

WESTERN RECORDER.

Faith, Hope and Love, these three.

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WESTERN RECORDER.

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He who will not bend his head in humility will run against a beam.—Spurgeon.

BARONESS DE HIRSCH has presented the Philanthropic Society of Paris with two million francs, the interest of which is to provide ladies who have seen better days, and who have no relatives to support them, with an annual allowance of 3,000 francs. This makes provision for twenty-seven such ladies. It is a noble beneficence.

JUSTICE DEAN, of the Supreme Court of Pennsylvania, has no patience with men who shirk duty as jurors. He says: "I would make shirking jury duty just as odious as skulking in time of war; instead of leaving to them the sole part of criticizing and denouncing courts and juries, I would make jury duty as imperative and as certain as payment of taxes on a house and lot."

The *Christian Advocate* is right in saying: "Parents who believe in the religious views they profess, who do earnestly desire that their children should be highly educated, but whose strongest desire is that they should be, not merely educated men and women, but educated Christians, should send their children to the institutions sustained by their denominations, provided the said institutions are true to the principles they profess."

One would think the editor of the *Examiner* had been connected with a Calvinistic denomination long enough not to write such words as these: "The theologian proves beyond a peradventure some proposition, perhaps that men are universally and absolutely bad, wicked through and through, as wicked as they can be, without a spark, without a scintilla of goodness." Total depravity is not utter depravity. No theologian says a man is as wicked as he can be, but that unregenerate men grow worse and worse, adding sin to sin against the day of reckoning.

The *Watchman* says of the Trustees of Brown University: "Is the governing body of a university stepping outside of its functions, or abridging any one's liberty, when it holds that the responsible and influential office of president shall be administered with reference to the interests of the institution, or are they helpless, and in the interests of liberty of thought and speech, must they suffer the professor of astronomy to teach the Ptolemaic theory, if he really believes it?"

DR. STRYKER is not in love with Ballington Booth and his measures. He says that in a town near him of 7,000 resident population there are 16 churches. But Booth sent a young man with wife and two children to this town to establish the "Volunteers." He has no private income, he was promised nothing by the Volunteers, and was instructed to get his living out of the community! Benevolent people in these sixteen churches are keeping them from starving, but they are indignant at Booth.

HOW MAY ONE KNOW THAT HE IS SAVED?

BY J. M. WEAVER, D.D.

It is a sad fact that many Christians do not know. They are constantly in doubt, and hence weak and in trouble. Some even deny that it is possible to know. Can we know? John surely thought so. In his first Epistle, 5th chapter and 13th verse, he says: "These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life." Surely John would never have written certain things to men to give them the knowledge of that which was unknowable!

Of course we do not mean absolute knowledge, for God only possesses that. Men know things only in their effects, but God knows them in their causes as well. But we mean to have an assurance that excludes all doubts, and we act without any hesitation upon such knowledge. Let us ask the question first, How do we know anything? Now all knowledge is based upon testimony. There are three sources of knowledge, and only three. No man can think of another.

First, That which is based upon the testimony of our five senses. I know that a man stands before me. Why? Because I take the testimony of my eyes—I see him. But, you may say, your eyes may deceive you. True, but I have not a doubt of the fact, and would not hesitate a moment to act upon it. When an organ is playing in my presence I know that there are strains of music. Why? Because I take the testimony of my ears—I hear them. No man by reasoning can convince me otherwise. So with all my five senses. He who will not take and act upon the testimony of his senses, is regarded as an idiot, or a lunatic. Much of our knowledge is thus obtained.

The second source is the testimony of others. All historical knowledge is thus obtained. History, it may be said, is often false. True, and yet our assurance is perfect often. I have no doubt that Napoleon once lived, and yet I never saw him. I have no more doubt of the existence of London than of Louisville, and yet I have seen one and not the other. I am as perfectly assured upon the testimony of others as upon the testimony of my five senses. He who would reject all knowledge based upon the testimony of others would possess meager knowledge indeed. Many of the great cities of the world, as Berlin, Paris, Canton, &c., &c., we have never seen, and yet we never doubt their existence, and, if necessary, we would not hesitate to visit them.

The third source is the testimony of our consciousness. Whether we love or hate, trust or distrust, is known to us upon this testimony. If I should ask one, "Have you confidence in Mr. —?" and leave the name unpronounced, his mind would be held in abeyance; but if I should continue, "Mr. A?" a man known to him, immediately his consciousness would testify whether he had any confidence or not. He might deceive me about the matter, but not himself. He knows whether he has confidence or not. So in regard to love and hate. How do I know that I love my mother? Simply by taking the testimony of my consciousness when she comes before my mind. These are the only sources of our knowledge. Now for the application to our subject. Can I know that I am saved by the testimony of any or all of my five senses? I have never seen Jesus the Savior, or heard his voice. In fact, I have never come in contact with him with any of these. He had left the earth before I entered it. These are the mediums through which I come in contact with the physical.

We then lay aside this source of knowledge as regards our question. There are two left. Assurance is based upon these two. Upon the testimony of my consciousness I know that I believe in or trust in the Lord Jesus Christ. If I am a Baptist I had to profess this before I could be admitted into the church. When Christians are asked, "Do you believe in the Lord Jesus Christ?" they have no hesitation in answering, "We do." Sometimes they will say, "I do not profess to be good or worthy, but I do certainly trust the Savior for salvation. He is my only hope." Now God says: "He that believeth that Jesus is the Christ is born of God" (1 John 5:1). That is, he is a child of God, a Christian. Again, Jesus says: "He that believeth hath everlasting life." Now put these two testimonies together, that of our consciousness and that of God, and the demonstration is complete. I know I am saved, or in possession of eternal life, because I receive these testimonies. But it is strange that many Christians will take the testimony of their consciousness without hesitation, and reject the testimony of God! If asked: "Do you believe in Christ?" they answer boldly: "We do." But if then they are asked: "Are you saved?" they answer: "We hope so." What presumption is this! It is to say: "The testimony of my consciousness is worthy of belief, but I am doubtful of the testimony of God!" John reasons this out in his first Epistle, chapter 5, verses 9-13: "If we receive the witness (or testimony) of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God (not in God) hath made him a liar: because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life."

Surely this is clear and plain, so that any humble child of God may have assurance. It is very important that God's children should have this knowledge. Three things depend greatly upon it: our religious peace and enjoyment, our spiritual influence and power over others, our capacity and disposition to work for the Master. *Reader, do you know?*

THE LARGER CALLING.

In business many must be specialists. The professions also are calling more and more for masters in different departments. Many physicians confine themselves to the study of one or more organs of the body. One is authority on diseases of the brain, another treats the eye and ear, and another the throat and lungs. So, also, we have some lawyers who expound the Constitution, others who interpret international law and others who are authority on laws concerning patents. Many of these specialists are more successful than most general practitioners.

But the minister cannot afford to be a specialist. The Gospel of Christ is like His seamless robe. To separate it into parts is to destroy it. The minister may give special attention to oratory, to exposition, to teaching, to church organization or to pastoral work. He may become honorably known as peculiarly proficient in any of these directions and increase his influence thereby. But he cannot, with honor to himself, proclaim less than the whole Gospel of Christ, nor aim at less than the renovation of society through the transformation of its members into the likeness of Christ.

The minister who makes himself a spec-

alist as a temperance reformer, or an anti-Romanist, or a champion of the laboring classes, or a crusader against tobacco, or a defender of the Sabbath, practically ceases to be a minister of the Gospel of Christ. He may be all these and so subordinate them to his message, which proclaims the redemption of men and of society through Christ, as not to narrow his calling. He cannot be any one of these exclusively and remain in truth a Christian minister. Dr. Parkhurst as a minister of Christ may lead the Society for the Prevention of Crime in a successful crusade against the foul army of those who live by vice in New York and the city government which supports them. But he would largely lose his power if he should magnify this work above that of preaching the Gospel.

There is a strong tendency to force ministers and churches down from their high calling to the lower and narrower one of overthrowing particular evils. They fill the whole vision of those who look at them closely and intensely. They offer definite rallying points and objects of attack. They give the fighter an exalted sense of his own bravery and self-denial. They hold out inducements of quick results. It is easier to overcome the influence of a sect or party, or to get a law passed against some vice that menaces society, than it is to bring men into the kingdom of God. There is a peculiar temptation to ministers to give themselves to this narrower work and to abandon the larger calling, for it opens an opportunity to address directly and forcibly the Christian congregation who has not come up to the leader's idea of their duty, and this also secures the attention and wins the applause of the outside world.

But the minister who stays in his pulpit and becomes a reformer instead of a preacher of the Gospel, drags down his church instead of lifting it up, while if he leaves the church to secure a freer platform and a better hearing, he may enlarge his audience for a time, but he will surely narrow his calling. Such men exchange the glory of a star for that of a comet, which in turn becomes a meteor, whose eccentric orbit soon disappears from view. All reforms are best promoted by declaring the whole counsel of God continuously, patiently, "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ."—Congregationalist.

To show how exact and persistent the early Baptist churches in Indiana were in making statements of doctrine, President Stott furnishes an interesting extract from the license to preach given by the Vernon church to his grandfather, in April, 1823:

"The Baptist church of Jesus Christ at Vernon, holding the doctrines of the total depravity of human nature, election by grace, salvation (alone) by the imputed righteousness of Christ, the final perseverance of the saints through grace to glory, To all who may see these presents greeting."

Then follows the license. These "fathers in Israel" evidently had a lofty conception of the church as the Church of Jesus Christ, and were not so much as tainted with the notion that it did not make any difference what a man believed. They were made of sturdy stuff, and did a sturdy work. May we be worthy of them!—Baptist Outlook.

The child taught to believe any occurrence a good or evil omen, or any day of the week lucky, hath a wide inroad made upon the soundness of his understanding.—Isaac Watts.

WHEN the last hypocrite dies the devil will not own a foot of ground on earth.

NOT JUSTIFIED.

BY REV. C. H. WETTERBE.

Some untenable inferences have been drawn from the fact that Judas was retained in the apostolate during the whole of Christ's ministry, and that he was practically fellowshiped by Christ all the while. One inference is that inasmuch as Judas was allowed to remain in the apostolate, therefore false Christians, or very unworthy members, should be allowed to remain in the churches.

Another inference, on a par with the other, is that as Christ fellowshiped Judas, whom he knew to be a very unworthy, unfit man, so Christians to-day ought to fellowship unworthy and unconverted members of their churches. Of course it naturally follows that such ones should never be excluded from the churches, because Judas was not. But these inferences are far from being justified. The premises are wrong. The case is extremely exceptional. Bear in mind the fact that Judas was chosen for his position for a specific purpose. He was to be the man who would freely act as a traitor to Christ, as his instrumental deliverer into the hands of his enemies and executioners. This did not involve the necessity of Judas' doing the damnable thing that he did against Christ. He was a voluntary agent in the whole matter. And yet it is just as true that he was chosen by Christ for the apostolate, with the expectation that he would at last play the traitor to him; and he was, therefore, retained in the apostolic college with that end in view. This by no means signifies that Christ fellowshiped Judas, in any sense of approbation or endorsement. Nor is such a situation parallel with that of retaining false professors in the churches of to-day. I have shown that the case of Judas was exceptional. It was by no means typical. It is not to be regarded as exemplary; far from it. Even if we admit that Judas partook of the Lord's Supper and that Christ communed with him, it by no means follows that churches in these days are to freely admit to the Lord's Supper men of a similar character to that of Judas. Nor does it follow that such ones should be tolerated without protest in the membership of any church, any Christian church. We have no right to take the case of Judas and his peculiar connection with the apostolate as an example for us to follow, either as individuals or as churches. Let us quit quoting Judas as an example to be governed by in any church relation whatever.

THE WEAKNESS OF THE MODERN PULPIT.

BY THE REV. JESSE S. GILBERT, A. M.

That the pulpit has been shorn of its power, or that it will ever become a thing of the past, we do not for one moment believe.

Much less has been said about the decline of oratory and the power of the press, but widespread and potent as is the influence of the latter, it can never take the place of the human voice and the living teacher.

It is well, however, to look upon both sides, and certain it is that the pulpit does not wield an influence in proportion to its opportunities and possibilities. Consider how large a host of trained men have been commissioned to preach the Gospel, and that one day in seven is set apart in which for them to have a hearing.

Then look at the great number of sparsely filled churches, the marked absence of men, the alienation to a great extent of the working classes, the increase of public and private scandal, the worldliness of professed Christians, and the general discontent and uneasiness that pervade society, and the question will naturally arise, Why has not the pulpit more power?

To this question various answers may be given.

In some cases the pulpit has allowed itself to be debased, and the Church has depended for its drawing power upon music, flowers, and a highly ritualistic and artistic service.

In such instances the pulpit becomes a mere adjunct, the sermon degenerates into a brief essay, and the minister becomes a physical medium for the conveyance of divine grace through the sacraments.

But the Christian minister is pre-eminently called to preach.

"Preach the Gospel to every creature" is the divine commission, not act it in tableaux or convey it by priestly touch.

Few were those favored in receiving baptism at the hands of Paul. He considered himself called to the greater work of preaching the Gospel.

Raising money, paying church debts, building parsonages, organizing young people's societies, attending conventions and general humanitarian work, are all good and wholesome things in their way, but not the great work to which the minister is called. The fact is the church has overloaded the ministry with a multitude of matters, that pious and intelligent laymen could attend to not only as well, but better.

The pulpit should be brought to the front and given the right of way. Song services and magic lanterns cannot take its place. The earnest, faithful preaching of the Word is the divinely appointed means of bringing men to the light.

It has been said that in these days the pulpit is suffering from an excess of culture, but the profoundest learning and the highest culture can be sanctified and made potent in proclaiming and applying the "blessed Gospel of the Son of God." In some cases, however, preaching is so scholastic, so excessively cultured and learned as to fail in all grip upon plain and unlettered people. This is a fatal mistake. It is "a good sermon that does good," and he who speaks to the common people in the language of the schools speaks in an unknown tongue.

