to date in 1896, orig. inspec'n 97,977; Sold to date in 1895, orig. inspec'n 108,008.

THE MARKETS. Report for the Week Ending Saturday, August 21, 1897. Calves—Calves were in small supply, with no change in the condition of the market or in values. Hogs—The market was about steady at yesterday's prices under light receipts of a moderate quality. Some fancy hogs sold a shade over yesterday's figure. A clearance had made. Sheep and Lambs—Very little was doing in the sheep and lamb market to-day. Receipts and demand were light and prices unchanged. CATTLE. Extra shipping cattle, 1,000 to 1,500 lbs. \$4 50 to 4 75; Light shipping, 1,200 to 1,400 lbs. 4 00 to 4 25; Best butchers 3 50 to 4 00; Fair to good butchers 3 25 to 3 50; Common to medium butchers 2 75 to 3 00.

Report for the Week Ending Saturday, August 21, 1897. Rad. Colory. Trash, green mixed \$3 00 to \$3 50; Trash, sound 3 00 to 4 50; Common lugs 4 00 to 5 50; Medium lugs 5 50 to 7 50; Good lugs 7 50 to 9 00; Common leaf, short 9 50 to 10 00; Medium leaf 10 00 to 10 50; Good leaf 10 50 to 11 00; Pigs and selections 10 00 to 10 50. DANK—1897 CROP. Trash, green mixed \$1 50 to 2 00; Trash, sound 1 50 to 2 25; Common lugs 2 50 to 3 25; Medium lugs 3 50 to 4 50; Good lugs 4 50 to 5 50; Common leaf, short 5 50 to 6 50; Common leaf, 6 50 to 7 50; Medium leaf 7 50 to 8 50; Good leaf 8 50 to 9 50.

A fact

that is becoming more and more impressed upon the public mind today is, that Dr. Miles' Restorative Nervine does restore health when all others have failed. Testimonial after testimonial pour in daily from every direction, praising its wonderful merit and curative powers in the treatment of the various diseases of the nervous system. For nervousness, sleeplessness, nervous prostration, exhaustion, headache, neuralgia, weariness, etc.

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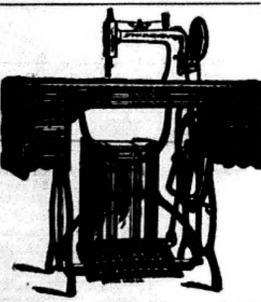
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No. 22 ACCOMMODATION. No. 22. Leave 5:30 pm Daily. Arrive 2:45 pm. Daily for Paducah, Elizabethtown, Hodgenville and intermediate points.

The Farm

The Interior-Journal notes the sales of 900 barrels of corn at \$1.75 per barrel.

It is said that J. R. Redman, of Larue county, is raising cotton with success.

Geo. Jones, of Puiaski, bought of Fount and Clem Cooper 25 good cattle at 3 1/2c.—Monticello News.

In Montgomery county George C. and Carroll Hamilton have sold 70 export cattle for August delivery at 4 1/2c.

Judge Hughes bought 50 head of Southdown and Shropshire ewes from J. S. Robinson at about \$3.50 per head.

A good deal of wheat was sold in Lexington Monday at 75c, and the Herald says one large crop was sold at 82 1/2c.

G. Brent Barnett sold to J. C. Johnson, of Boyle, 22 two-year-old cattle, to be fed corn up till October 15, at 4c.—Stanford Journal.

When a farmer can sell a weanling calf at \$15 to \$20, surely things are not as bad off as they might be.

A Mercer county farmer was offered 50c for his wheat Thursday, but declined, expecting to realize more. Many of our farmers are holding for \$1, and we think they will get it.

John Frazier and Ben Bramblett, on the Boonesboro pike, have 30 acres of tobacco which is said to be as fine as any in the county. They will begin cutting this week.

W. M. Layson, of Millersburg, sold to Wm. Turley, of Mt. Sterling, 43 export cattle, averaging about 1,500 pounds, at 4 1/2c.—Paris News.

Not very many cattle are being engaged for fall delivery just now. Grass and water are plentiful and cattle are doing well; 4 1/2c could easily be obtained, but feeders are not willing to take it.—Winchester Democrat.

