

WESTERN RECORDER

Faith, Hope and Love, these three.

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The temperance sentiment in England is advancing. Recently a letter signed by the Archbishop of Canterbury and the Archbishop of York has been sent to every Episcopal clergyman in England urging vigorous work in the temperance cause.

A CORRESPONDENT of the *Daily Chronicle* of London says: "All the great doctrines of Christianity need transformation so as to harmonize them with the theories of evolution." It is sure these doctrines and theories do not harmonize. Let the theories go.

PHILLIPS BROOKS never said a truer thing than this: "The preachers who have moved and held men have always preached doctrine; no exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience."

In his answer to the Professors of Brown University, Dr. H. L. Wayland says with great pertinence: "If the only qualification for a President is freedom, why not at once elect Col. Ingersoll, unless, indeed, ex-Governor Altgeld has superior qualifications?"

CHIEF WADE, of the Boston police, in speaking of the terrible growth of hoodlumism in New England, said: "The root of the trouble lies in the fact that so many parents are lax in bringing up their children. Parents fail to realize their responsibility to their children."

ANTHONY HOPE HAWKINS ought to receive a royal welcome to the United States, perhaps even a statue. He is coming to this country to deliver a series of lectures next winter, and has declared that he does not intend to write a book giving his impressions of America. May his days be long in the land.

WHEN Queen Victoria was born congratulations were sent to her father, the Duke of Kent, and also condolences that she was a daughter instead of a son. In his letter to Dr. Thomas Prince, the Duke said in regard to the condolences: "I feel it due so myself to declare that such sentiments are not in unison with my own, for I am decidedly of the opinion that the decree of Providence are at all times the wisest and the best."

THERE is nothing which unsound men dislike more than the Shorter Catechism, of which Spurgeon's is the Baptist edition. Recently Prof. Marcus Dods attacked it, and the *Scotman*, of Edinburgh, answered: "He is tearing down one of the great bulwarks of Scottish faith. If children are to be no longer 'taired' on the Shorter Catechism, but only fed on the saps of Dr. Dods' 'simple primer of religion,' the grit will soon go out of our creed, and the churches will be good for nothing but holding the bazars and getting up women's guilds."

BACK TO THE CHURCH.

BY J. H. SPENCER, D.D.

Build up the church. Next to its Lord, it is God's most precious gift to this sin-cursed world. It is the salt that preserves, the light that illuminates and the agency that guides. It is the repository, the nursery, the support of all regenerating forces. Without it, universal death would prevail. Christ is the way of salvation; but the church must point out the way, or sin-blinded men will never find it. Christ is the truth; but the church is the revealer of that truth to fallen men. Christ is the life; but the church is the medium through which the knowledge of that life is imparted to men dead in sin. The gospel is the power of God unto salvation; but the church bears that gospel to the perishing, else they would never hear it, or be influenced by it. The Holy Spirit communicates life to the souls of men dead in trespasses and sins; but he has his residence on earth in the church. Christ himself instituted his church, and built it upon the immovable rock, for a medium through which to communicate all spiritual blessings to the children of men.

By the church is meant what the word used by its Founder to describe it signifies. It is not a vague, misty conception, a mere idealism which can have no existence except in the imagination; but a well-defined, visible, tangible reality—a something that could be built of definable, prepared materials—that was built so securely that the gates of hell shall not prevail against it. It is God's building, erected for his habitation through the Spirit. It is an organized body, endowed with functions for saying and doing, for receiving and executing its Lord's commands, for inaugurating and prosecuting enterprises. In the Word of God it is represented as a local organization, all of whose members may come together in one place, hear the complaints of aggrieved brethren, execute discipline by the action of the entire body, and partake in common of the church ordinance. Sometimes the whole fraternity of churches is spoken of in the singular, not as a single organization or conception, but as an institution including all similar bodies—as we speak of "the jury," or "the legislature," meaning, not a single body of men so named, but the institution so designated, and including all such bodies of men.

This church, with its simple organization and ordinances, is the only spiritual institution that our Lord has set up among men. It is the one organization on earth that is most dear to his heart. He loved it, and gave himself for it; and he will tolerate no rival to it in his care and affection. With what deep sincerity and rapture ought all who love him to be able to sing,

"I love thy church, O God!"

But it is one of the saddest, not to say most blasphemous, tendencies of the period, that not only the scoffing enemies of Christ, but multitudes of his professed friends and disciples are coming to despise the one institution for which he has expressed his love, and for which he gave himself. The church is flippantly represented as an obsolete institution, wholly incompetent to meet the religious wants of the age. Its ancient doctrine is mocked at; its solemn forms of worship are caricatured, its most grave and venerable members ridiculed as mossbacks and old fossils, and its enterprises are derided as puerile and inefficient. It is assumed that the church is an effete relic, a withered mummy; and it is urged that new organizations must be instituted to do the work for the accomplishment of which Christ especially established his church. Nothing is left unsaid or undone that can weaken and discourage the church, and

bring it into popular contempt. Its active young members are urged to give their strength and influence to new societies; and the new battle-cry is, "Back to Christ," intimating that he and his church are in direct antagonism. The inference is that the church has led the people away from Christ rather than to him. Such representations by the professedly zealous friends of Christianity, have not failed to produce the saddest results. The divine institution has been weakened in its grasp on the multitudes; its energies have been paralyzed; its influence has been marred, and its activities have been curtailed in every direction. Its doctrine has been corrupted; its discipline has been relaxed, and its missions have been embarrassed.

But the Church of Christ is still his chosen instrument for subduing the world to his dominion. Upon its efficiency depends the success of this divine enterprise, immeasurably more than upon all other instrumentalities combined. Indeed, all other instrumentalities derive whatever power they possess from, and owe whatever efficiency they are endowed with to, the Church of Christ. There is a mighty force for the accomplishment of good in a consecrated individual Christian. But he derives that force from his union with the church of which Christ is the head, the heart and the life. Of all the professed or real Christians I have known, who were disconnected with the church, not one has proved efficient in promoting the Redeemer's kingdom, so far as observation could determine. The popular evangelist who severs his connection with an orderly church, may draw excited multitudes around him, raise a great shout of victory and count his disciples by the thousands. But when his work comes to be tried by fire, his converts prove to be but wood, hay and stubble; while the smaller numbers led to Christ and into his church, by plain, humble, faithful pastors, become pillars in the house of God. The Salvation Army, the non-church religious society, or the brilliant preacher who forsakes the Church of Christ and gathers around him a "people's church," succeeds no better than the independent evangelist. Only the church which Christ instituted for that purpose can accomplish the stupendous work he has assigned to its hands; because in it alone of all organizations of men, dwells the God of infinite wisdom and power.

The Church of Christ alone can preserve the doctrine of the gospel in its purity. Whether we can determine the reason or not, observation and experience have proved that the very best religious societies devised by mere human wisdom inevitably corrupt the teaching of Christ. Nor can such societies maintain practical godliness among their members, or preserve the semblance of Christian purity before the world. They may start out with a fair show of soundness in principle and purity of life; but the divine element is wanting in their organization and polity; they are deficient in strength for cross-bearing; the love of the world predominates, and they speedily become corrupt in both doctrine and practice. Only the divinely-instituted Church of the Redeemer, governed by the laws of Christ, and indwelt by the Holy Spirit, can so teach and defend the gospel and exercise its discipline as to maintain soundness in faith and purity of life among its members, and thereby hold up to the world the unobscured light of eternal truth.

But a still more markedly distinguishing characteristic of the true church is its spirituality. Unlike any humanly-instituted organization, it seeks to be composed exclusively of men and women who have been renewed and made spiritual by the Holy Spirit. Its highest aspiration is to maintain a perpetual union with Christ, to be filled with the spirit that is in him, to be

animated by his life, and prompted only by his will. From him it takes its laws, draws its inspiration and derives its power. Its activities are but manifestations of his omnipotent force, working in it and through it. It asks and desires, as does each of its individual members, only that it may be the instrument through which Christ executes his benevolent purposes. "Not I, but Christ that dwelleth in me," is the voice of the church, as well as of each of its individual members. It is this union with Christ, this reliance on his wisdom and power, this entire subserviency to his will, that makes the church the one organized force which is able to overcome the powers of darkness, bring the world into subjection to its Redeemer, and diffuse among suffering and despairing men, the blessings of love, and light, and joy, and hope.