The pulpit should give the results of scholarship, not the process by which these results are reached. True culture is never pedantic, and real learning does not air itself for admiration. The modern pulpit is too apologetic. It is better to preach the Gospel than to defend it. The best way to dethrone error is to proclaim truth. Men are suspicious of that which needs so much proving.

"I do believe that there is a God after all," said an old lady to her pastor, after he had preached a sermon upon the divine existence.

"The average layman believes that there is a God; assume that and go ahead," was the blunt, but kindly advice given to a pastor who preached a long series of sermons upon the "Evidences of Theism."

It is not wise to compliment unbelief by giving it too much attention or to furnish notorious infidel lectures with free advertising. Sensationalism is the curse of the modern pulpit, turning the minister into a mountebank, and the church into a show house. All this is done under the plea and pretense of making religion attractive, forgetting that the only way to make the Gospel of Christ attractive to the carnal heart is to strip it of all that is spiritual and holy.

Another weakness of the pulpit is lack of definite application. It is possible to preach the truth, but in such a vague manner as never to disturb a guilty conscience or arouse a slumbering Christian. Rich and fashionable congregations do not want many home thrusts, and are best pleased with "glittering generalities," but woe to the minister of the Cross who blunts the edge of his sword that it may not cut too deep.

Notwithstanding these "spots on the sun" the Christian pulpit is still a tremendous power. The fact is, that we hear more of one blatant mountebank than of the rank and file of faithful, godly men. It is to the former that reporters and newspapers turn with the greatest avidity. But the heart of the ministry is sound, and as long as there is a sinner to be saved or a mourner to be comforted, so long will the Gospel be the "power of God unto salvation."—The Preachers Magazine.

MANY people insist that they can not talk on the subject of religion. This may arise from lack of interest. It may come from a lack of information. Like all other subjects, there is much to be said upon it if only there is the tactful opening-up and some special reason for talking. Religious conversation may mean a private sermon or lecture to a congregation of one; it may mean class instruction to a class of one; it may mean the solving of difficulties; it may be for mutual profit; it may be for the leading of some one to Christ.

GOD'S WONDERFUL MERCY.

BY THE REV. T. E. RICHIEY.

It is said by astronomers that the distance from the Earth to the Moon is 240,000 miles, to the Sun 91,000,000 miles, to Asteroids 110,000,000 miles, to Jupiter 384,000,000 miles, to Saturn 780,000,000 miles, to Uranus 1,600,000,000 miles, to Neptune 2,650,000,000. And thus the distances go on increasing as you continue to name planets in the vast immensity of space. The mind is bewildered and lost in contemplating the amazing measurements.

We can form a better idea of the stupendous question by illustration. Suppose, for instance, the possibility of the construction of railroads to the planets. Then suppose trains started on them to run 80 miles per hour and never to stop at any station day or night. It would require one of these trains over 166 days to reach the Moon. To reach Venus it would require fifty years; to reach Mercury, one hundred years; to reach the Sun, one hundred and seventy-five years; to reach Saturn, 1,475 years; to reach Uranus, 3,000 years; to reach Neptune, 5,000 years! Amazing thought! But to reach Alpha Centaurus (distance twenty million miles) it would require four times as long as this! And still more astounding, it is said that "many, perhaps most, of the stars visible to the naked eye are even four times as far away as this!"

Who can understand a matter so vast! And yet even this is only the beginning of the measurement of the inconceivable distances of many of the orbs of the planetary system from the earth. No human intellect can possibly grasp the stupendous conception. How marvelous and sublime then the utterance of David when, lifting himself up in the grandest majesty of his greatest manhood, and inspired by the living and overwhelming presence of the divine Spirit he exclaimed: "As the heaven is high above the earth, so great is his mercy toward them that fear him" (Ps. 103:11). Oh! may our hearts ever be attuned to sing:

"Since from his bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give,
Lord, they should all be thine!"

Princeton, Ky.

A FATHER'S WORK.

BY MARGARET E. SANGSTER.

He was a business man in the prime of life, a man with large enterprises on hand, ships at sea and investments in many quarters. In his hand he held the converging threads of a great mercantile house, and on his judgment, matured by long exercise, on his integrity, assured by an unstained career, hundreds of other men depended for daily bread.

This man-talking with a friend one day lately, said with emphasis, pointing to a little fellow at play on the lawn: "There, God sparing me, is my principal work for the next ten years. Whatever else I have to do, it is secondary to the bringing up of my boy. Albert's education, not in books only but in everything that constitutes true manhood, is under God, in my hands, and" straightening himself up and taking off his hat reverently, he concluded, "I'll be true to my trust!"

Fathers are almost always very much occupied by the bread-winning duties and obligations which naturally devolve upon them during the years when their children are growing up. A father often fancies that he has done his full share in the rearing of the family when he has provided the roof that shelters, the fuel that warms, the money that enables it to take a dignified place in society. Confident in his wife's ability to care for the children, he throws upon her a greater burden than she ought to carry, and leaves on the minds of the young people the impression of himself as a mere autocrat who occasionally interferes with their freedom, or a mere banker who pays their bills. In either case he is less to them than God meant him to be when He allowed him to assume the position of a father, and they are less to him than they would be if he took a more reasonable view of his privileges and felt more deeply his responsibilities. To a boy his father often very much a stranger, alas! represents the type of a man he means to be. If he hear

his father in conversation with other men condone an act of dishonesty because it was successful, speak of an unscrupulous rogue as smart or clever, see him in his personal dealings overreach a trustful or feeble a helpless victim, the boy has taken a lesson in craft, guile and duplicity which is branded in his very soul.

If boys and girls are left only to their mother's training, unless that mother is widowed and deprived of the protection of a husband's love and presence, they will probably be one-sided and unsymmetrical in character, lacking the element of virility in their education. Fathers and mothers are both essential in the home economy, and if the mother should be generous, prayerful, alert, discreet, eagerly anxious for the children's welfare and consecrated to the Lord, so should the father be.

It may seem a little difficult for a father, on whose shoulders heavy weights are laid, to unbend sufficiently to make his boy a companion, yet as the boy, after all, is the most important investment, his dearest hostage to fortune, it is not asking too much of him that he bestow here a part of his thought and of his influence. A father who plays baseball, swims, drives, walks, rides and talks politics with his son, while the son is yet only a lad, is doing much positively to shape that lad's future. Such a father, if a Christian and a church-member, will carry his son on the same current with himself. The boy will claim his birthright early. He will be a Christian as surely as he will be a Republican or a Democrat when he comes of age.

Indulgences coveted by boys chiefly because they are the prerogatives of grown men will not be desired by the boy whose father has kept him pace to pace with himself in play and in work and whose father is not a slave to any doubtful pleasure. True freedom in reference to any needless indulgence is the inheritance of sons whose fathers are themselves free.

Indirectly, the father's conduct shapes that of his sons and daughters, making them polite, deferential and courteous in precisely the degree they have observed in him. It is all very well to say, in a perfunctory fashion, "Mind your mother, help your sister, be tender to weakness and gentle with the aged." The father need never say these things in words who invariably says them by example, who always treats his wife as if she were a queen and anticipates her wishes with considerate and respectful care.

The father who has not forgotten his own boyhood can often assist his boy over hard places as no woman can. The lad feels confidence in the father's experience. There is an instinctive sympathy between the two—the brotherhood of sex as well as the relationship of parent and child. To protect his boy in purity, to arm him against temptation, to train him for God and for an honest and useful sphere in the work of the world, a father should deal with his son, not by delegated authority but by loving, steady influence exerted at first hand. A man is in good business who realizes that his principal work in life is the bringing up of the boy who will carry his name onward to the next generation.—Interior.

Nor long ago a man who had been drawing a comfortable salary as a Christian worker in Boston, on leaving his position, publicly attacked ministers and churches, hiring a large hall for the purpose. He kept up his tirades for several months, but soon his published promises of sensational rant failed to draw audiences, and he was able to find accommodation for his hearers in a small room. The daily papers announce in two lines that he is "a voluntary petitioner in insolvency." When he was an involuntary petitioner in mental insolvency, they devoted columns to his petitions. Does not his fate suggest that sensational criticism of ministers and churches soon become as stale in journalism as on the platform?—Congregationalist.

THE more earnestly you are at work for Jesus, the more you need times when what you are doing for him passes totally out of your mind and the only thing worth thinking of seems to be what he is doing for you. That is the real meaning of the days of discouragement and self-contempt which come to all of us. O fellow laborers for the Lord!—Phillips Brooks.

ALABAMA'S NEW BAPTIST PAPER AND THE CHRISTIAN INDEX.

Have a new paper in Georgia... Baptist Mirror. I understand it has been provoked into... by the position of the Index in regard to the matter.

On account of this prevalence in our State, for the Index is responsible, the Alabama Association of Baptists... condemning Whittitt... calling for his resignation...

I believe if the columns of the Index had been thrown a free discussion of this... were the columns of the Recorder the Baptists... a year ago in their... would have expressed... just as our brethren... Kentucky and other States... of the Columbus... were told last year by... brother that if they... those resolutions they... hold up their heads at... meeting of the Association... wonder how they feel... Just as they did a... of course, for they know... about it now than they... Yet, would it not be... to the best interest of... at cause in Georgia for... an united in the support... paper? I think so. I... ent that the editors and... of the Index have been... of their partiality in... r. They are both Semi... and are so much in love... Whittitt as to be blinded... Whittitt, and have no... to make on his piety... he has placed himself out... with the Baptist de... in his position and... regard to certain... cannot be denied.

that the subscription... our new paper is \$1. This... predict, will defeat the... of the paper. I have long... convinced that no good... paper—such as the peo... can be published for less... This has often been tried... is often proved a failure... of people will subscribe... at \$1 who would not... readily subscribe for the... at \$2. It is not the... paper that keeps people... subscribing for it, but their... interest in the things for... paper stands. I have... that those who object to... or any other religious... account of its price, are... for the Constitution or... daily paper for which... \$7 a year. Why? Be... are interested in the

correcting things for which these papers stand, with which they are filled every day, more than they are in the things that make for their peace and happiness and the good of their children with which the religious paper comes filled once a week.

In conclusion, permit me to say I am for the Christian Index. I love the paper for its long experience and usefulness. I love its editors, all of them, from "Uncle Jimmie" up. Not until they place themselves out of harmony with the principles for which that paper stands, and has always stood, will I cease to give it my support and co-operation and prayers.

L. W. PARROTT.
Talbotton, Ga.

ALABAMA HEARD FROM AGAIN.

I notice in the last issue of your paper, some remarkable statements by Rev. J. V. Dickinson, concerning the Whittitt matter in Alabama. He attacks our "level-headed mission secretary," for saying that "four-fifths of the Baptists of Alabama desire the retirement of Dr. Whittitt." Doubtless nine-tenths of our people accept Dr. Bledsoe's statement as true, for no one else in the state is more capable of knowing the situation than he. He is personally acquainted with a large majority of the people, and is in position to know the mind of the Seminary situation. In associational and mission work, he is thrown into personal contact with the leading spirits of the denomination—representative men. His work is distributed throughout the entire state, and certainly his opinion in reference to the "situation in Alabama" can be relied upon.

Bro. Dickinson's field of labor is confined to the Birmingham "district," and as evangelist of the State Board of Missions, he is doing a great work; but his article on the "situation in Alabama" does not express the sentiments of his constituency. Does he base his conclusion on the "situation" in his own territory, when he says that "four-fifths of the Baptists of Alabama do not know Dr. Whittitt is in existence?" He certainly does not give the true "situation" in this immediate section, for I do not know of a single Baptist in Walker county who is in favor of retaining Dr. Whittitt in the Seminary. Alabama Baptists have said but little publicly on the Whittitt controversy; and if there has been any "disgraceful fuss" inflicted on a disgusted public, the Whittitt men are responsible for it. They have done most of the talking and the writing; and the spirit which they have evinced in the matter is not worthy of very great praise. Brethren should remember that they are brethren. Every one should accord to every other one, the right of thinking for himself.

Why should the "anti-Whittitt" men be regarded as ignoramuses, simply because they are opposed to Dr. Whittitt? Is it Christian-like to attack their motives by saying that they are "trying to bring about a division in our ranks?" Is it true that such men as B. H. Carroll, J. B. Cranfill, T. T. Eaton, J. J. Taylor, and J. D. Jordan are ignorant of the true situation, and that such papers as the WESTERN RECORDER, Texas Baptist Standard, American Baptist Flag, Baptist and Reflector, and Biblical Recorder are trying to bring about a division in our ranks?

Surely it is time to call a halt. But who is to do the "halting"? Echo answers, "Who!"
H. C. HURLEY.
Jasper, Ala.

CONCORD ASSOCIATION.

Brethren, I mail you to-day a copy of the Whittitt resolutions offered by Bro. H. G. Botts and passed by the Concord Association. The Association by vote requested you to publish them.

Fraternally,
Wm J. AGEE, Clerk.
RESOLUTIONS.

Whereas, Dr. W. H. Whittitt, the President of the Southern Baptist Theological Seminary and professor of Church History in that Institution did, for pay, in an article published in The Independent, of New York (a Pedobaptist paper) of date September 2nd 1880, make the following statements, viz:

1. "The Congregationalist is more accurately acquainted with the origins of Baptist History than any of the Baptists themselves and we expected that its statements would be more accurate."

2. In speaking of the baptism of Roger Williams he made the following statements, viz:

"The baptism of Roger Williams is affirmed by Governor Winthrop to have taken place in March 1639. This however, was at least two years prior to the introduction of the practice of immersion among the Baptists. Up to the year 1641 all Baptists employed sprinkling and pouring as the mode of baptism. Now is it reasonable to suppose that Mr. Williams in joining the Baptists should have made use of a form of baptism which they had never practiced or thought of."

3. "It seems likely that Roger Williams on his return from England in that year (1644) brought the first reliable news concerning the change which had taken place in the practice of the English Baptists three years before and that it was then that the American Baptists first resolved to accept the innovation." And

Whereas, Dr. W. H. Whittitt in an article published in the said paper of date September 9, 1880 made the following statements, viz:

1. "It was not until the year 1644, three years after the invention of immersion, that any Baptist Confession prescribes dipping or plunging the body in water as the way and manner of dispensing this ordinance."