Rake up the cobs about the feeding-yard, burn them until properly charred and then put out the fire. If you observe how often the hogs go to them you will conclude they fill some want.

More than a thousand cattle have been sold in Clark county in the last week or ten days at 4 1/2c. As each bullock is worth something like \$60, this will turn loose a considerable amount of money in our midst.

A. B. Colley, who raised about 1,000 bushels of wheat this year, says he will hold his wheat, as he thinks the price will reach \$1. He is so strong in the faith that he would buy at the present prices if he had an elevator in which to keep it.—Mayfield Mirror.

The Gazette says that Monday was the best court day seen in Lexington for years. Dick Redd bought from Wm. Watts 84 head of the best corn-fed cattle in the county at \$4.50 per hundred. They averaged 1,512 pounds. Two car loads of cattle from G. W. Headley at the same price. One car load from James Simpson at same. One lot of good two-year-old cattle at 4c. Lot of fat hogs at \$3.75 per 100. Sheep in strong demand. Plug hogs sold well.

HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.
E. P. Hall & Co., Props., Nashua, N. H.
Sold by all Druggists.

CARING FOR A HORSE'S BACK.

I was interested in the suggestion in the Outlook for a vacation trip on horseback. Of all modes of spending the summer holidays, experience has convinced me that this is the most delightful. I have driven, tramped and ridden over a good part of central California in the summer months, but regard my experience on horseback as the most delightful of my life.

But the back of the horse must be a matter of serious consideration on the part of all who would travel thus. To begin with, the right sort of horse must be chosen for the trip. He should not be too large, nor too heavy. A short-legged good-barreled animal, short in the back, long underneath, high on the withers, and with good feet, is the ideal for a saddle trip. If he is not high on the withers, the saddle should be padded to supply the deficiency. It cannot be remedied by putting a crupper on the saddle. The pulling of this contrivance on the horse's tail, if the saddle slips forward, is sure to cause the animal pain, and make him restive. On such a trip, unless the hair cinchs is used (and it is greatly superior to the English girth used in the East), the saddle should be provided with a breastplate, as, even with the best of care, some horses become a good deal "tucked up" before the end of such a trip.

It goes without saying that the saddle should fit well. On a long trip do not be afraid to use good, thick saddle-blankets. When, have made, and carry with you, half a dozen saddle-cloths, of linen. One of these should be put on next to the animal's back, and a fresh one used every day. If the saddle is taken off at noon, then a fresh linen must be put on in the afternoon. Enough should be taken along to insure having a clean one each day, and they can be washed at different stopping places. It is best not to remove the saddle when you halt at noon, but the girths be loosened. A horse will never have a sore back, unless one is an atrocious rider, if the cowboy method of treatment is followed. When the animal is brought in, loose the girths so that the hand may be passed between them and the horse. Lift the saddle for an instant, but do not disturb the blankets. Let the saddle fall back into place, and allow the horse to stand until his back, under the saddle, has completely dried, this will take from half to three-quarters of an hour. Then take off the saddle and blankets, and ten minutes later take off the linen cloth. Never put cold water on the back of a horse when it is warm from the saddle. Some horsemen do this, but it is a piece of cruel folly. If the animal's back looks puffy, use hot fomentations and then dry thoroughly.

I have made many long trips, taking this sort of care of my horse, and have never had a sore-backed mount. If you expect to go through rough country, do not have your horse clipped about the legs; and in any case the hair under the saddle should not be clipped within at least a month before starting on the holiday trip.

Of course, all this means trouble, but the additional pleasure of knowing that your mount is comfortable, and up to his work, amply repays it. The horse who carries you through long, pleasant summer days is entitled to the best care you can give him, and a lady loses nothing of her womanly dignity in going herself to the stable to see that her faithful friend is getting the care he needs.—Outlook.