Humanly devised religious societies under the most favorable circumstances may, or may not, do more good than harm. They are of human origin, and their utility in promoting a divine cause is, to say the least, always doubtful, especially when we remember that an all-wise God has instituted and commissioned an organization for accomplishing the very end they propose to forward. It may be admitted that they are sincere and active in labors. But they lack divine wisdom, and their labors may be—certainly are in many cases—misdirected. They teach, but their teaching is more likely to be human error than divine truth. They preach ethics rather than the gospel. If they make converts, it is to their notions, rather than to Christ. Their worship is too often formal, ritualistic and æsthetic, rather than simple, sincere and spiritual. Their examples are those of moral, benevolent men of the world, rather than those of devout, spiritual Christians. Neither their theories nor their practices tend to lead men to repentance. Their courses of study and culture may promote intellectual enlightenment, but that will accomplish little toward subduing the rebellious human heart. The societies emphasize the importance of gathering money to aid in spreading the gospel; but little that they collect is used for that purpose, the bulk of it being applied to the building of costly edifices, the promoting of expensive excursions, and the defraying of the cost of grand rallies, with numberless incidental outlays. Doubtless some good and much enjoyment, especially of a temporal character, result from all these enterprises and activities, and in this we may rejoice. But does not much harm also result? Are not the material means, the strength and influence employed by the societies so inefficiently as to spiritual results, taken chiefly from the church, thereby diminishing its capacity for executing its divine commission?

"Back to the church!" should be the rallying cry of all who love Christ's cause, and can trust his wisdom. Our substitutes, or expedients, have proved inefficient. They have but dissipated our forces, scattered our armies, wasted our supplies, demoralized our soldiers and dried up the sources of our revenues. It is high time we should make an earnest, persistent effort to collect our scattered forces and concentrate them in the one institution that our Lord himself established for the conquest of the world; and which alone has proved effective. Only in the Church of Christ can true soldiers of the cross be trained, equipped and inspired with courage for effective warfare against the powers of darkness. If we would conquer the powers of darkness, sin and death, let us back to the church of which the Son of God is the Head, and gather and strengthen the things that remain.

Eminence, Ky., Aug., 1897.

THAT which astonishes, astonishes once, but whatever is admirable becomes more and more admired.—Joubert.

"OUR SEMINARY."

BY REV. M. ASHBY JONES.

In the very general discussion of the "Whititt Question," which has been in progress for the past eighteen months, nothing has been more apparent than the widespread misunderstanding of the true relation existing between the Seminary and the denomination at large. A just solution of the issues involved has been very much hindered by a confusion of the two distinct questions, what *ought*, theoretically, to be, and what *is*, practically, that relation. Writers are continually making criticisms on the management and conduct of those in charge of the Seminary, which would be fair if the Seminary were constituted according to their theory of how it ought to be, but which are utterly inappropriate when applied to the Seminary under its present constitution. It would be very helpful in every phase of this discussion to keep in mind some facts in regard to this present constitution.

Before our writers presume control over the Seminary, and summon its President before them to answer for his conduct, would it not be well to ask the very significant question, "To whom does the Seminary belong?" It does not belong to the Baptists of the South *en masse*, nor to any of their conventions or associations.

In 1858 some Baptist gentlemen got together, and after earnest prayer and consultation, organized a Theological Seminary by drawing up "Fundamental Articles," and securing a charter. A Board of Trustees was elected to control the institution, subject to the limitations of its charter and "Fundamental Articles." They in turn elected Professors pledged to teach in accordance with the articles of faith laid down in the "Fundamental Articles." The charter, "Fundamental Articles," names of the Board of Trustees and of the Faculty, were then published to the world as a statement of the objects of the institution, a definition of the kind of a theological school it was to be, and the character of men who were to be in control. Then they sent out two invitations—one to those who desired to help, and the other to those who desired to be helped. The first invitation was to anyone approving of its charter, "Fundamental Articles," Trustees, and Professors, and desiring to help an institution thus defined, to give money for its permanent endowment. Those disapproving of such a theological school thus organized were not, and are not now, asked to contribute to its support. And all those who have ever made such contributions have done so knowing full well the character of the institution to which they were giving their money.

The second invitation was to any member of an evangelical church who could furnish satisfactory evidence of his call to the ministry and approval by his church, to come and receive instruction free of charge. The articles of faith, to which each Professor must subscribe, having been published, no student need attend in ignorance of the doctrinal character of such instruction.

The Seminary thus organized remains virtually the same to-day. Its "Fundamental Articles" have never been changed. Though a new charter was granted by the State of Kentucky, the only change made was as to the limit of the value of property to be acquired. In a word, the Seminary was not established by the denomination as a whole, nor were its Trustees or Faculty elected by it. Neither has the denomination as a whole given it support, financial or moral. On the other hand, the Seminary has freely offered its benefits not only to the entire Baptist denomination, but to the ministry of all other evangelical denominations. In giving its privileges of instruction, however, to this large class of people, it has never yielded its right of control to any save its properly appointed governors.

These things being true, is it not pertinent, at this time, to ask whether Baptists, who have had nothing to do with the election of the present officers of the Seminary, and who have never given to its support, shall now be granted the right to dictate whom its President shall be, and revise the character of its instruction? Should the mere fact that they are Baptists influence the Trustees to grant their demands irrespective of the reasons which they may

give for such compliance? Granted that the claim is just that when the constituents of an organization demand the resignation of one of its officers, that he should resign whether their reasons for desiring it be good or not, the principle will fail in its application to this case, unless those demanding the resignation of the President of the Seminary can be proven to be constituents of that institution. The constituents of an organization are those who have helped to form or constitute it, and who have a voice in the election of its officers. In the case of the Seminary those who helped to form, and those who have helped to support it, together with the Board of Trustees, whose duty it is to elect its officers, are the constituents of that institution. To these and these alone is the President of the Seminary amenable as their officer. This does not mean, of course, that the privilege of criticism, within the bounds of Christian courtesy, is denied. Nor is the right of any body to pass such resolutions as they may desire questioned. But it only means that there is no corresponding obligation on the part of Trustees or officers to be influenced by them.

The organization and conduct of the present WESTERN RECORDER is analogous, and may be used as an illustration. Roughly stated, some Baptist gentlemen got together for the purpose of conducting a Baptist newspaper, etc., formed a stock company, got a charter, elected a Board of Directors and an editor. Then they published their purpose to the world, and invited first those who desired to subscribe to the stock, and secondly those who desired to subscribe to the paper. Now suppose that the editor of the paper, justly or unjustly, becomes unpopular with a large number of the Baptists of the state. Then suppose these offended Baptists demand the resignation of the editor. Would he not very properly reply that he would resign when the stockholders of his company and the Board of Directors requested him to do so? But suppose these Baptists should go further and declare that, since the paper was conducted for the benefit of the Baptists, "we demand representation on the Board of Directors." Would not the very apparent reply be that such representation would be given when the requisite amount of stock had been subscribed for? In a word the paper says to the Baptists of Kentucky that while we do conduct our business for the benefit of the denomination, we do not yield to you the right of control, and we solicit your support only so long as you approve.

But let no one suppose that because the Seminary is not under the control of *all* the denomination, that it is, therefore, not under the entire control of Baptists. While all Baptists have not control of the Seminary, all who have control are Baptists. This is secured by the charter and "Fundamental Articles," both of which provide that each Trustee and Professor shall be "a member of a regular Baptist church." Exclusion from the church of which he is a member also excludes a Trustee or Professor from his office. For example, should the McFerran church exclude Dr. Whititt from its membership, that action would at the same time exclude him from the Presidency of the Seminary and the Professorship. But the founders of the Seminary, to make things doubly sure, gave a definition of "Baptist" in twenty articles of faith to which each Professor must subscribe, and pledge himself to teach in accordance therewith. Any Professor violating any one of these articles in faith or teaching is subject to immediate removal by the Board of Trustees.

I have written of the relation of the Seminary to the denomination as it *is*, and have not attempted to discuss the question of what that relation *ought* to be.

But, of course, I have used the word "belong" in its legal sense. In a broader and sweeter sense the Seminary does belong to us. Its unique and divinely directed history is ours. The uplifting inspiration which comes with the memory and example of Williams, Boyce, Riggan, Manly, Broadus and Harris is ours. The privilege of profiting by the rich fruitage of her unsurpassed and unequalled course of instruction is ours. The sweet aroma of influence breathed by her consecrated Faculty and earnest student body is ours, and indeed the world's. But some brethren looking at this glorious heritage which God has given

us remind one of the small boy who, when given a horse by his father, doubted his real ownership, until he had asked, "Father, is it mine to kill?" No! brethren. The Seminary is not ours to kill. It is ours to cherish, to build up, and if need be to defend.