2. "That Edward Barber is the founder of the rite of immersion among Baptists." And

Whereas, D. W. H. Whittitt, in his article published in Johnson's New Encyclopedia, did make the following statements, viz:

1. "After the adoption of immersion it was easy to insist that those who practiced it were alone 'baptized people' emphasis being laid not only on the subject as formerly but also on the mode of baptism. This later emphasis was indicated by the name of Baptist."

2. "The earliest organized Baptist church belongs to the year 1610 or 1611."

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

DR. PRICE'S CREAM BAKING POWDER
A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

BABIES THRIVE ON IT. GAIL BORDEN EAGLE BRAND CONDENSED MILK.
OUR ILLUSTRATED PAMPHLET ENTITLED "BABIES" SHOULD BE IN EVERY HOUSEHOLD. SENT ON APPLICATION.
NEW YORK CONDENSED MILK CO. NEW YORK.

3. In speaking of the baptism of Roger Williams he used these words, viz:

"The ceremony was most likely performed by sprinkling, the Baptists of England had not adopted immersion and there is no reason which renders it probable that Williams was in advance of them." And

Whereas, Dr. W. H. Whittitt did on page 133 of his book make this statement, viz:

"Whatever else may be true in history I believe it is beyond question that the practice of adult immersion was introduced anew into England in the year 1641." And

Whereas, Dr. W. H. Whittitt, in quoting or rather pretending to quote from authors in diverse instances misquoted them in the following ways and manner, viz:

1. By putting words and sentences in his quotations that the authors never used.

2. By taking sentences from different parts of a book and piecing and stringing them together as if the author had used them as given by Dr. Whittitt in quotation, and, in some instances, has even added words purely his own as a connecting link between two parts of sentences taken by him from the author as above stated; and has quoted authors known to be wholly unreliable e. g., P. B.—Praise God Barebones. And

Whereas, Dr. Whittitt would consent that the discussion of the question attempted to be raised by him in his so-called discovery had in the Independent a paper other than one published by our denomination. And

Whereas, After it became known that he had written the articles in the Independent of dates Sept. 2nd and 9th 1880, Dr. Whittitt received a letter from our Bro. J. T. Christian wherein he was asked if he was the author of the articles on the same subject as his former ones and which appeared in the same paper upon the following dates, viz: June 24, Oct 7, and Dec. 2, 1880; May 12, 1881; Dec. 13, 1883; and Sept 23, 1880, to which Dr. Whittitt replied that he had written the articles of date June 24, 1880, and that of date Oct. 7, 1880 and denied the authorship of the remainder in the following words: "I did not write any of the other articles mentioned by you"; and that subsequently he received another letter from Dr. Christian in which the divers points of similarity between the articles of the following dates, viz: Aug. 12, 1880, and Dec. 13, 1883 and the other writings wherein the same thoughts, words, phrases, combinations of phrases, quotations, and even the method of punctuation were alike in a great many instances, to which Dr. W. replied in the following words: "Your conclusions in the department of Higher criticism are as unreliable as those of many other laborers in that line of research. Kindly excuse me from correspondence." And then when the editor of the Independent was asked the point blank question, "Did Dr. W. H. Whittitt write the article of Dec. 13, 1883, he replied, "Pardon my delay in answering years received a day or two ago. It is not our habit to give information about the authorship

of articles which we print editorially. I think you will see that it is not wise to depart from the rule unless there is some special good reason and that reason is not evident." And

Whereas, Dr. W. H. Whittitt has failed to resign as in our former resolutions requested, and it being evident that he does not intend to resign, now therefore be it

Resolved, first, That all Baptists since the days of Christ have believed in and contended for the freedom of speech and the liberty of conscience, and that we cheerfully accord Dr. W. H. Whittitt these privileges which we claim for ourselves, and if as he says he conscientiously believes his position right let him contend for them, but we do most earnestly insist that in his contention he speak as Dr. W. H. Whittitt and not as the President of the Southern Baptist Theological Seminary, nor as the Professor of Church History therein, nor as a Baptist.

Second—That we deplore the lack of historical research upon the part of Dr. Whittitt and his unfairness to the authors from whom he pretends to quote, and that we now in this public manner declare our shame in that we have in our denomination one who would stoop to quote from such a writer as Praise God Barebones in any serious discussion.

Third—That the showing made by Dr. Whittitt in his attempt to sustain his so-called new discovery evidences the fact that he is not accurate enough, nor careful enough to occupy the chair of Church History in the Southern Baptist Theological Seminary.

Fourth—That we condemn the disloyalty to the Baptist denomination and to truth which Dr. W. H. Whittitt has so clearly shown.

Fifth—That we repudiate and refuse to acknowledge any obligation to Dr. W. H. Whittitt for any good which has or may have resulted from the discussion of his "question."

Sixth—That we respectfully but most earnestly urge upon the Board of Trustees of the Southern Baptist Theological Seminary the prompt removal of Dr. W. H. Whittitt from the Presidency of the Seminary, and from his professorship of Church History.

Seventh—That it is the sense of this Association that the Seminary should be under more direct control of the denomination, and that we as a constituent of said institution have a controlling representation on the Board of Trustees thereof.

WHEN Sir James Simpson, the great Edinburgh physician, was asked by an interviewer, "What do you consider the greatest discovery you ever made?" He replied, "That I have a Saviour." The answer was as creditable to his understanding as to his heart. There is no knowledge to compare with the knowledge of Christ, in whom the Father has revealed Himself; it is life eternal.—Ex.

He is commonly the wisest, and is always the happiest, who receives simply and without anxious question whatever good is offered him, with thanks to the immediate giver.—Ruskin.

A noble poem, the best, by far, which the jubilee of Queen Victoria has called forth, is that by Rudyard Kipling, written as the jubilee eode. The following is the full text of the hymn:

RECESSIONAL.

God of our fathers, known of old;
Lord of our far-flung battle line,
Beneath what awful hand we hold
Dominion over palm and pine;
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

Far-called our navies melt away;
On dunes and headlands sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not been tame;
If, as the sacrilege be done,
Such boasting as the Gentiles use,
Or lesser breeds without the law,
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

For heathen hearts that put their trust
In rocking crabs and iron bands,
All valiant dust that builds on dust,
And guarding rails not these to guard;
For boast and foolish word,
Thy mercy on thy people, Lord.

Amen.

OUR PULPIT.

A SPUR FOR A FREE HORSE.

BY C. H. SPURGEON.

Work, for I am with you, saith the Lord of Hosts.—Haggai 2:4.

In Switzerland, where land is very precious because rock abounds and the rugged soil is chary in its yieldings, you see the husbandman looking after a little tuft of grass growing on one of the edges of a lofty cliff. From the valley he had caught a sight of it and thought of clambering up to where it grew, but the rock was all too steep. From a ledge nearer the top of the precipitous wall he looked down, but could see no pathway to the coveted morsel of green. That armful of grass would feed his goat, or help to fill the cottage loft with winter fodder for the cow. Every armful is an item, and he cannot forego that tempting clump. He looks, and looks, and looks again, but looks in vain. By-and-bye, he fetches his bold boy, who can follow wherever a chamois can climb, but the boy after a hard scramble comes back with the tidings, "Father, it cannot be done." Father's answer is, "Boy, it must be done." It is only an armful, and would not be worth a farthing to us, but to the poor mountaineer even a farthing or a farthing's worth is precious. The grass waves its flowers in the breeze, and scorns the daring climbers from below; but where there is a will there is a way, and what cannot be reached from below may be gained from above. With a rope slung round him, or firmly grasped in his accustomed hand, with a stout stake or tree to hold it up above, the Switzer is let down till he gets to the jutting crag; there he stands with his sickle, reaps the grass, ties it into a bundle, puts it under his arm, and climbing back again, joyfully returns with his little harvest. Poor pay, you think, for such dangerous toil; but, fellow-worker for Jesus, I wish we were as venturesome for souls, and as careful of them, as these poor peasants are concerning bundles of grass. I wish that we sometimes looked up or down upon apparently inaccessible spots, and resolved to reach immortal souls who are to be found there, and pined to bring them to Christ. Do you catch my thought? For fear you have not, I will enlarge. In my own case I have a broad field to work in; I can go on reaping, reaping, reap-

ing from morning to night, and I shall never reach the end of it. Constantly addressing vast assemblies, I have a great work to do for God in the public preaching of the Gospel; but there are certain little spots where the reaper in the great field never comes, for his work ties him to the many, and prevents him in a great degree from looking after the twos and threes. There are servants in families who cannot get out at the time when public services are held, and the preacher therefore does not touch them. There are persons living down back courts, or in narrow alleys who never wear a Sunday suit, and do not know what the inside of a place of worship is like; half-clad, hunger-bitten relics of humanity, they are very seldom visible along the wider streets, except when the Princess Alexandria rides through them in state, or some other grand show draws even the dwellers in the depths of poverty to the surface for an hour; these receive but little benefit from the preaching of the Word, for they never hear it. It is mournfully interesting now and then, when a thief is caught, or a fire occurs, to see what a turnout there is from our courts and slums—alas! the preacher's heart is sick as he sees that the influence of the Gospel has never reached these. Now and then I see men and women glide along the pavement like ghosts, wearing clothing which even the rag-merchant would not buy; poor, broken-spirited, ogrimmed, gin-cursed beings, who have not even spirit enough left to beg, but fit along the street, looking like owls in the daylight, as if they were out of their haunts, and were uneasy till they were back again. Give them a sixpence, and they look at you with surprise, and almost with alarm; and before you can say a word, they vanish as mysteriously as if they had descended through the pavement. Even city missionaries cannot always get at these people. There are depths so low that some of you have no more idea of them than you have of the holes of the rats in the great sewers; and yet in these depths lie God's pearls; who can get at them?

I have been wondering whether some of us are not so situated in business that in spare moments we might manage to reach these out-of-the-way people, and others in the same apparently inaccessible condition. When your merchant sends home your coals in sacks; an economical Paterfamilias likes to count the sacks; a grimy fellow comes to bring in the coals; cannot you have a word with that man about Jesus as well as about coals? Perhaps you have a printed sermon, or a tract, lying by on the shelf which the man might like to read. Fetch it down, hand it to him, and have a little talk upon the best things, for perhaps he has never heard the message of salvation before in all his life. Mind you give him the expected coppers as well as the good Word, for a little liberality will help his memory wonderfully. At another time you may run under an archway in a shower, and the crossing sweep-er is there too; it will not waste your time to tell him of Jesus till the rain is over. Even a breakdown in a cab, or a railway accident, may bring you into contact with somebody you never saw or dreamed of before, and so afford you an unusual opportunity which may never occur again either to you or the person thrown in your way. In going along our busy streets we frequently notice a crowd gathered round a fallen horse or a wagon with a broken wheel. It is odd how soon a crowd gathers when there is an attraction; there may not have been a dozen

people in the street before, but there will be scores if not hundreds within five minutes if a couple of boys are fighting. Only stand and stare at a smoking chimney-pot yourself for a few minutes and see if twenty other simpletons will not come and gaze their eyes out with curiosity to know what you can be looking at. Might not stoppages in a crowd give us rare chances of reaching strange people? As you are surrounded by the mob you readily discover that the rascal on your right greatly admires your watch. Well, as you see that he is evidently much interested in your valuables, why should you not be sufficiently interested in him both to prevent his thieving, and to give him a precious jewel or two from the old treasury of heaven? It would be so novel a thing that it might never be forgotten if you were to deal out to the thief a little Gospel truth. The Gospel is of such a plastic character that it can be moulded in a form to suit everybody, and be in keeping with all sorts of circumstances. If you acquire the happy art of using choice opportunities, you will often find yourself drifting into a position in which God's ministers, the Bible woman or city missionary never comes, and you will be sent of God just at that particular moment of time to be made a blessing to some soul.

"And with whom would you have me begin?" Begin with the next person you see. We frequently dream that we could do things so much better if we were in a different position. Ah! friend, if you cannot do good where you are you will do good nowhere. Some of our young members get the idea into their heads that they would make most noble missionaries in India, Madagascar or Central Africa. They picture themselves standing under a banyan tree emulating Carey or Moffat, the admired of all admirers, addressing black people adown whose cheeks the tears are streaming, while they listen meekly to the proclamation of the Gospel. The picture quite enchants them! When they come to me under the influence of this delightful vision I have no wish to discourage them, but the great desire to try the genuineness of the call. I therefore say, "Yes, there is an excellent street-corner down the Old Kent Road, or away by Finsbury Square; go and try your abilities next Sunday." Very frequently the task is declined. Do you believe that a crowd of Hindoos are more accessible to the Gospel than a company of Englishmen? You are very greatly mistaken if you do. There is no sphere of usefulness in the world superior to that which our large cities offer to zealous laborers. If you want to work for God you need not wait till you have learned Hindostanee and eaten curry; you need not tarry for black faces, for you will find black hearts enough, even though the faces may be white. Do not fall into a spiritual Don Quixotism and neglect usefulness within your reach in order to dream over imaginary wonders of heroism. If you feel a call to India seek to prove it by working successfully at home first, for India stands in no need of men who would be useless in England. The horse which cannot draw in the chariots of salvation in Britain's highways and by-ways, would be even more worthless on the burning plains of Hindostan.

We must come back to our point, which is not to urge all of you to give yourselves up to mission work, but to serve God more and more in connexion with your daily calling. I have heard that a woman who has a mission makes a

poor wife and a bad mother; this is very possible, and at the same time very lamentable; but the mission I would urge is not of this sort. Dirty rooms, slatternly gowns, and children with unwashed faces are swift witnesses against the sincerity of those who keep others' vineyards and neglect their own. I have no faith in that woman who talks of grace and glory abroad and uses no soap and water at home. Let the buttons be on the shirts, let the children's socks be mended, let the roast mutton be done to a turn, let the house be as neat as a new pin and the home be happy as home can be; and then when the cannon balls, and the marbles, and the shots, and even the grains of sand are all in the box, even then there will be room for those little deeds of love and faith, which in my Master's name I seek of you who look for his appearing. Serve God by doing common actions in a heavenly spirit, and then if your daily calling only leaves you cracks and crevices of time, fill these up with holy service. To use the Apostle Paul's words, "As we have opportunity let us do good unto all men."