Some valuable experiments with the draft of wide and narrow-tired wagons have been made by the officers of the agricultural experiment station at Columbia, Mo. Contrary to public expectation, it was established that in nearly all cases the draft was materially lighter when tires six inches wide were used than with tires of standard width. This is thought to remove the last objection to the gradual adoption of the broad wheel, as its effect in making, rather than in breaking roads has been thoroughly appreciated. On a macadam street the same draft required to haul a ton load with narrow tires hauled more than a ton and a quarter with the broad tired. On gravel roads the draft required to haul 2,000 pounds with narrow, tires hauled 2,610 pounds on the broad tires. On dirt roads, dry and hard and free from ruts, the broad tires pulled more than one-third lighter. On mud roads, spongy on the surface and soft underneath, the broad tires drew one-half lighter than the narrow tires. On the same road, when soft and sticky on top and firm underneath, the narrow tires pulled materially lighter, the difference amounting to an average of one-third. When this same had been wet to a great depth by continued rains, and the mud had become stiff and sticky, so that it would gather on the wheels, the difference was again largely in favor of the narrow tires. These two are the only conditions of the dirt road in which the narrow tires showed to advantage. On meadows and pastures the results have been strikingly in favor of the broad wheels. When the meadows are soft, from 3,000 to 4,000 pounds may be hauled on the broad wheels with the same draft as that required to haul a load of 2,000 pounds on the narrow wheels. The beneficial effect of the wide tire on dirt roads was also strikingly shown in the tests. A clay road, badly cut into ruts by the narrow tires, was selected for the test, as presenting conditions least favorable to the broad tire. A number of tests of the draft of the narrow tire were made in these open ruts, and immediately followed by the broad tires running in the same ruts. The first run of the broad tire over the narrow-tire ruts was accompanied by an increased draft; the second by a draft materially less than the original narrow tire; the third by a still greater decline, and in the fourth trip the rut was practically obliterated and filled, thus demonstrating that if even half the wagons had broad tires the results would be beneficial to all in decreased draft and better roads.

RASPBERRY shrub possesses the advantage of being easily made. Select about twelve quarts of the juiciest, plumpest blackcap raspberries. Put them in a large stone jar, or huge yellow bowl, and pour over them enough pure cider vinegar to reach as far as the berries, but no more. If the vinegar is too acid, a little less will suffice. Let the berries soak in the vinegar for thirty-six hours. Lay a coarse muslin strainer, in a colander, over a stone jar, and dip the vinegar and raspberries into it, mashing the berries a little to extract all their juice. Measure the liquid and put it over the fire in a porcelain lined or aluminum kettle. When it boils, add a pound of loaf sugar for every pint, and let the whole boil for ten minutes; then bottle and seal. Use about two tablespoonfuls of the syrup in a glass of water. Add about two tablespoonfuls of crushed ice, stir it, and serve with the most delicate white sponge cake or with simple wafers.

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

All 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.

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WITHOUT CHANGE.

Free reclining chair car on all trains. For maps, rates and other information call on your local ticket agent or write R. T. G. Mathews, Southern Railway, 101 W. 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're a comfortable bed at night and a pleasant and easy resting 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.

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

W. I. BROWN, Ticket Agent, Louisville, Ky. E. W. LARSEN, Gen. Passenger Agent, St. Louis, Mo.

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Its Scientific Treatment and Cure

Dr. McLeish & Weber, of Cincinnati, O., have made the treatment of Cancer and Tumors a specialty for the last twenty years, using the knife or other severe measures. As an evidence of their success they cite the names of a few well-known persons who have been cured by them.

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

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

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

A line addressed to Dr. McLeish & Weber 181 West 9th St., Cincinnati, O., will secure a 48-page treatise free.

FREE TREATMENT

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

After years of study, scientific research and actual experiments—I will guarantee a positive and permanent cure for all those cases to whom who will follow my directions and use the **SANA-CERA CURE.**

It has cured where others have failed—cured cases that were pronounced hopeless by other physicians. From hundreds of reliable & trustworthy testimonials, I select two at random:

Henry H. Hilly, Greenboro, Ind. says: "Dear Doctor: Having suffered for many years with Catarrh of the Throat, Bronchitis and Deafness, I had abandoned hope of ever getting well, until your wonderful treatment was suggested by a friend. I began with some medicine, but after treatment of only one month, gained 15 pounds in weight. I can hear the ticking of the clock, the first time in years. I want all sufferers to know that the Sana-Cera Cure will do all you claim for it."

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

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NOTE—Our Cincinnati correspondence at 125 W. 12th St. is a reliable and honorable physician of high standing.

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Possesses in the highest degree the entire active properties of Ferrugin Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poverty of the Blood, General Debility and Wasting Diseases; increases the Appetite, Strengthens the Nerves and builds up the entire system.