FAILURE OF LIBERALISM.

There is no more profitable study than the rise and fall of nineteenth century liberalism. It has fallen. Ichabod is written over all its vast pretentiousness. Born fifty years ago and more, the child of New England mysticism, Brook farm dreamings, Emersonian transcendentalism, it sprang to a commanding pre-eminence. With the prestige of culture, of social position, of novelty, it entered the lists with confidence, and from silver trumpet blew loud and challenging defiance. A day has passed, a short day, and yet this beplumed knight has wasted away to a spectral figure, but little left save his trumpet. With the trumpet our spectral friend still bravely battles. Yet 'tis a melancholy sight—a ghost blowing his horn. And the forces against which liberalism set itself are stronger than before. Orthodoxy, though we have been treated to its funeral sermon for several decades, is still alive. Evangelical religion has not been driven from the earth. Every day a simple, trusting Christianity wins new battles; its armies have encircled the world. Every day its territory is enlarged. But liberalism is wasting away. This is no figment of the imagination, but the voice of the census. It is not even holding its own, and forever will Amiel's words hold good, "He who does not advance falls back." Liberalism is falling back. Its churches are being deserted. Boston is denying her own. Harvard is proving ungrateful. A hated conservatism is triumphant. The coffin is being made ready; the horses are being hitched to the hearse. There is little left for a vanquished liberalism save the last journey and the "dust to dust."

Such a story should make us pause. Involuntarily as we see this plunging forward to a speedy death, we seek for the underlying causes of the catastrophe. Why this failure? For one thing this: Liberalism substituted esthetics for dynamics. Evangelical Christianity said you are justified by faith; liberalism said you are justified by taste. In its almost insane hatred of Puritanism and its gloomy theology, liberalism came near forgetting that awful vision of beauty, the beauty of righteousness that had dawned upon the Puritan soul. Here was the primal blunder, the turning away in thought and speech from the beauty of righteousness to the adoration of beauty in literature and art in earth and sky. This was perhaps unconsciously done, all unwitting this fatal mistake, but the consequences were none the less real and tragical. Liberalism failed to develop the heroic. Esthetics always fail to develop the heroic. Your hero, your man of God, your soldier who goes forth to battle must be fed on sweet meats. Iron thews do not come to him who in lotus land listens only to purring of waters and songs of birds. Men need power as well as sweet reasonableness and light. But our wide-voiced brethren have not so learned. They make very unexceptionable music in my lady's boudoir, but they blow no bugle blasts. Liberalism charms, but does not inspire. It lulls to slumber, but leads no crusades. Its ministers, once proudly including an Emerson and a Channing, are but little more than parlor entertainers. The high and holy chains of the church have made way for the exactions of a club. Not power, but esthetics do you find.

And the world is turning away from such an aim. Men and women sorely tempted and tried feel the need not of *eau de cologne*, but of the water of life; not of theological confessions, but of that bread of which, if a man eats, he shall never hunger any more. A baffled, disappointed, despairing humanity finds satisfaction not in a club, but in a church bled on the rock against which billows break in vain. Liberalism is dishonest. It is either dishonest or ignorant. If ignorant, the destiny of such ignorance is appalling. Liberalism masquerades as Christian, would have itself enrolled among Christian forces, enjoys the prestige and influence that are the possessions of all Christian bodies, and

yet it puzzles one to make out how in any sense it is Christian. It accepts none of the great doctrines common to Christians. The Bible is placed alongside the sacred books of India and Homer's romps, the doctrine of a personal immortality is not stoutly held, the doctrine of punishment in another world is made the subject of gross caricature, the Man of Galilee speaks with no authoritative voice, is no high Son of God, but simply one among the many of the world's teachers—pray tell me how anybody with such sweeping denials can lay claim to the title Christian!

Tricked out in a motley costume, one piece loaned by Confucius, another by Spiritualism, another by Christian Science, another by Buddhism, why should this nondescript masquerade as Christian! Without misusing words, it is downright infidelity, and ought to be content to be so dubbed. It is Voltairism doing business under a new name; it "is simply our modern atheism trying to hide its own nakedness for the benefit of the more prudish part of the public in the cast-off grave-clothes of a Christ who, whether he be a vision or no, is certainly not here." Well, but, you say, haven't men a right to freedom of thought and speech? Certainly. Can't a man deny you Christianity in toto? Certainly; but he can not so do and for considerations of policy continue to pose as a liberal Christian and yet be honest.

When Byron wails his infidelity in awful "Dream"; when Shelley shrieks out his atheistic creed, I can respect them while I pity them. They sail under their true colors. But when a sect is ever dramatically apothecizing truth to send its little gaily-ribboned bark out on the great wide sea, flying false colors, the world revolts from the deception. Let liberalism frankly own its poverty, its spiritual barrenness, its downright disbelief, taking its place with secular unchristian forces, and be weighed in the world's scales for what it is. Let the mask come off. Let not the high names of church, pulpit, preacher, service be prostituted in such ignominy. Liberalism may have a club, an entertainer, an entertainment, but it can have no church, priest, worship.—GEORGE H. COMBS, in Central Baptist.

A BEAUTIFUL WORK.

It is the beautiful work of Christianity everywhere to adjust the burden of life to those who bear it, and them to it. It has a perfectly miraculous gift of healing. Without doing any violence to human nature, it sets it right with life, harmonizing it with all surrounding things, and restoring those who are jaded with the fatigue and dust of the world to a new grace of living. In the mere matter of altering the perspective of life and changing the proportions of things, its functions in lightening the care of man are altogether its own. The weight of a load depends upon the attraction of the earth. But suppose the attraction of the earth were removed. A ton on some other planet, where the attraction of gravity is less, does not weigh half a ton. Now Christianity removed the attraction of the earth, and this is one way in which it diminishes men's burdens. It makes them citizens of another world. What was a ton yesterday is not half a ton to-day. So without changing one's circumstances, merely by offering a wider horizon and a different standard, it alters the whole aspect of the world.—Drummond.

That the period immediately after rising should be scrupulously consecrated to God; that the earliest thoughts of the day should be filled with God; that the homage of self-dedication should be renewed before starting on another pilgrimage; that we should listen to his small voice of warning or encouragement as it issues from his written word, or from the inner consciousness, or from the outer world—all this is so essentially bound up with the peace and holiness of the day that one might almost say the two are inseparable. The tone and sentiment and feeling throughout the day are sure to take their coloring from the morning hour.—Goulburn.

It is never worth while to be cross. It makes you a coward. If you have a trouble and are cross, it shows you are not bold enough to meet it.

HILL CLIFFE CHURCH.

BY THE REV. JOHN T. GRIFFITH.

It is customary to name Hill Cliffe as the oldest Nonconformist church in Britain, but its history has never been written with much order, neither in Welsh nor in English. Inasmuch as we find that there is a special relationship between this church and the Baptists of Wales, and also that the writer by years of labor has gathered a pile of materials, we will endeavor to give here a sketch of its early history. It is known that Nonconformists could not keep records of their deeds, inasmuch as their existence was illegitimate, and their deeds exposed to all the wrath of their enemies as long as the awful courts of the Star Chamber and High Commission remained. Hence our evidences in the case of Hill Cliffe are the traditions of ages, a large cemetery, ancient tombstones, an extensive baptistery, an underground passage, names of ministers, etc. In its possession of these evidences Hill Cliffe stands entirely alone, because whatever marks of the ancient Lollards and others of the "Reformers prior to the Reformation" can be found in this country, in one congregation, as far as we know, except Hill Cliffe, left neither a meeting-house nor a graveyard as monuments of their faith and patience for coming ages. Hence these monuments invite us to walk around them and to observe their beckonings and hints.

Hill Cliffe is the name of a woody spot which was formerly a common in the manor of Ap-pleton-Cum-Hull, in the parish of Great Budworth, in the northern corner of Cheshire, not far from Warrington, not more than thirty miles from Bangor Icoed (Bangor below the Wood). On that spot there stands a Baptist meeting-house, and in connection with it there is a large cemetery; in which there are hundreds of tombstones, some of which are very old. When the chapel first came to the view of history, it had an underground passage and a private baptistery large enough to immerse adults. We stated that the meeting-house was a common, and that it belonged to its township of Appleton. According to the Doomsday Book (1086), a free man named Dot held Appleton prior to the Conquest, when it became the property of Osbern-Fitz-Tezton, from whom the Boydelles of Doddles were descended. In the time of Henry I. the property belonged to Geoffrey Dutton, some of whose descendants, by removing the homestead of the family to a place named Warburton, henceforth assumed the name of Warburton, or sometimes "de Werburton." We find Geoffrey de Werburton as a witness to a charter given by the Duke of the Tower of London to monks of Darham in 1553. In a Parliamentary Deed, by which the common lands of the manor of Appleton and Lynun were divided between the gentlemen of the neighborhood in 1766, the property of the first was called "Hill Cliffe Common" and "School of Hill Cliffe." The property then became the property of Sir Peter Warburton, of Arley. (See Beaumont's Doomsday Book; Cheshire and Lancashire.)