Let none complain of my urgency in persuading believers to speed onward like fleet horses in Pharaoh's chariot, for such exhortation is truly apostolic, and does but invite you to imitate him whose meat and drink it was to do his Father's will. I never bid you work to save yourselves, for salvation belongs unto the Lord; nor do I speak to the unsaved concerning working at all; I point them only to the cross of Jesus; but to you who are already saved, I must and will cry, spend and be spent for your loving Lord. I am not afraid of condemnation from the Master for being too earnest with the laborers in the vineyard; sluggish workers have far more cause to tremble. They sometimes say of me with a smile, "like Jehu, the son of Nimahi, he driveth furiously;" but my excuse is that which Jehu might have made; I see mighty foes to be slain, and a kingdom to be won, and these things are not to be wrought by sloth and sleepiness. Besides, a little active exertion is as much for your own good as for the glory of God. Work cures many spiritual diseases, and even bodily ones have been known to yield to it. Preaching at any rate is good medicine to some of us, and why not other Christian labor? Here is a case to prove my point; it occurs in the life of Dr. Macdonald, the apostle of the North of Scotland. Having caught cold on one of his journeys, and refusing rest in order to employ some means of cure, he became at last seriously ill. The pores of his skin so closed that the usual means of producing perspiration entirely failed, and to procure this was deemed essential to his recovery. Hector Holm heard of his illness and went to visit him. After conversation with him, and discovering what was required in order to his cure, he went about among the houses around the manse, and asked the inmates to assemble to hear a lecture from the minister. The people immediately gathered. All this was

done unknown to Mr. Macdonald. When the kitchen of the manse was full Hector went to the bedroom and told the minister that the people were assembled, and were expecting a lecture. "I cannot rise to speak to them," he said. "But will it not be hard," Hector asked, "to send them away without a word?" "But how can I manage to speak to them in my present state?" Hector, seeing that he had begun to consider how this opportunity could be used, suggested that he should sit up in bed, wrapped in blankets, the people sitting in the passage outside the room, and that he should read and expound a passage of Scripture. To this he at once agreed; and so the people came, and the minister began to address them. Becoming interested in his subject, his usual fervor warmed him up; and before the lecture was concluded he was wet with copious perspiration. He then lay down, slept quietly all night, and awoke quite well in the morning. Hector used to say he was the best physician Mr. Macdonald ever had. A dose of preaching was the only prescription he gave. This his patient had often found to be a delight to his heart, but on this occasion it was a cure to his body also. Idle professors I have no diploma, but I will venture to prescribe holy industry as a cure for half your ills.

CLEAR FORK ASSOCIATION.

At our last meeting in Providence church, Warren county, we adopted the same resolutions relative to the "Whitist question" that the General Association adopted at Georgetown.

The Clear Fork Association adopted the same. This session of the Association was better attended than it has been for years in point of representatives from the several churches. Reports showed about \$200 contributed for missions and 156 baptisms.

Bro. J. R. Jenkins was elected moderator, and Bro. Nelson, clerk. The meeting was a very pleasant and harmonious one. The next meeting will be held with Epley church, Logan county, Tuesday after the second Sunday in August, 1898.

The meeting of the Ministers' and Members' Meeting convened with Antioch church next Friday, at 10 a. m. An interesting programme has been arranged for the occasion, and a good meeting is anticipated, for they are a grand people in that neighborhood.

F. W. C.

ANY fool can destroy trees. They cannot run away, if they could, they would still be destroyed. . . . Through all the wonderful, eventful centuries since Christ's time—and long before that—God has cared for these trees, saved them from drought, disease, avalanches and a thousand storming, leveling tempests and floods, but he cannot save them from fools, only Uncle Sam can do that.—JOHN MUIR, in Atlantic.

To be trusted is a greater compliment than to be loved.—George Macdonald.

THE VIRTUE OF ENDURANCE.

BY HELEN EVERTSON SMITH.

At the present time so much is said about the duty of manifesting sympathy, especially toward children in the little misfortunes which seem to them so great, that we are led to wonder whether there is not danger of showing too much pity!

In a certain family of young people of all ages, from four to eighteen years, the features of heroic endurance in all things, both physical and moral, is so marked a trait as to excite the wondering admiration of all beholders. At the same time the children are as tender of heart and compassionate as they are brave.

"My sister and I agree perfectly in most of our methods of training, but in one we do not. I have always made it a rule to let my children see that though I tenderly sympathize with them while they made no complaints, they could receive but scant pity from me if they sought it.

"If Jack hurt himself quite badly, when he first went to live with my sister, he might shed a tear or two, if the pain were severe, but he made no outcry and sought no aid unless it were really needed. A few days ago I was truly grieved that when he crushed his finger in the door he began to cry aloud, and rushed up to his aunt, who kissed his finger and bound it up amid many compassionate phrases, or others more hurtful, such as 'Naughty door; aunty shall have to whip the door.' Unless this course be speedily altered (and it must be, or my husband and I cannot consent to leave the children with my sister) both Jack and Lucy will be ruined in this respect. They will become cowards, and cowardice is the worst of all faults; for it is the mother of all crimes."

"Of all crimes!" we asked doubtfully. "Well"—smiling—"perhaps that is a little too strong a phrase, but truly I think that fear is the root of most sins. The boy who fears the ridicule of unworthy associates will use tobacco and, later on, strong liquors, although he may have an actual distaste for them, in order to make himself manly. He fights because he fears some one will say that he is afraid. The girl marries a man for whom she cares little or nothing because she fears she may be called an old maid; or she trails a long dress over filthy streets in a manner which is revolting to all her dainty instincts, because she fears that her dress may be ridiculed as out of style. Both men and women live beyond their means for fear they may be esteemed poor, and pretend to tastes which they have not for fear they be not thought well of. From first to last in all our lives, lies and deceptions in all their

shades proceed from fear of some sort."

"Not quite all," was insisted. "There are lies of jealousy, envy, covetousness, malice, even of benevolence."

"Even these," continued the mother, "may usually be traced to some form of fear. Jealousy is a fear that some one else may be better loved or more highly favored than we; envy is a fear that some one may surpass us; malice itself is more often aroused by fear than by any other one of a half-dozen motives; even benevolence are probably induced by a fear of ill consequences to others if the truth be told."

Whether the speaker were quite right in her reasoning it is not now necessary to discuss; we would only draw attention to the value of an early training of habits of endurance.

A little girl of four years, the granddaughter of a once famous American statesman, was playing in the parlor of his fine, old-fashioned country house. The yawning fireplace of more ancient days had been filled in with brick in order that a modern stove might be used. Against a lower corner of this brick-work rested a piece of polished iron about eighteen inches square and nearly an inch thick. What was behind that piece of iron had often puzzled the child, and the answer that it "covered the opening left in the brickwork, so that straw could be thrust up the chimney and lighted to burn it out without removing the stove," conveyed no meaning to her perplexed mind. In her eyes the queer square of iron covered the entrance to some enchanted region where little girls must necessarily delight to go.

Accordingly, with all her little strength, she tugged away the barrier. She saw an irregular opening and caught a gleam of sunlight filtering down the flue. She sought to look further; but the iron was too heavy, and fell from the tiny fingers upon the tiny toes with crushing weight. The stately old grandfather raised the iron and took the silent child upon his knee. Kissing her, he said, kindly:

"It must have hurt you very much, my pet."

The little face was all a-quiver with pain, tears stood in the brave, brown eyes, and the words faltered as they came:

"I does it 'on'y for 's sake 'wile."

"That's right, darling," said the child's mother, gently removing shoe and stocking from the little foot, now found to have been seriously hurt; "that's right! Mother's brave little girl knows that crying only makes the hurt last longer."

The poor baby could not keep the tears from running down her little cheeks, pale from the suffering; but she did refrain from making the least outcry, or moan.

After she had been carried away in her mother's arms, to sleep away the exhaustion of pain, her grandfather, with tears of pity and admiration in his eyes, said emphatically:

"I have always loved my daughter-in-law, but never have I admired her so much as to-day. She is teaching her children to be heroes! That child will make her mark in the world some day, God bless her!"

How much of future strength depends upon early training in the exercise of true courage, comparatively few seem to remember. It is so easy to pity, to careen and openly sympathize with a sobbing child; so hard to treat its hurts—whether moral or physical—with a touch as firm as tender; being brave, that the child may also be brave. Yet it is an undoubtedly a duty to teach fortitude as it is to teach truthfulness. If the mother whose

opinions have been quoted be correct in her views, truthfulness itself is largely dependent upon courage. A naturally timid person may, indeed, be also natively honest; yet it seems almost impossible for such a person to retain absolute honesty of word and act; and the most unhappy of mortals are those who have not the courage to support the real truthfulness of their natures.

SEVERAL THINGS.

The committee of fifteen appointed by Little River Association at its recent session to visit the vicinity occupied by the Fairview and Sugar Creek parties with a view to adjusting the differences between them, did so last Saturday and succeeded admirably. The two bodies were resolved into one, with all that had transpired between them to be ignored, the body thereby becoming the original Sugar Creek church, and agreeing to grant the Fairview brethren letters of dismissal that they might be organized into a new church. All this being accomplished, quite a number of letters were granted and the new church will soon be organized. This ends a long-standing trouble that has been for years a grievous eye-sore to this Association. These tidings will produce a sense of relief throughout the Association, as it was also a source of a blessed season of rejoicing to those present at its consummation. Harmony being fully restored, it is sincerely hoped that a new era of prosperity to the Master's cause in that community will soon follow, and it certainly will if all will cherish the spirit of brotherly love and earnest devotion to the Redeemer of us all.

Elder C. E. Perryman has recently closed a precious revival meeting with his church at Dawson Springs in which he did all the preaching himself. Near 20 additions, he informs me, were made to the church and the brethren were much revived; also that the house was crowded to its utmost capacity almost every service, and that no such revival has been witnessed at that place for many years.

Bro. Perryman has decided to give himself fully to the work of an evangelist, and is now open for engagements. Churches wanting one who has had experience and success in this line can address him at Princeton, Ky.

Elder R. W. Morehead's Carleuan church had at its last services an increase of membership of 4 by letter and 2 approved for baptism.

Elder C. L. Robert's Pleasant Hill charge has gladdened his heart by uniting their energies and building themselves a neat house of worship, which will be dedicated to the Lord's service on the first Sunday in September, Eld. R. W. Morehead to preach the sermon.

Elder Ivan M. Wise is glad to know that his two charges at Princeton and Fredonia are at peace and moving on in their work smoothly with some degree of hopefulness. The Fredonia charge contemplates engaging in a series of revival meetings in the near future, with Elder C. H. Gregston, of Morganfield, to assist. The Princeton brethren are also looking forward to a revival season, with Elder H. C. Roberts, of Mayfield, to do the preaching.

The Princeton charge having liberated Bro. Wise for part of his time to visit different parts of the country soliciting means to aid in relieving the church of a heavy debt hanging over it, he has been and is yet making use of the opportunity to advantage. We hope our brethren, wherever he goes, will continue to receive him cordially and open their pocket-books to him liberally, as his mission is important. T. E. RICHY.



MAYFIELD SANITARIUM,

921 Taylor Avenue, St. Louis, Mo.

Home and hospital established and controlled by Baptists, and admits all sick and afflicted of other or no denomination. The Medical staff is composed of some of the best known physicians of the city, and who are recognized authority in their special lines of work. Any physician of good standing can treat his own patients in this Sanitarium, and patients can choose their own physician if they so desire. Our aim in this new Sanitarium are just the same as when we first entered the work 17 years ago. For other information address W. H. MAYFIELD, M. D., Mayfield Sanitarium, St. Louis, Mo.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

FRIDAY, SEPTEMBER 4, 1897.

We are at a loss to understand the opposition of some brethren to "Baptist succession." We cannot understand how any Baptist can fail to believe it a good thing. Yet some brethren seem to regard it with great disfavour. They think universal belief in it would be a great calamity. They are even ready to apply choice epithets to those who believe in it. None of them have so far, to our knowledge, pointed out any harm to come from such belief. Certainly a man's thinking that there have been those in the world who were substantially Baptists "from the days of John the Baptist until now," will not make him any the less firm in the Baptist faith, or any less zealous to propagate that faith throughout the earth. Even if the belief be a mere unproved theory, it is certainly harmless, and there is nothing in it to be dreaded. There is no earthly reason we can see why any Baptist should be active in opposing such a belief. What possible harm can come from a Baptist's believing that there have in all ages since the Apostles been in the world advocates of the great principles for which Baptists stand?

If it be a good thing that there are Baptists in the nineteenth century, and certainly every Baptist believes it is so, was it not an equally good thing that there were Baptists in the eighteenth century? Was it not also as good a thing that there were Baptists in the seventeenth century? And so on back to the first century. Shall we not regard the existence of Baptists in all the Christian centuries a good thing therefore? Since this is Baptist succession, is not the conclusion inevitable that it is a good thing?

If Baptist succession be not a good thing, then it would be a good thing to have had no Baptists in the world during some of the centuries. In which of the centuries would the existence of Baptists be a bad thing? Shall we say that the existence of Baptists from the 17th century onwards is a good thing, but their existence before that is to be regarded as a bad thing? Can a man be in favor of the existence of Baptists in the nineteenth century and opposed to their existence in the tenth century? Do principles change with the centuries? Were principles wrong in the tenth century that are right now? We would be glad if those who oppose Baptist succession would kindly tell us in which centuries they are willing there should have been Baptists, and in which they are unwilling there should have been any. We do not see why any Baptist should be unwilling that some of his brethren should have been alive in any century. It seems to us that the more Baptists could be proved to exist in all the centuries the better he would be pleased. The Baptist who cannot believe in Baptist succession should be sorry that he cannot, as it seems to us.