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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.

One Office Safe: height, 5 feet; width, 3 feet, 1 1/2 inches; depth, 2 feet, 8 inches. Can be bought at a bargain.

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GETTING & SWEET, Makers, 20 S. St., Grand Rapids, Mich. Special catalogues furnished. Goods guaranteed. Write for catalogue desired.

Items of Interest.

On account of the fall in the price of silver, the silver in a dollar is worth about 40 cents, the great Crees mines in Colorado will be closed. This fall is attributed to the discovery of gold in so many places, and to the fact that no one believes England will have any hand in it, and so no European money will be sent without her. Mexico is talking of adopting the gold standard, but it is not probable any action will be taken at present.

John B. Walker, the millionaire, owner of the Cosmopolitan Magazine, has decided to open a University after the Chautauque plan, and President E. B. Andrews has accepted the Presidency. The University is to be carried on by correspondence, with no charge whatever to the students, unless they find it necessary to take the Cosmopolitan Magazine which is only \$1 per year. Already 1,400 names have been sent as students.

Three bombs were exploded in different places in Constantinople, one man being killed and several wounded. An Armenian was caught trying to ignite a bomb which he had. A bomb was exploded in Paris on the route of President Faure to the capot, but it did not go off till after he had passed. There is great excitement in Europe.

The Federal Court in West Virginia has made a fool of itself in the "injunction" granted against the striking miners. In his servility to the corporation, the judge attacked every where outside of Dahomey, in forbidding men about everything the Declaration of Independence assures them. Police duty is not the business of the courts anyway.

The Commissioner of Internal Revenue has made his annual report. The total receipts were \$1,000,000,000. Several Eastern papers have noticed out that the appropriation for pensions absorbs nearly all this, amounting to \$410,000,000. The Outlook quotes President Garfield's remark when the pension bill was \$80,000,000: "We may reasonably expect that the expenditures for pensions will hereafter steadily decrease, unless our legislation should be unwarrantably extravagant."

In the House of Commons Lord George Hamilton, Secretary for India, was asked why the East Indian Railway, owned by the government, purchased eight thousand tons of rails from the Maryland Steel Company, instead of buying them from some English company. He replied because the lowest British bid was \$8,000 higher than the bid of the Maryland Company. If the rails are as good, that is a very hopeful sign for the future of the steel industry in the United States.

The Legislature of New York forbid the convicts being put at any work except to make products that are used by the state. On account of this, 800 convicts in the Kings county penitentiary were let idle since January 1st, when the law went into effect. The result is that the thirteen have gone crazy. The authorities have now set them to work on the East Side Parks to do work that other men would not be employed to do. These men are all short term men, the long term men having been employed in learning trades.

Dr. Spraying the colony for epileptics at Bielefeld in Germany. Dr. Huetzschmar told him that ninety per cent of the epileptics were entirely cured, and 70 per cent greatly benefited. Patients who have severe attacks every day and sometimes two or three times a day, have their attacks reduced to one or two in three weeks, and the attacks become mild in character. But they have to maintain the regimen prescribed, either rigidly or they become worse again. It is a great thing, though, to have 60 per cent of the cases so much improved.

The restlessness in India against British rule has shown itself in another risk among the natives. They attacked Fort Shaokdar, eighteen miles from Peshawar, but were beaten back.

Explosions in factories where dangerous substances are handled are becoming too common. An explosion in a cartridge depot at Ruzhchek, Bulgaria, killed 180 persons and seriously injured 170 others.

It seems that the man who assassinated Senor Canovas, the Prime Minister of Spain, was an anarchist from Barcelona. Some years ago several anarchists were executed there, and he was "avenging" them. He had nothing against Canovas who had happened to be head of the Spanish Government.

The Emperor and Empress of Germany are on a visit to the Czar of Russia. They have been received with all possible ceremony. At a state dinner the Emperor made a speech in which he declared his earnest desire for the peace of Europe, and his intention to do all in his power to preserve it.

Mr. Vermorel, an engineer in New Jersey, is trying to invent a method in a scheme to drain the New Jersey tide marshes near New York City. These marshes cover something more than 2,000 acres and are breeding places for the famous Jersey mosquitoes. The cost of reclaiming the land he figures at \$1,200,000, and if he can convince the men the plan will work, there will be no trouble in getting the money.