Such is the history of the piece of land on which stands the Baptist chapel and cemetery of Hill Cliffe. The chapel was raised under the history of the church, and it is easily seen, inasmuch as the piece was a common, that it was not possible nor needful for the Baptists to hold any deeds for their rights in it. Now, from known principles of church history we may reason thus: If this old meeting-house belonged to the State Institution, Romanists, then, there would have been no need of an underground passage; had it been a house of prayer or a private oratory, belonging to some parish church or noble family, it would not have had a baptistery (Bingham, Book VIII., chap. 1, sec. 4; chap. 7, sec. 8); had it belonged to the church of England, after it had followed substituted infant sprinkling for infant immersion, there would have been no need for a baptistery large enough to immerse adults; hence the underground passage and the ancient large baptistery testify in an indisputable manner that the piece of land on which stands the Nonconformists, and that they baptized adults by immersion, which of necessity made them "Anabaptists," and we know that it was to the "Anabaptists" the oldest known deed, viz., 1601, transferred the property found in the place. Perhaps it will be profitable to the reader if we tend to show the special advantages this place for a congregation of Nonconformists to exist through all the dangerous times.

It is known that Cheshire, since the Norman Conquest in 1066, had the privilege of being what is known as a Palatine County—an institution that was begun early on the continent, and which gave to the feudal lords a portion of the land a territory which lay generally on the boundary of the kingdom, in order to keep the enemies in fear. As the Norman lords planted themselves along the borders from Chabston to Chester, in order to keep the Welsh under hand, so also, in order to strengthen the walls of the kingdom which stood in the same way, the lords of Durham, Lancashire and Cheshire were made Palatine Counties, investing the control of each one of them in some able earl.

Cheshire was put under the care of Hugh d'Avanches, a nephew of the Conqueror, and the father of Hugh Lupus, and it continued in his descendants until the time of Henry I., when it was transferred to the Prince of Wales. The earldom of Cheshire included for many ages the part now called Flintshire, or, in other words, Flintshire was a part of the Palatine County of Cheshire, and it continued so until 1568, when it rebelled against the king, the principality of Wales. (Taylor's History of Wales, p. 126.) Lucian, who wrote in the eleventh century, describes the Palatine County of Cheshire as though it was separated from England by the Forest of Lyme, and having special freedom and privileges under its lords. He says also that the people on account of their access to the Welsh and affiliation with them were very much like

them in morals and customs. (Quoted in Gibbon's Camden, p. 555.) Now it is a fact that the Norman lords were not very loyal nor servile to ecclesiastical authorities, and all of them were never so at the same time. They also were subjects more on account of their commercial-gifts than their Romish zeal, and the subjects of one lord frequently had patronage in the territory of the other. We should remember also that there was no bishop in Cheshire before the time of Henry VIII., who in 1534 made the whole that he stole from the monasteries, established five bishoprics, and Cheshire was one of them. Besides that, the State Establishment was not by a great deal as compulsory under Romanism as it proved to be under the Tudors. Compulsory unity of religion was a Protestant idea. Under Romanism the form of service varied greatly in different bishoprics—such as that of Old Sarum, Bangor, York, Lincoln and Hereford, and the same freedom was granted them all. It is a fact also that the marks and echoes of the ancient religion of the Welsh for which the inhabitants of Bangor Icoed suffered, continued wonderfully in these parts through the ages.

In the valley of Alun the Britons who were wet with the water of baptism, were the "Hallicul Fattid," whose school continued for ages in the communities. There are two places near Bangor Icoed, viz., "the pool of baptism" and "the court of baptism," that preserve in immortal verdure the peculiarity of the religious principles of the ancient Welsh; and if those principles succeeded in having a place in any part of the country, and to survive all the storms of the dark ages, we cannot think of any place more advantageous than Hill Cliffe, which was a woody common near the forest of Delamere, and on the borders of Cheshire and Lancashire. And if we add to this the fact that the site of Hill Cliffe was patronized by some of the chief families of the land, such as the families of Holland and Warburton, etc., we see that it occupied a strong and noble position in the place. We will note some of the marks of the antiquity of the place.

About fifty years ago they found a tombstone in the cemetery, which was down deep in the earth, and having on it the date "1357," perfectly distinct, which proves that there was a cemetery here when John Wickliffe was an associate in Morton College—now much earlier. We know also that there is a tombstone here from which the inscriptions have completely vanished. But we saw here some years ago tombstones bearing the following dates: 1411, 1522, 1523, 1525, 1575, 1577 and 1597. It will be remembered that the above dates span the entire period of the Reformation in England, and reaching back beyond Walter Brute and John Oldcastle and startling with John Wickliffe. In addition to the testimony of the tombstones, we have a written testimony that there was a church and a pastor at Hill Cliffe as early as the days of the Reformation, and how much earlier we know, because by searching the old land deeds of the ancient family of the Warburtons in this country some years ago, they discovered the fact that one of the family had been a pastor at Hill Cliffe until his death, which occurred in 1594. Warburton was succeeded by Thomas Sir John, and whose tombstone is in the graveyard bearing the date 1602, calling him "a minister of the Gospel." He was succeeded by Peter Dalnoeth, a tailor of Stockton, to whom in 1601 we find William Morris, of Grappenhall, deeding the field in which stands the chapel and cemetery of Hill Cliffe by a lease of three years, for the purpose of building for a year and a man to work the harvest. Also the staff of one of the pastors of Hill Cliffe and the pulpit Bible bearing the date of 1638, remain in the possession of some of the members to this day. Now, was this church a Baptist church as early as the date of the tombstones, of which we will note two evidences.

The first evidence is that it is a Baptist church first appears in history, viz., when it gave a letter of dismission to Jane Tillam, the wife of Thomas Tillam, to the church at Hexham at the time of its organization in 1652. Hill Cliffe appears then as a Baptist church, and not as a church of the Church of England, with an old chapel and an old cemetery, of which no one knows their age.

Another evidence is that the people of Hill Cliffe were Baptists in the title deeds. There are three of these in existence, and are kept by a lawyer at Warrington. In the first we find William Morris giving a field of his in Hull, which was held at the time by William Mercer, son of Peter Dalnoeth, of Stockton, a tailor, on a lease during his own life, and the life of William, son of William Middleton, and the life of Mary, sister of Peter Dalnoeth, for a rent of two shillings a year and a man to work the harvest every year. The second deed is that of Nicholas Thomas Dalnoeth, Richard Middleton, John Leigh and John Marshall. This deed says nothing about the chapel or the graveyard; neither does the second deed refer to them; but the buildings and the cemetery are named in the third. This caution given a striking hint of the nature of those times, and that the second deed is dated June 3, 1663. By this we find Peter Dalnoeth reselling that field to Peter Clare, of Halton (a township in the parish of Rancorn, as we suppose), a farmer, for ninety-nine years, on condition that the persons named in the first lease live that long, for the same amount of two shillings a year and a man to work the harvest. Witnesses: Hugh Hobrooke, Margaret Shaw, Francis Martin and John Marshall. In the deed of September 23, 1663, all is brought to light, and the ownership of the property is fixed forever. In this deed John Morris, son and heir of the above Peter Dalnoeth, transfers the said fields, according to the original lease on the same terms to Thomas Millington, of Appleton, Cheshire, a gentleman, and William Rawlinson, of Burton-wood, in the parish of Warrington, Lancashire county, Gurrirrig and their heirs, so that the deed during the life of the lessor is the said William Morris may continue to be a burying ground to every person or persons in

Cheshire and Lancaster counties that the farming tenant or the owner may permit or think proper; and after the time of said lease has ended, it is declared that such ground is to continue the same as before, and for the use of any persons of the people generally called Anabaptists, and any persons of the Congregational way in Cheshire and Lancaster counties who wish to bury their dead there. And as for the house (by the house is meant the place of worship). The ancient Baptists never used the word church for a place of worship. They also avoided the word chapel, because it had been perverted by Romanism; the residences and the buildings on the said ground, it is declared that such are to be used for such purpose and service as the said Thomas Middleton and William Rawlinson and their heirs may think proper from time to time and forever. Witnesses: Jo. Wigan, Lydia Morris, John Hooswood, Jo. Wigan, Junior, and Henry Cockson.