Some think that "Baptist succession" involves sacerdotalism, sacramentalism, high-churchism, &c., &c. This is a complete mistake. We have, however, preferred the term "continuity" to "succession" on this very account. "Baptist succession" simply means that there have been in all ages since the Apostles those who were substantially Baptists. Now if there be no sacerdotalism in believing in the existence of Baptists in the nineteenth century, why should there be any sacerdotalism

in believing in their existence in the twelfth century? If without any tinge of sacramentalism a man may believe Baptists existed in the 18th century, how does believing they existed in the 10th century make a sacramentalist of him? If it be not at all "high-church" to think there were Baptists in the 17th century, how is it "high-church" to think that there were Baptists in the 7th century? In which centuries is it allowable for a man to believe there were Baptists without subjecting himself to the charge of being a sacerdotalist, a sacramentalist or a high-church-man?

It is as plain as noonday that if it be a good thing to have Baptists in the world in this century, it was equally good to have them in every century since John the Baptist. And the man who does not care about the existence of Baptists in the centuries past, is not likely to care about their existence in the centuries to come.

We spent most of three days at Waynesboro, Va., in attendance upon the Mountain Chautauqua. Dr. M. B. Wharton had just gone, and Dr. J. C. Hiden was just coming, so we missed both. Dr. Thomas Hume, however, was there, where he has a summer home, and he was a leading spirit in the Chautauqua. It was a great treat to be in his home—a home of high thinking as well as of fine living. He delivered a course of lectures on Shakespeare, tracing especially the great poet's indebtedness to the Bible. We were in the special care of Pastor H. G. Ferguson, who has had charge of the Baptist church for seven years, and he has done, under God, a great work there. The Baptists have the best house of worship in the town, and they are rapidly growing in that strong Scotch-Irish Presbyterian region. Pastor Ferguson knows how to take care of a visiting brother. His church has religion, as is evidenced by their using Manly's Choices as their church hymn book. The First church in Asheville, N. C., also uses Manly's Choice. No recent hymn book has as much religion in it as this.

This is the first year of the Mountain Chautauqua, and it promises well for the future. Waynesboro is a charming place. The air is cool and pure, and there are fine springs of lithia water and of other kinds.

MR. THEO. D. WARREN, of Orange, N. J., an alumnus of Brown University, is out in a vigorous card in the New York papers in favor of accepting President Andrews' resignation. He replies to those who wish Dr. Andrews retained, on the ground that he should be allowed freedom of thought and speech, in this fashion: "To your plea for toleration, as a generally, I cordially subscribe, but regard it as a transparent fallacy to appeal to one's love of free thought as justifying indifference to the dissemination of palpable error calculated to largely injure the welfare of a whole people, especially by the representative head of a prominent university founded for the instruction of youth. Toleration is due to honest students, rather than to befogged teachers. If the professor in chemistry believes in the transmutation of base metal into gold, if the professor of astronomy affirms the revolution of sun, moon and stars around the earth, tolerate them by all means, but do not let such men teach science in college, etc."

Either teaching in our institutions is important, or it is unimportant. If it is important, then those to whom the institutions belong should guard the teaching most carefully, and promptly correct any wrong teaching that may show itself. If, however, the teaching is unimportant, then there is no sense in having institutions of learning at all, and all sacrifices to establish them is folly.

THE Baptist Courier has so filled its mind with monism, evolution, &c., that it can bring out, with a calm consciousness of infallibility, the esoteric sense of our editorials, and can see meanings we never dreamt of. Indeed, the Courier has developed into a full-fledged "heresy hunter." It exclaims in the wildest excitement that the RECORDER "is not sound in the faith." Certainly the RECORDER is not sound from the monistic-evolutionist point of view. The special utterance of ours in which the Courier finds so much heresy is the following:

But if the President reach conclusions which contradict the faith which the institution was founded to promote, and which he was put in his position to maintain, let him as once step down and out.

We were talking about the resignation of President Andrews, and were stating what we believe to be the principles which should govern men in representative positions, especially those at the head of our institutions. Somehow we cannot help believing that when a president reaches "conclusions which contradict the faith which the institution was founded to promote, and which he was put in his position to maintain," he ought "at once to step down and out." Not only does the Courier differ with us in this, but it sees in this statement the direst heresy. It sees in it Landmarkism, church succession, and Roman Catholicism. No doubt if the Courier would look a little farther into this diabolical statement, it could see many more frightful heresies. We hope our esteemed contemporary will continue to exercise its gifts along this line, and continue to scan the columns of the RECORDER for heresy, as well as for other things.

PROF. W. M. RAMSAY went to the Orient prejudiced against the work of the missionaries, but in his recent volume he says: "Beginning with a prejudice against their work, I was driven by the force of facts and experience to the opinion that the mission has been the strongest as well as the most beneficent influence in causing the movement toward civilization which has been perceptible in varying degrees among all the peoples of Turkey," &c. Such is the uniform testimony of those who examine the facts. Those who oppose missions have not taken the pains to inform themselves.

We had a good time at the Centennial of Harrod's Creek Baptist church last Saturday. The Rev. W. E. Powers conducted the devotional exercises, and he "lined out" one of the hymns to show "those present under thirty years of age" how the people used to sing in the long ago. Pastor Sampson gave an interesting sketch of the history of the church, bringing out some facts of curious interest. The editor of the RECORDER preached the sermon on what a church stands for. Curiously enough, Pastor Sampson introduced us as "Dr. Whitsett." We accepted his prompt explanation, and told him he would have to settle it with Dr. Whitsett. A sumptuous dinner was served on the grounds, after which the Rev. W. E. Powers made a stirring address to the church, the Rev. J. W. Porter spoke impressively on the *faith and now*, after which the brethren gave "remembrance."

The whole occasion was of very great interest. Many visitors from beyond the neighborhood were present, including several of our ministers, Bro'n. Shirley, McCall, Masters and others.

You must never judge of character by circumstances—Spurgeon.

AND now comes the Christian Work, another Pedobaptist paper, saying in regard to the current controversy:

The whole front of Dr. Whitsett's offending consists in some published statements made by him in which he ventured to call in question certain historical supports of the rite of baptism by immersion.

So this paper thinks Dr. W. has questioned "certain historic supports of the rite of baptism by immersion," so that the binding force of this rite is weakened by his "published statements."

And so it goes. Pedobaptist papers and preachers are representing in all directions that Dr. Whitsett has somehow attacked immersion. Unfortunately some language he has used may bear that interpretation. More unfortunately still, neither he nor any one authorized to speak for him, shows any concern to correct this impression on the minds of the Pedobaptist papers and preachers. It is not enough to write to Baptist papers and say that Dr. W. has somewhere said something that contradicts that interpretation. Let these Pedobaptist papers be called on to make the corrections. Baptist papers do not reach Pedobaptist people.

A REMARKABLE woman died in Louisville last week. Mrs. Catharine Peter Seaton, sister of Drs. Arthur and Robert Peter, passed away at the home of her daughter, Mrs. E. S. Cary, on Broadway in this city, in the 97th year of her age. A native of Cornwall, England, she came to this country at the age of 16, and ere long married Joan Knox Seaton, Esq., of Virginia. We have known her for several years, and her bright cheerfulness, her strong faith, her clear mind, her refined manners and her warm cordiality made her presence an inspiration. She retained her faculties to the last, and took a lively interest in the work of the Lord. Her children's devotion to her was beautiful, and now they "rise up to call her blessed."

The receipts of our mission boards for the current year have fallen below what the boards had a right to expect. For example, from the 1st of May to the 15th of August Kentucky gave to the Foreign Mission Board only \$1,790.35. The showing from the other states is about in the same proportion, on an average. True, this is the dull time of the year, but why should there be any dull time? And why should even the dull time be so dull as this? The associations are meeting now, and while it is not usual to take missionary collections at such meetings, it is the time to arouse fresh interest in missions. The reports will show just which and how many churches of each association contributed to missions and how much. A little attention to this, followed by a little effort, would result in fewer non-contributing churches and in larger contributions from the rest. This is worth doing for the sake of the churches themselves, as well as for the sake of the mission work. A church is greatly benefited by coming up handsomely on missions. Such a church will support its pastor the better, attend meeting the better and show more godliness in the lives of its members.

The happiness of life may be greatly increased by small courtesies in which there is no parade, no annoyance, and which manifest themselves by tender and affectionate looks, and little kind acts of attention, and giving others the preference in every little enjoyment.—Stearns.

Editorial Varieties.

Some one has described snail as "when you are tired of doing nothing and too lazy to do something." Not a bad description.

A rich man said in a speech to young men: "I began life as a barefooted boy." As if any man were born like that or any way. Every man begins life bare footed.

The world gave \$4,564,000 to relieve the famine in India. Of this only \$6,428 was sent from the United States. Canada sent \$ 83,338. Germany gave only \$12, while China gave \$46,081.

The Rev. Alexander Dowis, of Chicago, has rejected sprinkling and pouring and has adopted trine immersion. He has also rejected infant baptism and adopted infant consecration instead.

A religious exchange says: "A Christian will not get angry. He will love people too much to get angry with them." That out of a good many church-members we know, as well as several preachers.

We have been struck by the fact that brethren who were not present at the Trustees meeting at Wilmington fell with great confidence what was done in that meeting, and tell things of which those of us who were present every minute have no knowledge.

The Watchman is right—preachers ought to learn to bear criticism and to profit by it. We talked with a preacher not long ago and found him bitter as another preacher, and we learned that the reason was that the latter had ten years ago passed on to the other side of the river. It was a mistaken criticism and yet there is no reason to doubt it was honestly made.

The Interior says: "Standing where we do to-day, we are moving westward with our great globe; but our antipodes are moving east by the same motion." The Interior has funny notions on some things. How can half the world be revolving in one direction while the other half revolves in the opposite direction? By the same motion. All men are moving eastward, whether they are in America or China or Africa or Hawaii.

The Standard of Chicago advocates a method of making progress toward a settlement of the Whitsett matter. The method is for Dr. Whitsett to select "three or five" brethren who will meet a like number on the other side in conference. The Standard says this "would at least result in settling the issue, which is a most desirable end." It certainly is "a most desirable end" that the issues involved should be clearly defined and clearly recognized.

The believers in "Christian Science" had a rally recently in Concord, Mass. They "paid homage" to Mrs. Eddy, the founder of their sect. She made an address in which she claimed that she had "banished sin, suffering and death" from the world. And yet some of her disciples expressed regret that her address was so "restrained" in that she would die before they saw her again. Here she claims to have "banished death," and yet her disciples, who "pay homage" to her, regret that she must soon die. Here is richness.

A man in England named White called himself "Jezreel," and he undertook to bring together 14,000 of the lost tribes of Israel to the top of Chatham Hill. He declared that he never would die. He succeeded in getting a number of disciples, some of them wealthy, and he began a "temple" on top of the hill to cost \$260,000. They spent \$200,000 on it and then White died and the band scattered. The "temple" has just been offered for sale. The temple was to be a dwelling place for 141 families as well as a place of worship. Surely this is prominently the age of cranks.

Many of our readers are appreciating most highly the articles of Dr. Stearns, translated with comments the recent brochure of Dr. Keller of Berlin, bringing to light new and important facts in Baptist history during and before the Reformation. These articles should be preserved. Here only can Dr. Keller's great work be had in the English language. We do not know that it will be published in this country outside of our columns. It is at so small expense that we provide these articles for our readers, but we want Baptist history known and understood, and we think nothing is too good for our subscribers.

At a Spiritualistic seance, Walking Stick, a Cherokee Indian, wanted to talk with Sequoyah, and a response came at once through a trumpet between curtains. Walking Stick asked him what he published in this country and the answer was a name never heard of before. Sequoyah was himself the inventor of that alphabet and he would be the last man to give the credit to another. That settled it, and Walking Stick proceeded to smash the trumpet and to use up the medium, but they put out the lights, jumped through the windows and took to the woods. Spiritualistic mediums should take care how they fool with wily Indians.

The Rev. A. S. Ingram, says the Word and Way, was one day walking with Dr. James F. Boyce and asked him if he believed in church succession. He replied: "If by Baptist church succession you mean that there have existed since the days of Christ and His apostles churches holding substantially the doctrine now held by Baptist churches, then I believe in it." Dr. Boyce was also thoroughly opposed to receiving what are called "alien immersions." He opposed and defaced the reception of such an immersion by Broadway church, of which he was a member, when the pastor, Dr. J. L. Burrows, favored its reception. Dr. Boyce also himself immersed some who had previously had an "alien immersion."

Among the Churches.

LOUISVILLE.

Walnut street—Brother Gordon Hill preached at both hours.

Broadway—Brother T. B. Thomas preached at both hours.

Chestnut-st.—Pastor J. M. Weaver preached at both hours.

East—Pastor Christian preached. Four joined by letter and one was baptized.

McFarren Memorial—Pastor Jones preached.

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

Franklin-street—Pastor Edwards preached. One joined by letter.

German—Bro. Jager preached in the morning and Pastor Ritzman at night.

Highlands—Pastor Dawes preached. Two received by letter.

Logan-street—Bro. D. C. Freeman preached.

Parkland—Pastor Nowlin preached as usual.

Portland avenue—Pastor Shelton preached at both hours.

Southgate-street—Bro. J. M. Gurley preached.

Third-av.—Pastor Taylor preached as usual.

Clifton—Pastor Masters preached.

Eight-mile—Brother T. T. Eaton preached morning and night.

THE STATE.

Bro. T. H. Coleman writes: "We began a meeting in Rocky Ford church, Casey county, July 25. Bro. W. M. Stallings came the next day and remained until August 5. We enjoyed his preaching very much and the church was greatly strengthened. Several things were done with the success of the meeting. There were two baptisms. On August 9 I went to Mill Creek church, Nelson county, to aid Pastor Stallings in a meeting. We continued ten days, having a very enjoyable time with those whom I have known and loved in former days. Satan is always busy, and here he tried his hand in more ways than one, but the Lord was victorious. Six happy souls were baptized, one restored, one received by letter and one came under the watchman until a letter could be had. Bro. Stallings is a most delightful and successful collaborator."