Particulars of a journey after a comparatively short season, but passing only 120 important measures and having disgraced itself by refusing to punish Cecil Rhodes in any way. One of the bills passed was the school bill about which we know little, but are convinced it was a vicious measure, the Nonconformists were so opposed to it. The other was a bill to make employers pay damages to workmen injured when in their employ.

DEATHS.

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

JENKINS.

It has been said that "Death loves a shining mark" and that "The good die young." It truly seems that the truth of these statements is verified in the death of Allie B. Jenkins, who died at his home, near Sp. Ky., May 21, 1897, aged 13 years. The many things that made his life dear and useful, made his death a peculiarly sad one. His industrious habits, upright, moral character, attractive, popular manner gave promise of a useful life. He was the youngest child of D. B. and Kate Jenkins, and his many yet loving and gentle disposition made him the chief delight of their lives and the sunshine of their home. Ever thoughtful of their interest and obedient to their wishes, his life filled a place in their hearts and lives that might be the grace of God can supply. In the young he was more than a family pet, he was the community man. He had no enemies, his even way was not calculated to make them; his life and manner were such that he won the love and admiration of old and young alike; no act or word of his ever lowered him in the esteem or confidence of any that knew him. He was a devoted member of the Baptist church, had just been elected Secretary of the Sunday-School, of which he had long been a faithful attendant. He was as gentle as a woman, polite and affable in his intercourse with all, honest in all his dealings, brave and strong in temptation, ever seeking some advantage or respect, and ever ready to see that God should take from earth, so early in life, one who gave promise of so much usefulness, but who he doth all things well. It was truly hard for father and mother, brother and sister to give up Allie, but they take comfort in the thought that he had spent his life in giving his heart to God and was fully prepared to go, and that when life with them is over, they shall be united again there parting never come.

LEE.

Malinda E. Lee was born in 1836 at Perryville, Ind.; married to Willis S. Lee August 21, 1854. They moved to Cairo, Ind., where she was Sister Lee professed faith in Christ. She united with Little Bethel Baptist church in September, 1867, and lived a consistent Christian. After a lingering illness, she died Nov. 22, 1896. Eleven children blessed their union, six of whom survive but she had no one to care for her. She is survived by those who were loving ministers to her. The Savior has come for me." She said to her husband, "I want you to live a good Christian and meet me in heaven. Train my children up so they may meet us in heaven." Funeral sermon was preached by her pastor the fourth of July in July from 1 John 3: 1. C. E. PEARMAN, Princeton, Ky.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO. Props., Toledo, O. We, the undersigned, have known F. J. Cheney for many years, to be a reliable and perfectly honorable in all business transactions, and financially able to carry out any obligation made by him in this respect. WEST & TRUAX, Wholesale Drugists, Toledo, O. WALKING, KINMAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 50 cents. Sold by all Druggists. Trial sample free. Hall's family pills are the best.

NOT A BOTTLE RETURNED.

Mr. Joseph Atkins, Greensboro, Ala., writes: "I have so d dearly all the Hughes' Tonic tonight you had sent me a bottle of this tonic. I have had it in the drug business for twenty-five years and have never sold anything that gave me so much satisfaction." Sold by Druggists—50c and \$1.00 bottles.

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On August 17th, Sept. 7th and 21st, and Oct. 15th and 29th, the Cotton Belt Route will sell round trip tickets from St. Louis, Cairo and Memphis to all points in Louisiana, Arkansas and Texas, at one fare for the round trip, plus 25c. This is an excellent opportunity for home-seekers to secure a good location. For full particulars as to rates, etc., and free copies of handbooks, send 10c in stamps to W. A. Atkinson, P. O. Box 100, Memphis, Tenn., or E. W. Lallemand, G. P. & T. A., St. Louis, Mo.