These are all the title deeds that belong to Hill Cliffe. It is seen that the first two kept the buildings a secret, and that the latter brought such to light, transferring them to two responsible persons, one from Cheshire and one from Lancaster and their heirs forever. It is evident that some improvement was made on the chapel in 1694. To cause among the places of worship registered the 17th of April of that year, we find "the new building at Hill Cliffe at Appleton."

Thus we have had enough of evidences that the church at Hill Cliffe dates its origin prior to the Protestant Reformation, and that it is a Baptist church it is seen in the first instances. Of course it would be a hopeless task for any one who tried to account for its origin. Will an Beaumont is a very able searcher of the antiquities of these parts. He acknowledges the great antiquity of Hill Cliffe, but inasmuch as he takes his position on the supposition that there could not have been Baptists in this kingdom prior to the Reformation, he thinks (but he does not give his authority) that the oldest tombstones found at Hill Cliffe were brought there from the monastery of Hunsford; and he seems to think that it was from the blood of Roger Holland, who was a native of this neighborhood, and who was led to the gallows on account of his Baptistism, a case in 1538, that the Baptist church of Hill Cliffe sprang.

I have translated the above from the History of the Welsh Baptists, by J. Spintner James, M.A., Wales, which is now being published. All the above and more that could give are the fruits of the personal study of the author of the ground, and the study of themselves. There is a suggestion of Baptist principles in Britain, notwithstanding the darkness of Romanism. Immersion was the mode of baptism practiced in Britain in the ancient British church in the Roman period, and immersion was the mode established among the Saxons by the Romanists.

Freeland, Pa.

LITERARY.

New Books

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

LITERARY STUDY OF THE BIBLE. Richard G. Moulton, M.A., Ph.D. Boston: D. C. Heath & Co. \$1.50

Prof. Moulton gives us an account of the principal forms of literature found in the Bible, with examples and comments. First he takes up the book of Job, and gives a literary study of it. This is followed in succession by discussions of the Hebrew classifications of the scriptures, the lyric poetry, the history and epic, the philosophy of the literature of prophecy and of rhetoric. Appendices are added, containing the literary index to the Bible, tables of literary forms, the structural printing of Scripture, and the use of the greatest in "writing."

The book is arranged for use as a text book, as well as suited to the general reader. It contains a great deal of very interesting information; and it is a book of permanent value.

IMMORTALITY AND THE NEW THEODOCY. By George A. Gordon. Boston: Houghton, Mifflin & Co. \$1.00.

Dr. George A. Gordon seems now to be the leading apostle of the "new theology." True to that scientific theology, he has great faith in man and small faith in the inspiration of Scripture. He argues well for the natural immortality of the human soul, and does what theologians usually omit, viz., he considers the evidence for the denial of the doctrine. This natural immortality, under the fatherly care of God through evolution, is believed to issue finally in the glorification of all men. Men are to be saved after death, our author thinks, and he is very confident on the subject. He says (p. 87), "For no man in his senses can survey the bewildering goal of humanity that evolution puts before him, and admit that he is a creature made in the image and likeness of God, and still believe that God is a moral being." Again (p. 88): "If the limitation put upon the divine purpose... by what still passes among us in all denominations for orthodoxy is true, every man who understands, and every man who feels, in a moral perfection, that God is God. No medieval theologian was ever more dogmatic than this apostle of the new theology. He forgets that it is precisely those through the ages who have held the view he codemns who have believed most strongly in the moral perfection of God. Thus the new view is established by history and experience as well as by Scripture."

THE CONSERVATIVE PRINCIPLE IN OUR LITERATURE. By William C. Williams, D.D., LL.D. Philadelphia: American Baptist Publication Society. 50 cts.

We thank the Society for republishing this noble address, which made such an impression and was so much circulated. It was delivered fifty years ago. It is as timely today as it was then, and it seems to have a prophetic character. There is to the address great wealth of learning, as well as clear insight and accurate thinking. We hope it will have a wide circulation. It is well that a good likeness of Dr. Williams is given.

HOW TO BEGIN TO LIVE FOREVER. By Joseph Martin Hodson. New York: A. D. F. Randolph & Co. 50 cts.

Real life is the eternal life God gives to believers—"I give unto them an eternal life." We can enter the spiritual realm here by faith. The law of that realm is love. By loving God we begin to live forever. The book is a delightful one.

IN TRIBULATION, OR THE Blessing of Trials. By H. Clay Trumbull. Philadelphia: John D. Wattles. 50 cts.

A loving message to those who are burdened, and a cheering message to those who are in sorrow. The mission and meaning of tribulation are presented most happily. Let all who are in trouble of any kind read.

THE PROBLEM OF JESUS. By George Dana Boardman, D.D. Philadelphia: American Baptist Publication Society. 50 cts.

Dr. Boardman is here at his best, and that is saying much. He is here discussing the highest theme. The "problem" is both philosophical and practical. How will you account for Jesus—what will you do with Him? As a phenomenon, Jesus of Nazareth can be explained only by admitting that He is the Divine Redeemer. The only viable answer to the second question is to "receive Him" as Lord and Savior. A worthy tribute from a beloved disciple to his Lord.

BIBLE COURSE SALVATION. By J. B. Shearer, D.D., LL.D. In three volumes: 50 cts. each. Richmond, Va.: B. F. Johnson Publishing Co.

It was our privilege to attend part of a course of lectures by Dr. Shearer at the Biblical Assembly in Asheville, N. C., and we wished everybody could have been there. This course of Bible study is arranged for use in schools and colleges in three grades, as set forth in the three volumes respectively. The analysis and the arrangement are very fine, and the grouping of passages shows careful and profound study and thought. Schools, Sunday-schools, young people's societies and all who wish to pursue a course of Bible study will find these little books very helpful. We cordially commend them.

THE OVERCOMING LIFE. D. L. Moody. Chicago: Fleming H. Revell Co. 50 cts.

Mr. Moody discusses the overcoming life in three aspects. 1st, the Christian's warfare; 2nd, internal foes, and 3d, external foes. Then follows an expression of love, historical and literary. True wisdom, "Come thou and all thy house into the ark." Humility, Rest, and Seven "I wills" of Christ. We advise everybody to read everything Mr. Moody publishes.

THE POET'S PORT, and Other Essays. By Wm. A. Q. Jones. Cincinnati: Curtis Jennings. New York: Eaton & Mains. 12mo, blue cloth and gold, gilt top, uncut edges, wide margins, 352 pages. Postpaid, \$1.25

In his brief introduction the author pleads the self-justification of "a lover" for the appearance of this volume. "A lover's passion makes him voluble," he says. "The words herein set down are expressions of love, historical and literary." One can believe it who studies these little sketches. Seldom have such personalities as Browning, and Shakespeare, and Burns, and Hawthorne, or such epochal characters as Cromwell and William of Orange, been more vividly portrayed than by this poet. Sixteen short essays make up the volume. Printer and binder have conjoined to give the author an appropriate setting. The book reflects great credit upon both author and publishers.

Magazines.

The formal dinner is taken up and considered by Mrs. Hester M. Pool, in her paper on Social Grace in this number of Good Housekeeping. The author very pertinently remarks that this event "requires a degree of care and involves anxieties second only to those accompanying a marriage and the attendant feast." But she praising the very complete and sensible instructions which follow, specifying just how all phases and matters connected with the undertaking are to be carried through, even the novice cannot fail to succeed, and to make such an event a gratifying pleasure to all participants.

The September issue of Table Talk contains among the many interesting subjects treated within its pages, Some Unique Luncheons, by Mrs. Burton Kingsland; Civilized Man Cannot Live without Cooks, by Katherine Reed Lockwood; Some Spanish-American Cookery, by Shariot M. Ginn; Women of Color and Revolutionary Times, by Mary Lloyd; recipes for the most reasonable canning and preserving, and also for the most precious dishes requested by housekeepers from all over the country.

PATIENCE is endurance in waiting at the call of God. "In your patience ye shall win souls," said our Lord to his disciples as he foretold their trial. Patient, joyful waiting is hard work, when it is the only work possible to us in an emergency—Trumbull.