Bro. W. K. Penrod writes: "You have West Union Association announced in your columns to meet October 16. The place of meeting, Harmony church, is alright, but the time of meeting is October 13, Wednesday after the second Sunday."

Bro. W. R. T. McFarland writes: "East Lynn Association meets on Thursday, September 23, instead of the 22d, as you have it in the RECORDER. Please correct."

Pastor A. Mobley writes: "The Beach Fork church, Marion county, closed on the 17th inst. a meeting of 15 days in which A. C. Grayson, D. L. Johnson, did most of the preaching, to the satisfaction of all. We had 7 baptisms, with good work with the membership."

Pastor J. G. Parsons writes: "Have just closed a good meeting at Drip Rock, resulting in 18 additions to the church; 16 by experience and baptism and 2 by letter. The church is greatly revived and encouraged. To God be all the glory."

Pastor J. H. Dew writes from Keene: "We closed a good meeting with my church here last night. Bro. G. W. Perryman, of the First church, Cincinnati, did the preaching. Bro. Perryman's preaching was simple, earnest and effective. His manner of preaching forces the people to listen to the Gospel. Our church is greatly revived, and some who were lost are happily trusting in the Saviour. Bro. Perryman greatly endeared himself to our people, and they will always be glad to welcome him to their church and homes. On August 29 I shall begin a meeting with Bro. W. D. Moore at Old Shawnee Run church, in Mercer county. I have aided the pastor there each year since '94, and always say to Dr. Harvey that we are expecting him with us there the first Sunday in September. I believe the RECORDER is stronger with my people than at any time within the last three years. May the Lord ever bless and guide the noble and fearless editor."

Pastor Richard French, assisted by Pastor J. M. Weaver, of this city, held a meeting in the Union City church, Madison county. The church was greatly revived, and four were added to its fellowship. The strong doctrinal preaching of Bro. Weaver built the church up in their minds, and they will long bless the day that he came to labor among them."

Bro. W. H. Cooks writes: "Warren Association will convene with Woodburn church, Woodburn, Ky., September 15, at 10 o'clock A. M., and remain in session two days. Railroad rates

(11-13) has been secured from all points in Kentucky over the L. & N. railroad, for both messengers and visitors, tickets good for three days after adjournment of Association. Early morning (No. 3) train will stop at Smith's Grove September 15, and the night train (No. 2) on the 16th. The same train stop at Woodburn both days. Visitors from Bowling Green can attend all the exercises each day and return same evening."

Pastor J. S. Gatton writes: "We have had a good meeting at Buck Creek, Shelby county. There were 15 additions, 5 by baptism and 10 by letter. I. T. Creek, from St. Joe, Mo., was with us and preached with great acceptance. The prospects are bright at old Buck Creek."

Pastor T. J. Duvall writes: We have just had a meeting with Highland church, Meade county, of nine days. There were 6 additions, 1 by restoration and 5 by experience. We had the assistance of Bro. Bruner, who did half of the preaching. He is a new man in our Association, and churches without pastors may do well to have him visit them. His postoffice is Brandenburg."

Bro. John D. Jordan writes from Paducah: "I spent a pleasant Sabbath here yesterday with Pastors Penrod and Wilson. I find the Baptist cause here looking up. These pastors are very popular with their people, and a strong, healthy growth is very evident. When this appears Mrs. Jordan and I will be at Dawson, Ky. Come down. The additions to the First church of Savannah since I went there are 36, not 26."

Pastor J. S. Norris writes: "We have just closed a glorious meeting at Mill Creek church, Hardin county. Bro. J. F. Watson, of Alabama, did most of the preaching. He is an earnest, able, great man, a faithful servant of his Master, and a strength to our denomination. Our meeting was a Holy Ghost meeting throughout; the community for ten miles around was moved. Our church has been greatly strengthened. We feel that we have almost seen God's face to face. Thirty-three conversions; 34 additions to the church; 30 by experience, 3 by letter and 1 restored. To God be all the glory."

Bro. J. B. Hunt writes: "I recently assisted Bro. W. H. English in a meeting of nearly two weeks with his church at Raymond, Ky., which resulted in a great revival of the church and 17 additions to her membership, 16 by baptism and 1 by letter. The church was moved to undertake the building of a much-needed new house of worship, and more than half the amount required to build it was subscribed, which assures a building. One year ago I assisted this same noble pastor and flock in a meeting which resulted in nearly 40 additions to the membership, and it was therefore a peculiar pleasure to be with them again in so glorious a revival as we are enjoying here. These are all excellent people, led by an excellent pastor, with whom it is a joy to be associated in the Master's work."

OTHER STATES.

The Jerusalem church, Richmond county, Va., has set apart Bro. Geo. T. Schell to the full work of the Gospel ministry.

A meeting in the Orleans church, Virginia, closed with 22 professions of religion and 19 baptisms into the fellowship of the church.

A meeting in the Mt. Olivet church, Tennessee, closed with 18 professions of religion and 24 additions to the fellowship of the church.

Thirty have been added to the fellowship of the Prosperity church, Tennessee, as the result of a recent meeting.

A meeting in the Bethlehem church, Gibson county, Tenn., closed with 22 additions and one other approved for baptism.

Twelve have been added to the fellowship of the Dry Creek church, Tennessee, all by experience and baptism.

A meeting in the Watertown church, Tennessee, closed with 12 additions to the fellowship of the church.

Pastor J. L. Sproles, of Huntville, Ala., held a meeting in the Egypt church, Shelby county, Tenn., in which 10 were baptized and some restored. Others will join sister churches near by.

A 13 days' meeting in the Clarkson church, Texas, closed with 18 additions to the fellowship of the church.

Smyma church, Texas, was greatly blessed in a meeting in which 62 were added to the fellowship of the church. Among those who were added from the Presbyterians and two from the Methodists.

Elder E. Lewis held a meeting in the Hebron church, Texas, which closed with 11 additions to the fellowship of the church.

Elder C. P. Lumpkin, of Waco, held a meeting in the Macedonia church, Burleson county, Texas, of which he was once pastor. There were 34 added to the fellowship of the church.

There were 63 professions of religion and 31 additions to the fellowship of the Decker Branch church, Texas, as the result of a recent meeting.

A meeting in the Denning's Bridge church, Matagorda county, Texas, closed with 16 professions of religion and 16 additions to the fellowship of the church.

Seventeen have been added to the fellowship of the Gerald church, Texas, as the result of a recent meeting.

A meeting in the Lorena church, Texas, closed with 29 additions to the fellowship of the church.

Twelve have been added to the fellowship of the Shiloh church, Texas, all by experience and baptism.

Twenty-eight have been added to the fellowship of the Mart church, Texas, as the result of a recent meeting.

A meeting in the Waxahachie church, Texas, closed with 23 additions to the fellowship of the church. Every one was a grown person.

Twenty-six have been added to the fellowship of the Copeville church, Texas, all by experience and baptism.

A meeting in the Twelve Mile church, Dawit county, Texas, closed with 20 additions to the fellowship of the church. This church was organized last Fall.

Forty-one have been added to the fellowship of the Mount Zion church, Texas, as the result of a recent meeting.

Pastor Davis, assisted by his brother, held a meeting in the Oak Grove church, Ark., in which 14 were added to the fellowship of the church.

Another church has been organized in Little Rock, Ark., which takes the name of Calvary church.

TATE'S CREEK ASSOCIATION.

This body met at Berea, Madison county, last week. We were surprised to see a house of worship, with seating capacity of 400, closed in. The pastor, Rev. H. L. McMurray, is a missionary of our State Mission Board. Two years ago he organized in a rented hall, with only 10 members, but has 73. The members are poor and deserve much credit for sacrifices they have made toward building their house of worship. They have had some outside help, and will need more, and if the brethren only knew the importance for a few dollars they would make the needed contribution. I do not wish to be understood as disparaging any of our mission stations, but I believe that Berea is by far the most important mission field under the fostering care of our State Board. Berea College has about 500 students; at least half to two-thirds of them, I learn, are from Mountain Baptist homes. Bro. McMurray has from 200 to 250 of the students in his Sunday-school, who also attend church services, and many are converted and baptized by him. Think of the influence that will go out from this church to the homes of the students and the Sunday-schools and churches of our denomination, and you will appreciate, at least more than you have, the advantages of Berea as a strategic point for our Baptist mission work. The wisdom and foresight of our corresponding secretary, Dr. J. W. Warder, is most conspicuous in this forward movement. W. P. H.

AT THE CAMPBELL COUNTY ASSOCIATION.

We had a new thing under the sun at Newport. One of the great objections to holding an Association in a town or city church is that the good sisters all stay away from the Association preparing dinner for the company. The Association adjourns from 12 to 3 for dinner, then the sisters stay at home in the afternoon to rest. So the Association loses time, the social feature is lost, and people of the church are not out except at night. The good people of Newport know how to do so as to avoid all this. Dinner was served to the large crowd in the dining room in the basement; and the new thing under the sun is, Supper was served in the same place. The people of the church were present at every service, the brethren had an abundance of time to talk, and the sisters were not broken down as they often are when the meals are served at home. Much of the harmony and good feeling of the meeting was doubtless due to this admirable arrangement. Pastor Sizemore and his noble people richly deserve all the good things said about them. Brother Jolly, the moderator, and Brother Petty, now advanced in years, are greatly loved by their brethren. The Association is on rising ground. W. B. CRUMPTON.

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DISTRICT ASSOCIATIONS. TIME AND PLACE OF MEETING, 1897. SEPTEMBER.

- 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. Ray's Fork—Pleasant Hill church, Sumner county, Tenn., Sept. 8. Greenup—Ashland, Sept. 8. Little Bethel—Providence church, Webster county, Sept. 8. North Bend—Big Bone church, Sept. 8. Owen—Richland church, Owen county, Sept. 8. Sulphur Fork—Antloch church, Sept. 8. Lynn—Bolling Springs, Sept. 8. Greenville—Trimble Bend church, Menfee 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's Valley—Sinking 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. 23. Irvine—Oak Grove church, Jackson county, Sept. 22. Salers—Wolf Creek church, Sept. 22.

- Freedom—Indian Creek church, Clinton county, Sept. 24. South Union—Point Creek church, Whitley county, Sept. 24. Gooch 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—Farnell church, Wayne county, Oct. 1. West Kentucky—Hickman church, Oct. 6. Enterprise—Liberty church, Johnson county, Oct. 8. West Union—Harmony church, Oct. 13. Ohio Valley—Sebree church, Henderson county, Oct. 19. Blood River—West Fork church, Calhoun county, Oct. 20. Graves County—Liberty church, Oct. 27th. Clerk—Please prepare statistical tables with care and send two copies of your minutes to J. K. NUNNELLEY, Statistical Secretary.

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PASTOR AND DEACON—A DEFIANT TEXT.

BY ELLIOT FENTON.

"I wonder how on earth I am to get a sermon ready if a text which I am determined not to preach from persists in occupying all my attention."

the "cause" successfully through d. multitudes and troubles long before its present a tor had been heard, of and many, feeling that he had been unjustly treated, warmly defended him and started a quarrel on their own account with their rivals known as the Tennant party.

then broke down entirely, and cried like a child. But the text was read in eloquent words, and somehow in less than five minutes everybody had forgotten that he or she ever had a grievance against a fellow-member.

one, is greatly appreciated by me. I must also thank you, who have been the bearer of so many heart-loads, and if you will kindly step into the kitchen, my wife has an excellent mince pie which she has especially prepared for you, and which I trust you will enjoy.



"If any of you know just cause or impediment why these two persons should not be joined together in Holy Matrimony, ye are to declare it, or forever hold your peace."

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This is the first painful introduction to law there being more patients than the laws of law upon the innocent child, when he finds, for the first time, that he cannot have or do everything he desires, if not for the good of himself and others, without paying the penalty in suffering? Every sympathetic parent or teacher needs this experience. Yet when this great lesson of life early forces itself upon the unconscious child - it is false sentiment and inhumanity to postpone the lesson till later in life, when it will come as a more unbearable shock with greater risks and severer losses. How are we, then, to treat this innocent little law-breaker? This lawless tendency must not be ignored. Will the first method of revenge apply as in days of old? God forbid. "It were better for us were a mill-stone hanged about our necks and we were drowned in the depth of the sea, than that we offend one of these little ones." How about the second form of restraining the law-breaker? Do we want to frighten the child under the law and obedience? Shall the parent or teacher be degraded into a scare-crow, which bring about obedience only through its present terror and horror?

Remove the scare-crow and the law is broken, replace it and temporarily we have obedience. But the motive of the law-breaker is unchanged by either. Then instead shall we not develop a something in the child which says "no" to temptation whether we be present or absent. If we could only peep into some of the nurseries of our city, we would see how many of our little ones we might find? How many of us were told, "The goblins will catch you if you don't watch out," or that a big bear or policeman would get you if you didn't mind when told? This method causes a temporary, unalloyed obedience and leaves the motive unchanged. This brings us to the last method, when the law-breaker is treated as one morally diseased and where effort is made to place the law before the offender, intelligently, to lead him to appreciate the law and "why" of the law he is to obey. This wipes out one of the greatest causes of disobedience, namely, ignorance and want of insight. When the child feels the justice of the law and sees its relation to the welfare of himself and others, we have taken a great step toward a love and respect for law itself, which will instill into him a desire to do voluntarily the rational, considerate thing, for himself and society. When possible the natural consequences of the broken law is always the most effective form of punishment, as it best helps the child to see the relation of cause and effect in the offense and its consequences. What we need is voluntary, intelligent obedience to the laws of right and truth. This is the basis of every true kindergarten. Forced obedience which leaves the motive of the child unchanged, and which appeals to no voluntary effort in the child to place himself under the law can only produce a weak, temporary result.