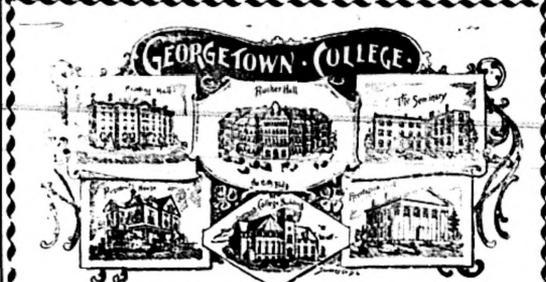
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Many watches are lying idle which could be repaired at a small charge. I have had an experienced, skillful workman. Send your watch by unsealed registered mail to: C. P. Barnes & Co. Watch makers, Louisville, Ky. They will tell you what it needs and what it will cost to repair it.

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Jackson, Tenn. Twenty in faculty; three years in the academy; four years in the college; one additional year's residence and work for the M. A. degree. Tuition, board, room, heat, light and washing from \$110.00 to \$143.00 for the ten months; in the theological department, \$30.00 for all these items. The board is in W. T. Adams Hall for men, and Everett Lovelace Hall for women, and is first-class. This low rate is explained by the fact that board is at actual cost. Theological students have access to any of the privileges of the Literary and Scientific Departments. Our Business School and School of Expression are unsurpassed in the South. Girls have superior advantages in music and art. Jackson is a beautiful city of 14,000 inhabitants, with pure artesian water, sanitary sewerage, electric lights. For catalogue and circulars, apply to **H. C. JAMESON, Sec'y.,** Jackson, Tenn.

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Taylorville, Ky. Thorough course of study. Home comforts. Moderate terms. Next session begins Sept. 7th. For terms address **GEO. F. WINSTON, Pres.**

ROYAL

The absolutely pure BAKING POWDER

ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful, it assures you against alum and all forms of adulteration that go with the cheap brands.



ROYAL BAKING POWDER CO., NEW YORK.

Items of Interest.

One of the worst contagions which has recently occurred was in the town of Ostrow, in the province of Siedlce, Russia. The town was burned and 4,000 people are left homeless. Four men were killed, and it is feared several children were burned, as they are missing.

On August 16, Justice Stephen J. Field of the United States Supreme Court surpassed the record of length of service on the bench. He was appointed March 1, 1850. Chief Justice John Marshall, who was appointed Jan. 21, 1801, died in office July 4, 1835. It was reported in regard to Judge Field, as it was of Queen Victoria, that when he had broken the record he intended to resign. But, as he is one of the few Democrats in the Court, party pressure will be brought to bear to keep him from resigning.

Ireland has been slighted by the royal family and attention has been called to it. To remedy this, the Duke and Duchess of York—the Duke being the heir to the throne after the Prince of Wales, his father—are now making a tour of the island. They have been enthusiastically received. The Nationalists say they have nothing but kindly feelings for the young people personally, and therefore they are welcome.

The story of the shooting and capture of one of Andrew's pigeons is confirmed. The sealing vessel Alkon scoured the bird. There was a message addressed to a newspaper in Stockholm as follows: "Eighty-two degrees passed. Good journey northward. Andrew." The date was illegible. We suppose this will be contradicted and confirmed a dozen times.

The Outlook says, besides the dangers of starvation in the Klondike region, the climate forbids any but the stoutest and strongest to go there. In summer the ground thaws for a few inches, but the greater part of the year it is frozen hard as rock. And the summer is made a terror by the great plague of mosquitoes, gnats and horseflies, which are "huge in size and poignantly certain in bite." Klondike certainly places a price on its go to.

The Prince of Morocco is much interested in deep sea soundings. In July, while sounding between the Azores and the Cape Verde Islands, he got a depth of 2,913 fathoms, and found animals living at that depth. His trap brought up among other animals a queer amphipod eleven centimetres long. This is a greater depth than scientists have given as the limit of life in the ocean.

The fiscal year which has just closed was a most prosperous year for Germany as well as for England. Exports to the United States have steadily increased, and German trade with the East has been greatly enlarged. The United States Consul-General attributes much of the prosperity to the low freights for inland commerce on the rivers and canals.

The coal miners' strike has no new features. The two parties are conferring in Pittsburgh, and trying to reach some agreement. There have been some slight outbreaks in violence, but they were either very slight or were easily suppressed. It is hoped both sides will soon agree to arbitration.

The price of wheat, with some fluctuations, went up till \$1.60 a bushel was paid on farms for it. There is a general shortage in all the great wheat growing regions except the United States. The price in the Chicago exchange went to \$1.45; and then fell to 90 cents.