NORTH BEND ASSOCIATION.

The North Bend Association has just held its ninety-fifth session with the Big Bone Church, in Boone County. The people of Boone County—always good—were at their best. Rev. J. A. Kirtley has been pastor of the Big Bone Church since January, 1852, and through all these years he has grown in the love and confidence of his brethren. He has attended every session of this Association since 1840. Surely this is a most remarkable record.

In the absence of preacher and alternate, Rev. M. D. Early, of Memphis, preached the introductory sermon; and it was one of rare simplicity, beauty and power. Rev. B. E. Swindler, of the Madison Avenue Church, Covington, was re-elected Moderator, and Bro. D. E. Castleman, a lawyer, of Burlington, was re-elected Clerk.

The attendance was large, and it seemed that the delegates had been selected from among the very best in the churches.

In the afternoon of the first day Bro. J. C. Revill offered some resolutions in regard to the Seminary and "the Whitsett matter." The resolutions were those of the Long Run Association, with two others added. One called for the appointment of delegates to Southern Baptist Convention and General Association of Kentucky, who would vote the sentiments of those resolutions, and instructing them so to vote. The other "wholly and unqualifiedly indorsed" the course of Dr. T. T. Eaton and the WESTERN RECORDER in the matter, and urged them to continue their course until affairs should be so arranged that the Seminary would merit and receive the confidence and support of Baptists.

Now, there are two things remarkable about the action of this Association:

1. These are the strongest resolutions adopted by any Association. 2. The vote was 16 to 1—and the one who voted in the negative explained that he indorsed them, but thought it best for the Association to express no opinion on the matter. Hence the vote was really unanimous.

Bro. Early made a fine address on Missions, and Bro. Crumpton's address on Education was in his usual style—first class. Georgetown College is dear to our hearts, and we are always glad to hear good news from that quarter.

We were sorry that the RECORDER was not represented by either the editor or business manager, but in the absence of both everybody felt called upon to represent that paper. You will hear from the churches, and long lists of subscribers will come to you.

The next session of the Association will be held with the Madison Avenue Church, and Bro. Swindler and his noble people will be at their best.

I failed to say that Bro. Early is going to remain with Bro. Kirtley two weeks and aid him in a meeting in the Big Bone Church. In the years gone by it was largely the custom to make the meeting of the Association the beginning of a revival. May the Lord richly bless this meeting. Yours, C. G. JONES, Covington, September 10.

WHENCE THE ALIENATION?

The Southern Baptist Convention is commonly supposed to be the assembly in which the Baptist denomination of the South is best represented. Its actions become nearer being the expression of the prevailing opinion among Southern Baptists than those of any other body whatever. It has been frequently said that the Convention at Wilmington took no action

in regard to the Whitsett matter. And it is true that no formal action was taken; but it is also true that when the report of the Board of Trustees was read before the Convention "for information and not for action," Dr. Whitsett received an ovation, the like of which was never before witnessed on the floor of that body. Such is the testimony of many of the leading members present. No one thought then of charging him with being "alienated" from his brethren; at least no one ventured to prefer the charge. But here comes the Long Run Association and declares that "Dr. Whitsett has pursued such a course as to alienate from him the great mass of the denomination." He has done nothing since the meeting of the Convention except to make a speech before his students, and that speech was so full of Christian love and gentleness and moderation that it could not but command the approval of every unprejudiced mind. What then is the "alienation?" Who has Dr. Whitsett done to call down upon his devoted head such an unrelenting attack? He has denied teaching the "branch church theory." He has also declared (before the Trustees at Wilmington): "It was never my intention to indicate a belief that the family outranks the Church of God. I believe that obedience to God's commands is above every other human duty, and that people in every relation of life ought to obey God rather than man." In the WESTERN RECORDER of July 9, 1896, he explained his use of the word "invariant" in connection with immersion, and there declared his belief that "the rite of immersion was inaugurated in New Testament times by divine authority and made essential to baptism." In the introduction to his book, "A Question in Baptist History," he set forth explicitly his conviction that "immersion as a religious rite was practiced by John the Baptist about the year 30 of our era, and was solemnly enjoined by our Savior upon all his ministers to the end of time. No other observance was in use for baptism in New Testament times. The practice, though sometimes greatly perverted, has been continued from the apostolic age down to our own. As I understand the Scriptures immersion is essential to Christian baptism." In the issue of the RECORDER referred to above and in his statement before the Board of Trustees at Wilmington, he confessed his mistake in writing the editorials for the Independent. And in this statement he said: "I am heartily in accord with my Baptist brethren in every distinctive principle that they hold." His course has been everywhere marked by the meekness and gentleness and patience of the devout Christian. Again I ask, Whence the alienation? Who could have manifested a more Christlike spirit than Dr. Whitsett has?" H. W. PROVENCE, Elk Creek, Ky.

As the fossil in the rock, as the insect in the amber, so moral truths lie embedded in the hard, cold forms of words. "Naughty," for instance, is primarily just what it says. "Naught" is nothing, and "naughtiness" is nothingness, but nothingness works so much evil that we come to think of all evil as "naughty." Knowing this, no one can be a cipher in the world and consider himself a "good man," or suppose himself even "about right" and exemplary. He cannot say, as sometimes is said, "My sins are only sins of omission," for his omissions may easily be his worst faults.—Sunday-School Times.

TO SAVE YOUR DIGESTION

Use "Garland" Stoves and Ranges.

CENTRAL ASSOCIATION.

This body met with Muldrouge's Hill church, Marion county, Sep. 7th and 8th. The churches were well represented and reported great advancement in the Master's cause. Many of them have had great revivals and quite a large number added to their fellowship. The missionary spirit is growing among us and all of our churches are loyal to the organization work of our great denomination.

We had quite a number of visiting brethren with us. Bro. Harvey of the RECORDER, Bro. J. W. Warden of the State Mission Board, Bro. Wm. Ritzman of German Baptist church, Bro. J. W. Loving representing the Ministers' Aid Society, each of whom were gladly heard upon their respective themes. We were also favored with the presence of Brethren W. M. Kundendall, W. T. Underwood M. S. Ferriell, W. S. Tandy and many prominent laymen whose presence was helpful to the meeting.

The speeches were of a high order, characterized by a spirit of loyalty to our Master.

Bro. A. Offutt, of Lebanon, was made moderator and J. R. Breeding, of Bradfordville, was elected clerk. The introductory sermon was preached by the writer from John 17:17. The Annual sermon was preached by Bro. J. Ferrill, Text Eph. 1:7. Brethren Purdom and Bohannon preached at the stand during the meeting. The Association passed resolutions indorsing the action of the general Association at Georgetown in asking the trustees "to urge, insist upon, and vote for the retirement of Dr. Whitsett from the presidency of the Southern Baptist Theological Seminary and from the chair of Church History," and further resolved to draw all moral and financial support from said institution so long as Dr. Whitsett retains his connection with it.

These resolutions were passed without a dissenting voice.

The anti-Whitsett feeling is stronger in this section than ever before. Even Dr. Whitsett's greatest admirers now say that he ought to resign by all means, for the sake of peace and harmony if for nothing else. One of his warmest supporters heretofore, now says, that he would not treat the most obscure Baptist church as Dr. Whitsett is treating the Baptists of the South. The reaction is coming among his supporters, many of whom already think that he should resign at once. Bro. J. T. Hall and his noble people did all in their power to make the meeting enjoyable and profitable and their kind attention will long be remembered. This body meets next year with Bethlehem on Tuesday after the first Sunday in September. Fraternally, Wm. M. STALLINGS, Texas, Ky.

FIFTH SUNDAY MEETING.

The fifth Sunday meeting of the Liberty Association met with the Horse Cave church on the 28th and 29th inst. The attendance was small, but a deep interest was manifested by those present. It is surprising that our church members do not attend these meetings better than is done. They afford a good opportunity for an interchange of ideas along the lines of Christian work and for the dissemination of the doctrines held by Baptists.

One very interesting feature of the meeting was the Sunday-school mass meeting on Sunday morning, led by Judge S. E. Jones, of Glasgow. The talks on Sunday-school work were interesting, the one by Judge Jones especially so.

It was full of good practical thoughts and suggestions gathered from a ripe experience in Sunday-school work as teacher and supt. Here is one of God's noblemen. Although a very busy man (being judge of the Circuit court in a large judicial district) he always finds time for the Master's work. A sound Baptist, a consecrated Christian, with his private life above reproach, it is no wonder he has such a following when put forward for office. What a blessing to the country if more of the public places were filled with such men. J. M. P. Horse Cave, Ky., August 31, 1897.