Frightened obedience leaves little scope for freedom of will, and does not appeal to the child's self-control or intelligence. If it is necessary to work for immediate results in the child then it saves time and strength to resort to less threats to force temporary obedience; but if we are winking for the child's eternal welfare, for the time when there is no external power to force him to right, and his only guide is a still small voice within, which leaves him free to choose between good and evil, is it not worth while to labor and wait for such a result? If conscience and character are trained thereby? A busy kindergarten mother was having a daily struggle with her little daughter who seemed unable to appreciate the value of her own attention and her mother's time. The mother used the child to her early that she might braid her hair and dress her promptly for breakfast and kindergarten. For several mornings the mother brought every influence to bear with little effect. One day the cause of the trouble became evident, and she determined to act accordingly. The next morning she arose as usual and made the same ineffective request. She explained that she must be at her own work on time, and that the little daughter hinder her assistance in the dressing she must be ready promptly; in case she wasn't the mother would have to go down to breakfast and to her work without her that day. The child continued to idle, but the wise mother took out one day the cause of the trouble one good-bye and left the room. You can imagine the outbreak that followed. The mother had steadfastly set her face for this trying consequence, and with an anxious heart, continued to wait for breakfast though the quarrel was continuing with the little one good-bye and left the room. You can imagine the outbreak that followed. The mother had steadfastly set her face for this trying consequence, and with an anxious heart, continued to wait for breakfast though the quarrel was continuing with the little one good-bye and left the room. You can imagine the outbreak that followed. The mother had steadfastly set her face for this trying consequence, and with an anxious heart, continued to wait for breakfast though the quarrel was continuing with the little one good-bye and left the room.

her kindergarten, leaving the child at home. There were no words the next morning; the mother's first call was followed by an immediate, cheery response, and there the old battle ended, reasonably and intelligently on the part of both mother and child.

Do you think this child could ever forget the valuation placed on her own and other's time when she discovered that if she was not ready the world would move without her? A whipping or a boog-a-boo story might have made the child rise equally as promptly, but not with that intelligence and insight in which this natural consequence resulted. The kindergarten helps the child see that it is not the teacher who is to be obeyed, but the law. She endeavors to place herself under the same law and takes her personality out of the battle that the child may come face to face with the law itself and not with his offending caregiver. We have in kindergarten a few laws as possible, but these few are inexorable. We leave the child free, but when his freedom clashes with the rights of others or his own highest good, there he learns that he must submit to the law. The kindergarten child soon sees that he is treated as a rational being, responsible for his own actions which inspires his self-respect and self control. After several battles with self he learns that the quicker he controls self the happier he and all others will be. Everything is done to make the child realize that he alone is responsible for the action of his own hands, his own feet and his own lips. He co-operates with the teacher to bring any unruly members of his own body under law. We had in one of our kindergartens a wild little Spanish girl who could not remember to sit in her chair. This greatly disturbed her little classmates at their work. Though this was explained to her, the habit formed was too strong. At last the teacher suggested to the child that a towel could bind her in a chair, and thus remain her. The child secured a towel and bound herself, the teacher assisting as little as possible. After several days she still further improved or suggested that perhaps Santa did not need the towel to keep her in her chair; that she might fold it and place it on the table before her, where it would remind her eyes of her old habit. Later on the child was urged to leave it on the window sill further. Finally the child herself said: "Miss J., let's leave the towel in the other room, for now I can do this all by myself and don't need anything to help me." So the lawless little Spanish girl, instead of being the worst became a law-abiding member of society. Who shall say this is not better than force or fear in its permanent results? Arbitrary rule takes away the child's freedom and stunts his power to control. If force may be used, but it is disastrous and should always be the last resort. A mother on leaving the house one day called to her older daughter to be careful that the little sister did not get a sharp knife she had neglected to put away. As the door closed, the little sister darted to the table and snatched the knife and began to flourish it all about her. In an agony of terror the older sister questioned, "Shall I dare force it away from her?" Never, for well she knew the child here must lay the knife down, or terrible consequences might ensue in the struggle. She summoned all her self-control went to the wardrobe, took out an object the child prized highly and placed it on the table before her. This was enough. Soon the forbidden knife lay laid down and the child happily at play with a harmless substitute. When the child has chosen some form of evil any attempt to tear it away from him may result disastrously; but when he places some attractive truth before him, he will guide him to lay aside the evil and voluntarily choose the right. As he learns to do this he becomes a moral agent. What we need is not the parent or teacher who can control children, but one who can guide and inspire them to control themselves. In our free kindergartens we are working on this basis of self-government, striving for freedom of will, yet self-control even in the smallest things. This is why a recent authority pronounced the kindergarten the guardian angel of the State. Can it be by these methods we are saving the best energies of child-life for the future welfare of the State, preventing many a criminal career hopelessly ended in institutions, maintained at a tremendous public expense? The kindergarten cost money, but they save money, crime and suffering. Our future citizens must be trained to-day in freedom and harmony, yet in all things learning to conform to the highest laws of God and man. Shall we waste our energy in trying to force upon the little children of our city to grow up in lawlessness or go to the opposite extreme, depriving them of their freedom, and like the little boy who had pulled off all the legs and wings of the fly, exclaim: "Just see how tame I'll be."

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

TOBY OF HARBODS BAPTIST CHURCH HAM COUNTY, KENTUCKY.

The Pastor, Rev. J. T. Allen, Read at the Convention on August 28, 1897.

Creek church is, by the oldest fraternity on the northern border, below old Bullitts-one county."

The first settlement in ham county was near town of Brownsboro, Orange and Louisville, D. 1788; and among the first settlers were the Shirleys, (Glorie), Yagers, Williams, Smiths and others. There was also, a young man, by name, a Baptist, who soon became prominent among them, as he was a good exhorter, and was first led to realize his sin, under the preaching of James Ireland, who had been in the jail, preaching the Gospel con-

He was baptized in Mulky in Tennessee, which he came to Kentucky near Harbods Creek, where he died in 1819. In this new settlement an equal number of Methodists, who had gathered together, held meetings at night in the homes of the people, all as their leader. A Baptist gave their name to him, and agreed to watch over each other. In 1817 they were organized as a regular Baptist church, with Mr. Kellar as pastor, and Mr. Allen as such until his

He became a member of the Association immediately after he remained such until it went into the of the Long Run Association, which time there were 79. There were 279 at the time of Mr. Kellar's death, 1817.

Allen became pastor after Mr. Kellar's death, and his duties as pastor until his death there were 209. Mr. Allen became a member of Mr. A. Campbell's church, and with seven-eighths of the church went with him. At least children, Mrs. Yager, in the vicinity. He preached in his new residence, which occurred after he became their next pastor in two years the membership increased to 40. In 1821 the church united with the Park Association, of which it is now a member. Spencer, to whom I refer for the above history, says: "Its growth was slow, but it has been rapid for its steadfastness and promptness in discharging its warm spirituality."

Mr. Allen was able to learn the names of the named ministers have served as pastors. Mr. Kellar, Benj. Allen, A. M. Bagdale, Irving, A. E. Shirley, W. W. Foree, G. P. Bostick, W. G. J. Thompson, J. T. Sampson, the

give some facts, as I read by reading the minutes of the business meetings of the Baptist church. I refer to the minutes of 1819; and there are

gaps in the record of a few years in several places.

January meeting, 1819—The church agreed to pay the pastor \$100, to be secured by subscription, if it can be done, the balance to be paid out of the church funds.

February, 1819—Inquired after an absent member.

March, 1819—Agreed to adopt written Rules of Decorum, "for the good order of the church when convened together." Also noted the death of a member, which has been a custom during the church's entire history.

June, 1819—A brother complained of his own unchristian conduct—a very common occurrence for many years, but not practiced of late.

July, 1819—Agreed that the pastor, with other members, may hear experiences at any time and place, within the bounds of the church.

February, 1820—Declared it to be wrong for members who have children under their control to let them go to balls or parties of merriment and mirth.

July, 1820—Sent a letter to Eighteen mile church concerning a report that some of its members had subscribed to a barbecue.

September, 1820—Received such a Christian letter in reply "that we bless God for the happy effect that we hope our letter had on the subject above named."

October, 1820—Preferred charges against a sister for railing and quarreling with her neighbor and disobeying her husband. At the next meeting the disobedience part was stricken out. She gave satisfaction to the church.

January, 1821—Agreed to be proportioned for the benefit of Bro. Allen (pastor), but at the next meeting agreed to drop it.

September, 1822—A brother complained against himself for having kept back a part of the price for which he had sold some property for another person; but failing to satisfy the church he was excluded.

May, 1823—A brother was disciplined for failing to pay borrowed money according to contract. In July he was excluded for covetousness and covenant breaking.

Jan. and March, 1825—Agreed to care for a poor sister and pay cost for such care out of the church funds. In June rejected a motion to exclude by unanimity. Propounded this question at September meeting: "Is it consistent with the scriptures for the Baptists to commune with Pedobaptists?" Ans.—"We cannot be consistent with ourselves and our views of the word of God to commune with them."

November, 1825—Complaint is lodged against a brother for telling an untruth, and drinking too much spirits. The next meeting he gave satisfaction.

June, 1826—Excluded a brother for swearing and gambling. And in August decided that no brother should act as moderator if an ordained minister is present.

During 1827-29—A great many were received into the church. A great many were dismissed by letter and some were excluded from fellowship. Some were given letters to go into the constitution of Goose Creek church.

October, 1831—Resolved to take the New Testament for their faith and practice; and the Old as an evidence or witness supporting the New. Also "excluded a brother for covetousness, which is idolatry."

From 1832, when a sister was excluded for railing, to 1837, there are no minutes. It seems that Bro. Geo. Wallat was pastor in 1837.

December, agreed to abridge the constitution, but what that abridgement was does not appear.

June, 1840—Resolved, That any member might invite any respectable minister of an orthodox denomination to preach in the house when not occupied by the Baptists.

January 22, 1841—I find this record: "As there is a fifth Sunday in this month it is motioned and seconded that we meet on that day, and desire all that love the Lord to meet with us and give a reason of the hope they have in the Lord Jesus Christ, and try to come to a unanimity of sentiment of union and fellowship."

August 22, 1841—There had been a conference of committees selected by the Reformed church, and the Baptist church, which conference had resulted in reaching an agreement as to a report of Doctrines, which this church indorsed.

"The Reformed church addressed a note to the church sanctioning the report of the (said) joint committees, and appointed Bros. John Snider and James Clore as messengers to hand in their note and give any further information we may need on the subject." "Sunday morning at 8 o'clock—Motion and second, if the church agree to the doctrines contained in the report that they now make it manifest by raising of their hands; which was sanctioned by the church. Motion and second, whether the Baptist Church of Christ at this place will give up their name Baptist and take the name of the Church of Christ, which was refused by the church."

December, 1841—Brother Obed Knowland and Bro. G. B. Pock were called as pastors of the church, but I cannot find that either of them ever became pastor.

1843—A brother charged of going to law with a brother before coming to the church with the matter, was declared to be justifiable. I find that about this time the church sent money to the association for printing the minutes of the association.

April, 1844—Called Bro. Kinsolving as pastor, and "agreed to take the best care of him that we are able and do our best to sustain him." He became pastor in August, at which time they granted him a certificate to celebrate marriage; also appointed their next meeting as a day of fasting and prayer.

October, 1844—Took a collection for Indian missions and sent it by Bro. L. Clore.

May, 1845—Appointed a delegate to a proposed convention to be held at Shelbyville June 4 of that year. I find a statement in the back of the book that in March, 1819, there were 263 in good standing.

September, 1846—The following is the minute: "Resolved, That as we believe and contend for liberty of conscience in all matters of religion, that any member of this church may give or not as it may seem right to him in the sight of God, without giving offense to the brethren, to the Indian home or Foreign Missions as it may seem him good. Therefore, be it resolved, that the church take up its own collections in time to come and send it to the Treasurer of said society as it may seem them good or best by a member of this church, chosen by the same." And next meeting ordered the clerk to make a copy of these resolutions and send to the *Banner* for publication.

February, 1848—Archie Smith became pastor and served until in March, 1850. Bro. Bagdale was pastor from March, 1850, to November, 1853. Bro. Archie Smith was pastor from April, 1853, to August, 1856; and during this entire pastorate the minutes close

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Items of Interest.

President Borda of Uruguay was assassinated at Montevideo Aug. 26. He was shot while at the national fête held in celebration of the independence of Uruguay, and died almost immediately. Presidents of republics are no safer than emperors in these days of anarchy.

The G. A. R. held their annual meeting last week in Buffalo, N. Y. Wisconsin was the grand parade, headed by President McKinley who is a member. There were 4,000 men in the procession, the weather was all that could be desired, and the G. A. R. has never had a meeting which they enjoyed more.

The Canadian Government has decided to place a royalty tax on all gold taken from claims already staked out in the Yukon region and to reserve every alternate claim on all rivers and creeks where gold may be found hereafter.

When silver dropped till the Mexican dollar was worth less than forty cents, President Guiterres of Guatemala called an extra session of Congress, and sent in a message urging the adoption of the gold standard as soon as possible. Congress promptly passed the necessary measures.

Two Armenians in Constantinople were found with bombs in their houses and were arrested. They stated to the police that the bombs were intended to blow up the Russian and German embassies. The secret Armenian revolutionary committee have sent a circular letter to the embassies warning them that they are contemplating a plan the very idea of which fills them with terror, which was foreshadowed in their session of Aug. 26th last year. On that date they seized the Ottoman Bank, killing the guards.

The negro Baptists of Virginia have passed ringing resolutions in regard to the "rising increase" that most horrible crime known to man committs upon a defenseless woman. That is beginning in the right place. Now for stern words against the lawyers and judges that cause delay in the swift legal punishment of this crime, and lynching will cease.

In spite of all the newspaper talk, it seems the United States has behaved in a friendly way to Spain. The Duke of Tessa, Minister of Foreign Affairs, declares the United States has presented but one claim in connection with Cuba, and that was for an indemnity to be paid to Dr. Ruiz' family. And this claim was couched in pacific language.