It has been surprising that while the Romanians, under less favorable circumstances, have established their kingdom on a good financial basis, the Greeks have made such a failure. The Watchman shows one cause at least. There are only 40,000 men in the army, but the officials employed in the War Department number 5,000. The entire male adult population is 400,000 and there are 17,000 estate-holders. There is small cause for wonder then that, although part of the debt was repudiated, the axes have been doubled in the last few years.

The Bombay Gazette announces a most wonderful discovery made by a young Parsee, Dr. Ghadiali. He has found a beneficent microbe which cures up the malevolent microbes. Heretofore disease will be a bad number. If a man has symptoms of any disease, he will only swallow this very small friend, and behold he shall be a well man. Blessings on the young Parsee!

Severe storms have wrought great havoc in Spain. Throughout Catalonia the ruin has been greatest. Out of 120,000 hectares of vineyards, only 5,000 escaped. The damage in other provinces has been very great.

There has been hard fighting at the camp at Malakand between the British troops and the natives of India. Of course the invaders with their modern arms were more than a match for the brave natives. But the end is not yet. The natives all over India are becoming more and more dissatisfied. They say the British government is trying to convert India into another Ireland. If the millions of people there had a leader and acted together, they could win their freedom from the English yoke.

Massachusetts has made a most determined fight against the gypsy moth introduced by an idiotic scientist. The seed of the fight, the Outlook says, is shown by the fact that the increase of one pair of gypsy moths if unrestricted by any cause could in eight years devour all the vegetation in the United States. Poison has no effect on them: cold, heat, damp and starvation none. No bird will eat the moth or its eggs. Massachusetts has been fighting them with a large body of men uniformed and commanded by officers. The infested territory was 210 square miles five years ago. It has now been reduced to 75 square miles.

A poor old widow, living in the Scottish Highlands, was called upon one day by a gentleman who had heard that she was in need. The old lady complained of her condition, and remarked that her son was in Australia and doing well. "But does he do nothing to help you?" inquired the visitor. "No, nothing," was the reply. "He writes me regularly once a month, but only sends me a little picture with his letter." The gentleman asked to see one of the pictures that she had received, and found each one of them to be a draft for £10. That is the condition of many of God's children. He has given us many "exceeding great and precious promises," which we either are ignorant of or fail to appropriate as practical helps in daily life.—D. L. Moody.

THE OHIO RIVER ASSOCIATION.

This body has just closed its sixteenth annual session with Dyer's Hill church in Livingston county, Ky. Crowds attended as usual. Thirty-four churches, all represented but two. Its membership and missionary contributions had encouragingly increased. Hon. E. N. McGraw was re-elected moderator and Eld. J. S. Miller re-elected clerk. Their Mission Board continues unchanged. All seemed to deplore the small increase of zeal for missions, Sabbath-schools, etc. One would expect improvement in the future. The fault was diligently ferreted out and ascribed largely to the ministers. Smithland church paid over 50 cents per capita to missions. Pinkneyville dropped from over \$40 last year to \$8. T. C. Carter and K. Larue's came up well. Dycusburg and Grand Rivers did well. Some did almost nothing. All deplored the limited number of visiting ministers and members. The hospitality was perhaps never surpassed.

The association recognized the scandals charged for several years past upon Eld. H. B. Fox, which found their way into the Courier-Journal last winter. While these scandals have depressed and almost crushed the spirit of Bro. Fox, he has gone on with his work at Dycusburg until all acknowledge he has done a good work there which no other could have done. His success has roused the jealousy of some not very scrupulous Methodists who quote "they say" in proof of any hard charges against him. His members believe none of them. The association appointed an investigating committee to report next year, and advised his churches to suspend him till the scandals were stopped.

I used to be the Dycusburg pastor and know, and so do the Dycusburg members that all the associations in Kentucky can't stop the scandals, and they will hold on to their pastor and work on with him. Some of our own members and ministers will be wiser when they learn what an unconscionable liar Mr. "They Say" is and cease to talk after him. As to the indictments against Bro. Fox, I will say, one of them may put him in the penitentiary. When forty armed and white-capped roughs invade the lodgings of a harmless minister and drive him thence to save his life by flight undressed on a cold winter's night, and notify him time and again to leave his home and his work at the peril of his life, while the law is a year behind the demand for protection, I'll not be in a hurry to condemn him or his friends, if they innocently adopt some unlawful means of defence. I do not recommend the course, and perhaps would not adopt it, hope I would not. "But all that a man hath will he give for his life." If forty white caps are allowed to blast the good name and even the life of a minister unimpeached by his church and by "the powers that be," a charitable public will surely sympathize with him while he stonies for the use of unlawful means in defending his life.