MISSION BOARD MEETING.

The Mission Board of Greenup Association met at 7:30; engaged in singing and prayer service, after which Bro. W. C. Pierce read an able paper on "Woman's work in our Churches, as set forth by the Bible."

The following members were present: Revs. D. Wood, S. Hensley, Chairmen; M. Branham, H. G. Reynolds, B. F. Caudle, Jas. T. Reynolds, L. H. Suddith, W. C. Pierce, and R. N. Reynolds, Jr., and Eugene May, lay member. A number of visiting brethren and sisters from various churches.

Saturday morning the Board was called to order by the Chairman; received reports from various churches; all told, received \$20.39 for all purposes, which is the best quarterly report given in to the Board this year. (All churches do not report to the Board, but send direct to the various boards and societies.)

Saturday, 9:30, B. F. Caudle gave a talk (he had prepared a paper, but accidentally left it at home) on "Alien Baptism," followed by Bro. W. C. Pierce with a paper. The former being for, and the latter against the receiving of "alien baptism."

Saturday, at 11:00, Bro. Suddith preached on "Our being an ambassador for Christ." 2:00 p. m., "Misapplied Texts" was discussed by the brethren present.

Saturday night Bro. Wood preached from I Peter v: 8.

Sunday morning, the people convened in one of those "beautiful temples not made by hands," where we found ample room for the large audience. Bro. Jas. T. Reynolds preached from "Who can say I have made my heart clean?" After which, the people engaged very joyfully in the bountiful dinner served on the ground to all present.

Sunday, 2:00 p. m., singing by the congregation; prayer by Bro. Wood. Bro. H. G. Reynolds preached from "They that are whole need not a physician, but they that are sick."

One noticeable fact of this meeting was, we had representatives from three generations of the Reynolds family, and those three are all Baptist preachers.

Bro. Wood gave a very encouraging report about "The Big Blaine field" lying between this and Enterprise Association, of which we hope to give more in the future. Bro. Wood requests "that we all pray for the success of the Lord's cause in that field." Do we always pray thus? EUGENE MAY, Princess, Ky., August 28, 1897.

The Germans have a legend that a huntsman entered into league with the devil, and that between them they forgot seven bullets. These bullets were exactly alike in appearance, and six of them had to strike whatever the hunter wished, but the seventh—and which it was the hunter could not tell—had to return and strike the hunter himself. So, whilst wrongdoers injure others, they infallibly, sooner or later, injure themselves, too.—Ex.

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." Rev. R. A. GAMP, Valley, Iowa. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Insist upon Hood's; take no substitute.

Hood's Pills act harmoniously with Hood's Sarsaparilla, 2c.

A GOOD MAN.

Will you allow me to say a few words through the RECORDER for the consolation of our aged brother, A. Hatchett, of whom I have just read a sketch published in your paper? It was under his preaching I shed my first penitential tears. It was through his instruction that I was enabled to see the plan of salvation. It was by his hands I received baptism. It was before him I stood and made my matrimonial vow. To a great degree I feel that I owe to him credit for what I am, a poor country pastor. I believe he has walked more miles, done more preaching and received less compensation than any other minister. I feel like praising God that after passing his four score year he has been invigorated and encouraged to send appointments so far ahead. I don't believe the righteous are forsaken, nor that their seed will have to beg bread.

I had good meetings with my church at Panther Creek last Saturday and Sunday. We had seven additions, three by baptism and four by relation. The Lord has blessed us at that church with ingathering at nearly every meeting for the last eighteen months.

If it is not out of order let me say hurrah for Long Run Association. W. H. BELL, Glenville, Ky.

VOYAGE TO EUROPE.

To make it possible for people to visit Europe without the extravagant cost of the old methods has been an unsolved problem until now. Americans will not travel second class, and to go first-class by the fast steamers means a cost of \$200.00 to \$300.00 for the steamer ticket alone to begin with. The subject has been very carefully investigated and some new methods brought to bear, so that now the ocean voyage can be paid for at the rate of \$6.00 per month for the round tour to the Paris Exposition, and \$15.00 for English and Mediterranean voyage next season, on monthly payments. No second-class and no steerage carried on the steamers. This is an opportunity for the School teacher, Physician, Minister, Merchant, and etc., etc., to take a trip to Europe, which thus far has been an impossibility with many.

The cultivated and intelligent classes in America are perhaps better qualified to understand and appreciate the scenes and historical spots of Europe than any other class in the world.

The details of how the plan has been worked out are interesting, and the handsomely illustrated pamphlet of particulars, containing over 100 fine half-tone engravings, is sent free on application to the Postum Cereal Co., Limited of Battle Creek, Mich.

In general, pride is at the bottom of all great mistakes.

FROM CHRISTIAN COUNTY.

I thought perhaps your readers would like to hear what we are doing as Baptists in the north part of Christian county.

In the first place I want to say that we have Campbellism and Universalism in all its worst forms. Elder T. D. Moore seems to be the leading light in the Campbellite ranks, he seems to take a great delight in proselyting the Baptists and saying things about them, and does a great deal of boasting about his church when there is no one present to accept his challenge. He had a chance once to cross lances with Bro. A. Malone, of Franklin, Ky., but he thought it was best not to, and I see where he was correct, for there would not have been enough left of him and his theory of Campbellism to make a shadow on a bright sunny day.

We have heard but little from Mr. Ford, the great champion among the Campbellites, since his debate with Bro. B. F. Hyde, at New Barrens Springs, about three years ago. After the battle was over and the smoke had cleared away the fragments of Campbellism were picked up here and there and banded over to the undertaker, Eld. T. D. Moore, to preserve, if possible, but the tidal wave of the Baptists runs so high and so strong that in a few years Campbellism, with Universalism, will be very weak, hardly enough left to mark its last resting place; but enough upon this subject.

We have just closed a revival of religion at Concord. The meeting lasted about ten days. Bro. Alexander McCord assisted in the meeting and did most of the preaching. Bro. McCord has only been preaching a short time; nothing but a school boy, but seems to be a pulpit orator of great force and power. Results of the meeting: 4 received for baptism and the church greatly revived. Last Thursday the people gathered at the beautiful stream not far from the church to witness the baptism of the four who had united themselves with God's people, and as our beloved pastor, Bro. P. E. Herndon, went down into the water to bury these young people with Christ in baptism, it made our hearts rejoice when we thought of the great number that he had baptized in the past five years in the northern part of this county. We neglected to say that Bro. P. A. Thomas assisted in the last days of the meeting; Bro. McCord left to make arrangements to start to Bethel College. Bro. Thomas did some good preaching and greatly endeared himself to the people. Bro. Herndon had just closed a meeting with Palestine church, one of his regular charges, which resulted in twenty-one additions to the church, seventeen by baptism, making twenty-one persons Bro. Herndon has baptized during the past month. He was also assisted in this meeting by Bro. McCord.

Bro. B. F. Hyde has resigned the pastoral care of New Barrens Springs church and Bro. A. McCord has been called and has accepted. He will enter upon his duties as pastor the third Sunday in this month.

Bro. J. A. Coleman is located at Crofton, a station on the L. & N. railroad. He has charge of the church at that place, also Mt. Zoar church, just above that place, on the same road. He is also pastor of Macedonia church.

Bro. P. A. Thomas also lives not far from Crofton. He has charge of several churches, and is doing well, considering the territory. He has preaching among the miners.

Bro. A. U. Ransom is preaching to West Mt. Zoar and Sinking Fork churches in the western part

of this county. None of these churches have had protracted meetings yet. I will report the work of these brethren later on.

Our pastor, Bro. P. E. Herndon, has charge of three churches in this county—Concord, situated two miles north of Hopkinsville; Palestine, ten miles northwest from Hopkinsville, and Pleasant Hill. That is the mother church of all the churches in North Christian Palestine church seems to be gaining strength very fast. There has been about sixty additions in the last three years, if we mistake not. Bro. Herndon has been preaching in the northern part of this county about seven years, and in that time I expect he has witnessed the conversion of more than one thousand persons, and baptized between five and six hundred people. He did mission work for some time under the direction of the Board of Bethel Association when it was located at Russellville, Ky., and if he was kept in the field all his time I believe great good would be accomplished, as he seems to be very successful as a revivalist, and then he has become acquainted with the section of country that needs revival work. We verily believe the Board of Bethel Association ought to keep Bro. Herndon employed for all his time to do mission work. Bro. P. A. Thomas would be an excellent man to assist Bro. Herndon in revival work. But I shall close for this time.