Shoreditch is one of the poorer regions of London. Its area is one square mile, and it has 150,000 inhabitants. But Shoreditch, under the tuition of Lord Kelvin, has established an electrical plant in which, by the burning of the residue of the streets, electricity is generated which is used in the streets, lighting the streets, lighting and heating the baths and school, and supplying electricity to consumers. Thus the dirt and refuse is not only gotten rid of, but is made a source of profit.

The plague has almost disappeared from Bombay, but the cholera has taken its place. In a recent week there were 1,671 deaths in the city, only eighteen of which were deaths from the plague. This doubles the normal death rate and causes much alarm.

The Belgian Chamber of Deputies having voted the money which was lacking for the Antarctic expedition, the steamer Belgica has been fitted out and sailed this week from Antwerp. Lieut. de Gerache of the Belgian navy is in command. The ship is provisioned for three years. The expedition will be particularly devoted to geological and zoological research. The statistics of emigration for the last fiscal year, ending June 30, have been published. They show a decided decrease, being 500,000, which is 112,000 less than the previous year, and the smallest number since the general government began to keep the statistics. The greatest number were from Italy, but a decrease of 8,000 was shown in that of Cleveland, Ohio. The Johnson Steel Company of Cleveland, Ohio, has received orders for 50,000 tons of steel rails for the electric roads in Ireland. The firm undertook all the English firms, and also all the Pennsylvania ones as well.

The Utica Mine, near Stockton, California, is one of the largest gold quartz mines in the state. It caught on fire a few days ago. The miners all escaped, but all efforts to extinguish the fire were fruitless. The mine falls 2,000 feet. The shafts are so deep now, it will take months to pump out the water after the fire has been extinguished.

Judge Showalter of the United States Circuit Court in Indianapolis is doing his little best to destroy the respect which people may have for the courts. He refused to dissolve an injunction which forbade the protest by a company at the expense of the people although the Supreme Court of the state had decided unanimously against him. There ought to be some way by which the Supreme court can put him in prison for "contempt of court."

The Outlook of New York is evidently convinced that pensioners never die and never resign. It says there will probably be a sum of millions of pensioners in the United States in 1900. There are now 603,000, being an increase of 15,000 in the last year. In 1879 the pension list was 261,715.

It is said the Sultan is viewing with great complacency the advance of the British up the Nile, for the services under the Khedive Mohammed were never revealed from the authority of the Sultan as head of their religion. And the more thoroughly they are subdued, the stronger will be his hold upon the faithful.

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. Our best words are known as once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

WORDS OF CONDOLENCE TO AUNT SIS.

There are times in life when the heart depends. Give up almost all that it ever held dear; And wouldst thou cease throbbing-wouldst cease thy wild beating. And in the unknown world seek a sphere Where it might rest. But still there are things that we cannot give up. And no way can we devise to take them away. So we still live on praying God to sustain us. And lift up the burden and brighten the way. That leads us to rest.

When we watch by the bedside of one that we love, And drifting out from us, day after day, The life that we cherish, can it be any wonder, That our lips grow silent, save that we pray That we, too, may die!

When we see borne out from our homes forever The idol, the darling, we've cherished so long, Can it be any wonder that our lips grow mute With never so much as the burst of a song To escape therefrom?

Al! life, there are times when we scarce would cling to you, So much sadness there is for us here; But still we press onward, Texas, wife of Elder E. H. Hearne, can it be any wonder, Beyond the gloom of the grave and the bier, To the home of the blest.

Were it not for faith, the stronghold of Christianity, The ill of life could never be borne. But we may look away beyond the dark shadow To where the heart, though bleeding and torn, May be healed again.

And since these are things that we cannot give up, And can no way devise to take away, We still live on, praying God to sustain us. And lift up the burden and brighten the way That leads to Lullaby. FANNIE

HEARNE.

Died suddenly, Aug. 14, 1897, at her home in Carter, Shelby county, Texas, wife of Elder E. H. Hearne (see Jane Caroline Alexander). Was born in Union District, S. C. July 8, 1820, and was a devoted Baptist for fifty years. She was a good wife, mother and friend, generous and kind to everyone. Her husband, daughters, relatives and many friends, "sorrow" as those that have known her that have "hope." There will be a happy reunion with her and other loved ones where sorrows and partings are unknown.

"Asleep in Jesus! Blessed sleep, Whence none ever wake to weep." M. C. H.

JONES.

At his late residence near Campbellburg, Ky., August 7, 1897, Deacon Thomas P. Jones died in the sixty-ninth year of his age. He was married to Miss Letitia Knight Sept. 17, 1860. Their union was blessed with six children, all of whom are living and are Baptists. He was baptized by Elder N. N. Porter into the fellowship of Campbellburg church of which he was ordained a deacon in 1871, which office he filled worthily till his death. His funeral sermon was preached at Campbellburg on the 9th inst. to a very large congregation by his pastor, Rev. L. M. Theobald. Bro. Jones "was a good man and full of the Holy Ghost." J. B. THARP.

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FALL MEETINGS.

A great many of the churches will soon begin their fall meetings. Of course, they will want new song books, as a good singing is always a feature in any religious gathering, and singing is as much worship as praying. No doubt your church have not had any song books for some time past, or, if any at all, only a few. Now is a splendid time to agitate the song book question. Strangers and unconverted persons who come into your church will want to sing. Why not furnish books so they may sing!

When you do buy books, of course you want to get them as cheap as you can. I would just suggest that you send your orders to the Baptist Book Concern, Louisville, for they handle song books and sell them as cheap or cheaper than anybody.

Yours for good singing, J. HENRY BURNETT.

WHEN things get beyond your control, when you face an unknown future, and when trying conditions confront you, remember that there is a governing God in Israel, and that it is His to bring light out of darkness, joy out of sorrow, and hope out of despair. Be patient and acquiescent. Let the Ruler of the universe and the Lord of the individual manage affairs in His own way and at His own time. Neither grow weary nor become too anticipative. Roll upon a covenant-keeping God your cares, taking His dispensations as they come, and multiplying sorrow neither by distrust nor by foreboding. God unravels the future day by day, hour by hour, and moment by moment, accompanying the distribution with His supporting and sanctifying grace.—The Presbyterian.

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HARRODS' CREEK CENTENNIAL.

To-day the Harrod's Creek Baptist church, Oldham county, Ky., celebrated her one hundredth anniversary.

The meeting was called to order, at about 9:20 A. M., by Bro. P. R. Taylor. The devotional exercises were conducted by Bro. W. E. Powers. He read the 103rd Psalm, and we were led in prayer by Brethren J. W. Porter, W. E. Powers and T. S. McCall. Bro. T. T. Eaton, after the old-fashion, lined the old hymn, "Servant of God, well done," and the people sang it with fervency.

After the devotional service the pastor, J. T. Sampson, made a few remarks and read a brief history of the church.

Bro. T. T. Eaton, D.D., preached the centennial sermon from 1 Tim. 3:15. Subject: "The church, the pillar and ground of the truth." It was a strong defense of Baptist doctrine. I am sure every Baptist present was proud of Dr. Eaton. After the sermon, adjourned for dinner. Benediction by Bro. A. E. Shirley.

"It was a great dinner," tells the story.

At 1:30 P. M., after singing, Bro. Eaton led in prayer.

Bro. W. E. Powers made an earnest and instructive address to the church. His words brought many tears. He earnestly exhorted us to faithfulness and steadfastness.

Bro. A. E. Shirley, a member and former pastor, led in prayer. Bro. J. W. Porter then addressed us. Subject: "Then and

now." He was very striking as he compared the customs of the people of the past with those of the present.

After the address Bro. Powers led in the old song, "O brothers, will you meet me?" and the congregation joined heartily.

The closing exercises consisted of "Reminiscences" by Bren. J. W. Clore, Dr. J. H. Spear, St. John Clore of Indiana, A. E. Shirley, A. E. Clore and T. T. Eaton, D.D.

After singing "God be with you 'till we meet again," Bro. F. M. Masters, of Louisville, pronounced the benediction.

Rev. — James, a visiting brother from Virginia, was with us.

I am sure we were all glad that we had lived to see the centennial of old Harrod's Creek church.

J. T. SAMPSON, Pastor.

A FRENCHMAN went to an American and asked him: "What is a polar bear?" The American told him. "What does a polar bear do?" "Why, he sits on the ice." "Sits on zee ice?" "Yes," said the American; "there is nothing else to sit on." "Vell, what he do too?" "What does he also do? Why, he eats fish." "Eats fish—sits on zee ice and eats fish. Then I not accept." "Why, what do you mean? You don't accept? What do you mean?" "Oh, non, non, do not accept. I was invited to be polar bear to a funeral!"

The good man whose mind is made up to wait for his reward till the close of his mortal life has gained a great victory.

Items of Interest.

The G. A. R. elected Col. J. B. Gobin, of Lebanon, Pa., Commander-in-Chief for the next year, and chose Chattanooga as the place for their annual encampment next year. They adopted a resolution asking Congress to give a pension to every veteran when he reached the age of 60, to purchase the sites of the battlefields around Fredericksburg, to purchase the land for national parks at three other places. They also made recommendations in regard to the test-books on history used in the public schools.

The powerful tribe of Alfidis on the border of British India has risen, attacked the forts in the passes, and defeated and driven out the garrisons. Will the native troops side with their countrymen in their effort for freedom? is the crucial question. Some few of the native troops have deserted. If India were unitedly resolved on liberty, the English invaders would be driven out.

The Czar showed the German Emperor and President Faure of France, whose visit, closely followed that of the Emperor, the same attention. But the Russian people showed the difference in their feeling very plainly. They were cool to William, they were enthusiastic over Faure, thus showing their hatred to Germany and their love for France.

It seems from the records of this month that the Dingley tariff will not produce the revenue needed, but will leave a deficiency of \$60,000,000 per year. This is a good thing. For Congress will be forced to retrench expenditures, and \$100,000,000 could be cut off of them with great advantage.

The revenue cutter Hawk, with President Jordan of the Stanford University, has returned from a trip to the sealing grounds. Dr. Jordan went to brand the female seals in such a way as to ruin the market value of their skins. He says several thousands were thus branded by an electrical device. When they all are, the sealing question will be settled, for there will be no money in killing them. Last Spring we noted the visit of a party of Savoy, accompanied by trained Alpine guides, had started to this country to ascend Mt. St. Elias. The news comes from Victoria that he and his party ascended on July 15 without any accident. The height of Mt. St. Elias is 16,120 feet, and there were no signs of volcanic action. On the summit peak the snow through the valleys of independent tribes with whom England had no cause of quarrel. The authorities promised that if allowed to come so soon as the trouble at Chitral was over, they would withdraw. The tribes trusted to the honor of British officers, and were rewarded by the British troops refusing to withdraw, but being forced and holding the country. The General says this breach of faith is the cause of the present uprising.

The Independent tells us the Established Church is having a hard time to collect its tithes in Wales. The farmers are mostly Dissenters and Calvinistic Methodists. They refuse to pay the tithes to the Episcopalians, and their obstinacy is seized. But so one in the neighborhood will bid on them, and the bailiffs are forced to get bidders from a distance by paying the travelling expenses both ways.

Milwaukee has tried the experiment of fighting fire with fire hoses, and it is a success. Pipes are laid to various parts of the city. These cost but little more than hoses in the beginning and are practically indestructible. One fire boat can do the work of two engines, and the city is saved the expense of engine houses.

The motormen in Brooklyn, having killed so many people with impunity, have arisen to a point of audacity which makes them refuse to recognize the right of way of the city ambulances containing sick and wounded to the hospitals. A cable car struck an ambulance and one of the physicians in it was seriously wounded. This was the third time the ambulances have been struck, and it is to be hoped the courts will find the courage to prove that men have some rights the street car companies must respect.

A novel present has been made to the baby boy of the captain of a fire company at Ribeauville, France. All the firemen out of their whiskers and stuffed a velvet cushion with them for the baby's use.

The French custom house officers are about to adopt the X rays in the search for contraband goods. Cigars and cigarettes rolled up in clothing can be seen through the cloth. The X rays are already used upon packages coming into France by mail. One wonders in how many other ways these rays will be found to be useful.

The Boy of Tunis, Sidl Ali, according to the *Pugster*, will soon abdicate in favor of his brother and will take up his residence at Nice. He was born in 1817, and succeeded his brother in 1882. The brother who is his heir is 76 years old. Here is an example for Queen Victoria.

Hops is like the sun, which, as we journey toward it, casts the shadow of our burden behind us.

THERE are two deaths—the death of the body, the death of the soul; of the one we are certain, the other threatens us. But Christ stretches out to us the right hand which, for our sakes, he suffered to be nailed to the cross of shame; and if we will grasp that hand, if we will make him our only friend, if we will hear his precepts, if we will walk in his laws, he will draw us, as he drew Peter out of the drowning seas; saved from the great tribulation, our robes washed and made white in the blood of the Lamb, we can be uplifted far above the surrounding falsities of meanness, malice and intrigue. The heart which is pure and true is like the dewdrop which reflects the azure of heaven, though it shines only on a blade of shaken grass. If we spend our lives aright, if we use the world as not abusing it, we shall not fail of a happiness here which is high and serious and solitary and incomparable, and in the world beyond we may live to realize those words of our greatest man, "In super-eminence of beatific vision we may progress the dateless and irrevocable cycles of eternity, and clasp inseparable hands in joy and bliss in overmeasure forever."—Farrar.

PERHAPS one reason why that eternal truth of the Atonement is not oftener preached is that pulpit teachers do not fix their eyes enough upon the exceeding sinfulness and damnable sin against a righteous God. They do not listen to the "thunderings from that throne which is like a jasper and a sardine stone." Jehovah is infinitely holy, and the "deep substrata and base of all his ethical attributes are eternal law and impartial justice." Law is as much obligated to punish transgressors as transgressors are obligated to obey law. "If God should wink at sin his throne could not stand a moment."—Cuyler.

Beware of dissipating your powers; strive constantly to consecrate them.—Goethe.

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