Nothing was known to disturb the pleasure of the association but this unfortunate matter and the attention they gave to the Whitaitt matter. They unanimously advised our churches to withhold all aid from the Seminary, and our young preachers to seek tuition elsewhere so long as Dr. Whitaitt is in the faculty.

The Western Recorder, the Flag and the Foreign Mission Journal were well and duly championed.

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Sister Vaughn, a late convert from the O. S. Presbyterians and Bro. Vaughn both of Grand Rivers, were there and she collected \$44, to aid her meeting house. They are both great helpers in their church. B. T. TAYLOR. Smithland, Ky.

HOW TO PRAY.

When ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking. Be not ye, therefore, like unto them, for your Father knoweth what things ye have need of before ye ask Him.—Matt. 6:7, 8.

We have not what we ask, when we ask, we know not what.

It is good for us to keep some account of our prayers, that we may not unsee them in our practice.—Henry.

"Hush" whispered a little girl to her classmates who were laughing during prayer, "we should be polite to God."

Many people think of the petition, "Thy will be done," as coming into their prayers and lives only when they have troubles or losses.

Every day ought to be commenced with God, on the knees. That man begins the day unwisely who leaves his chamber without a conference with Jesus Christ, the "Friend who sticketh closer than a brother."—Cuyler.

Send me that which Thou knowest is a blessing, though it may not seem blessing to me; and deny me that which Thou knowest is no blessing, however ready I, in my ignorance, may be to think it so. That is the spirit of prayer. When we are praying for blessings, we ought never pray for them absolutely. We ought always to pray for them if they be truly good for us; if not, God, in answering our prayer, would not be blessing us indeed.—A. K. H. Boyd.

The following story is told of the great German scholar, Bengel. One of his pupils wished to know how Bengel prayed. He thought if he could only hear him pray, it would be a lesson of life-long

value, and so he secretly watched him during an evening. For hours the old saint turned over the leaves of his Bible in holy meditation and study. At last he folded his arms over the open book, and looking up, said: "Lord Jesus, thou knowest me; we are on the same old terms," and so he fell asleep. Why should not prayer be with each one of us sweet and restful communion with our great, invisible Friend?

"OUR BAINN THAT'S DEEIN."

The late Dr. James Hamilton had a capital illustration of how general prayers and "oblique sermons" fail to satisfy the soul in the emergencies of life. A Scotchman who had but one prayer was asked by his wife to pray by the bedside of their dying child. The good man struck out on the old track, and soon came to the usual petition for the Jews. As he went on with the time-honored quotation, "Lord, turn again the captivity of Zion," his wife broke in, saying: "Eh! mon, you're aye drawn out for the Jews; but it's our bairn that's deein!" Then clasping her hands, she cried: "Lord, help us, or give us back our darling if it be thy holy will; and if he is to be taken, oh, take him to Thyself." That woman knew how to pray, which was more than her husband did. And in her prayer she honestly poured out her heart's need before God.

An "oblique sermon" is not a prayer. An audible meditation or a doctrinal dissertation is not a prayer. Telling the Lord a hundred things he knows better than we do is not prayer. If persons who lead in prayer had as vivid a conception of what they want, and as earnest a desire to get it, as this poor woman, would there be as many complaints about long prayers as we hear!

NOTICE.

I propose to return to the Southwest Virginia Institute in Bristol, Virginia-Tennessee, early in September and will take charge of any young lady in this part of Kentucky who is disposed to attend that fine school. Without the slightest prejudice against any of the excellent institutions in this State, I am persuaded that sometimes it is best to send a girl beyond the reach of her present surroundings and to discourage her return till the close of the session. Mrs. Elyland and myself will earnestly try to make her sojourn with us pleasant and profitable. Send for a catalogue. R. ELYLAND, Lexington, Ky.