I will report the work of the churches in this section of country in the near future, that is, the churches I have not spoken of. I shall try wherever I meet a Baptist who is not a subscriber to the Recorder to get them, if possible, to take the paper, for I consider the WESTERN RECORDER one among the best papers published in the United States, and ought to be in the home of every Baptist in this country, and, I might add, that it would be good brain food for Pedoes to read.

WM C DAVIS
Hopkinsville, Ky., Sept. 8, 1897.

BRILLIANT BUT USELESS SERMONS.

Sir Astley Cooper, on visiting Paris, was asked by the surgeon "en chef" of the empire how many times he had performed a certain wonderful feat of surgery. He replied that he had performed the operation thirteen times.

"Ah, but monsieur, I have done him one hundred and sixty times. How many times did you save life?" continued the curious Frenchman, after he had looked into the blank amazement of Sir Astley's face. "I," said the Englishman, "saved eleven out of the thirteen. How many did you save out of one hundred and sixty?" "Ah, monsieur, I lose them all; but the operation was very brilliant." Of how many popular ministries might the same verdict be given! Souls are not saved, but the preaching is very brilliant.—Spurgeon.

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SOUTH CUMBERLAND RIVER ASSOCIATION.

Bro. T. Bronson Ray aided me in a meeting at Zion the last of August. We had six professions. Church was brought nearer together. Bro. Ray is a fine man and a good preacher. I baptized four into the fellowship of Mill town church the first Sunday of this month.

The South Cumberland River Association met with Providence church in this county, Sept. 7th and 8th.

Bro. Jacob Mayfield preached the sermon from Matt. 5:14. "Ye are the light of the world" He said: "Every true child of God is a missionary." "God has made it our business to bring sinners to Christ." "Begin this work in the home."

Bro. Jacob Mayfield was chosen moderator and Bro. Thomas Dodson and S. Guides clerks.

The brethren of this association seem to think that preaching is the great thing to be done at the association. Accordingly the pastors and delegates retired to a separate place by themselves and received reports, transacted business etc. The reports on missions were received and adopted with but little or no discussions.

The report on temperance was discussed by Bros. J. J. Cooper, J. Wendel Blackburn and Phelps. Bro. Cooper said he would not allow his timber to be used for making staves for whisky barrels. Bro. Phelps said you could tell that Russell county was local option by passing through it.

The sermons of our Father in the Master's work, Bro. B. Wright were greatly enjoyed.

Your scribe was present and represented the Aid Society and Orphans' Home. The association voted to use Elder instead of Rev.

Also voted to have three days' meeting next year and dinner on the ground.

The next meeting will be held with Union church, with Bro. S. C. Jones to preach sermon. A large crowd was present. There was perfect order. Most all the pastors of this association preach for but little or no salary. As a result the people do not give but little to anything. Bro. pastors are you teaching your people right? Bro. J. J. Cooper said he had been present at the meetings of the associations for thirty-eight consecutive years.

Yours fraternally,
EDGAR W. BARNETT.

DEDICATION.

Will you please publish some good news from the Southern part of Hardin county Ky?

The dedication of Luca's Grove church, located three and a half miles west of Upton was an event looked forward to with a great deal of interest. So on the fifth Sunday in last month there was a very large crowd, estimated at about twelve hundred people gathered on the event of the dedication. Bro. R. C. Kimble, of Elizabethtown preached the sermon which was very much enjoyed by all who heard him. After the sermon Bro. Kimble took up a collection, succeeded in raising seventy dollars of the hundred and fifteen or twenty to be raised. The brethren of the church then assumed the remainder of the debt and were then, as far as the church was concerned out of debt.

The dedicatory prayer was then offered by the pastor, Rufus E. Hollen. We were then dismissed for dinner, and partook of the good things which were brought to be eaten, of which there was a superabundance.

The afternoon sermon was

preached by Bro. S. H. Tabb of Nolichucky. The whole day seemed to have been enjoyed by every one.

The organization is only a year old, was organized a year ago last August with a membership of seventy-four. We now number eighty six in all. The church was organized from the result of a meeting held by Bro. S. H. Tabb and we had a glorious meeting then and likewise a good meeting this year. The Lord has wonderfully blessed us, we are now in good condition to do work for the Master. A better people can not be found anywhere. They are willing to try to do what their hands find to do.

Our meetings are on Saturday before the first and the first Sunday in each month. I preached for them last year and have accepted their call for another year. With God's blessing upon us we have hopes of doing great things for the cause.

To our friends who have so kindly helped us, we extend our hearty thanks. We believe that God will bless you for your giving, and with you and all the redeemed of earth, we will praise Him from whom all blessings flow.

Bro. Kimble has been engaged in a meeting at Upton for the past two weeks while there was not so many professions, the church has been wonderfully strengthened. They have organized a Sunday school and prayer meeting. They are now in better shape for work than ever before.

May the Lord bless the people in other parts as He has blessed us. Sincerely,
RUFUS E. HOLLEN.

Upton, Ky.

GASPER RIVER ASSOCIATION

Gasper River Association held her eighty-sixth annual meeting with the church at Hazel Creek, Muhlenburg County, August 17th and 18th.

Brother J. T. Casebier, whose service as Moderator has been so satisfactory in the past, was re-elected to fill the chair, while Bro. H. L. Mohan was unanimously chosen to perform the duties of a clerk.

All of the thirty six churches were represented, but we are sorry to say that most of them show a decrease in missionary interest as compared with last year. We were glad to have with us our beloved brethren, J. S. Coleman and J. T. Barrow, of Daviess County Association; B. T. Mayhugh, A. W. McDaniel, M. M. Hall and W. B. Fitcher and others, of Clear Fork Association; W. P. Henry and others, of Little Bethel; G. H. Dorris, of Warren, and the venerable J. U. Spurlin (Association I do not remember), who added much to the interest and pleasure of the meeting.

Many of the churches in their letters expressed their indorsement of the action of the General Association, at Georgetown, in regard to the Whittitt matter, and the Association, without a dissenting voice, passed the same resolutions, plus one, to withhold all support and encouragement from the Seminary as long as he remains its President, and occupies the Chair in History.

August 19th the church celebrated her one hundredth anniversary. Elder F. M. Welburn, of Auburn, Ky., preached the sermon to a large and appreciative audience. The history of the church was read, which contained many interesting things. Many of the former pastors were present, and contributed to the interest of the occasion, while the church did all her duty in entertaining the multitudes of people that were present.

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This Association will hold her next session with the church at Green River, Ohio County, May 16 and 17, 1898.

A. B. GARDNER.

PUBLISHED FOR THE UNBELIEVING CHRISTIAN.

The commands in the Bible against dancing are found in Galatians 5:21, and in 1 Peter 4:3. The Greek word translated "revelings" is *komaia*, which means, "a jovial festivity with music and dancing." I have spoken in a former article of the text in Galatians, in 1 Peter it is written "for the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries." The word translated banquetings means drinking bouts.

There is the company in which the Holy Spirit puts dancing, the modern waltz—all forms of dancing which puts women into mens arms—belong in the same category as the ancient "komaia," so strongly denounced by God.

Is there any exception made here in favor of one place above another? Are any of the things in this catalogue or in that of Gal. 5:21 any better if done in a "parlor" than if done anywhere else?

HOW SOME OF OUR READERS CAN MAKE MONEY.

Last month I cleared, after paying all expenses, \$355.85; the month previous \$269 and have at same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do not canvassing. People hear about the Dish Washer, and come or send for one. It is strange that a good, cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work, they want one. You can make more money and make it quicker than with any other household article on the market. I feel convinced that any lady can make from \$10 to \$14 per day around home. My sister and brother have started in the business and are doing splendid. You can get full particulars by addressing the Iron City Dish Washer Company, Station A., Pittsburg, Pa. They help you get started, then you can make money awfully fast.

Mrs. W. H.

Education is a capital to the poor man, and an interest to the rich man.—Horace Mann.

PERFECT, THROUGH SUFFERINGS.

Hebrews 2:10.

God sometimes shuts the door, and shuts us in,
That he may speak, perchance,
through grief or pain,
And softly, hears to heart, above the din,
May tell some precious thought to us
again.

God sometimes shuts the door, and keeps us still,
That so our feverish haste, our deep unrest,
Beneath his gentle touch may quiet till
He whipsaws what our weary hearts
lov' best.

God sometimes shuts the door, and through shut it,
If 'tis his hand, shall we no wait and see?

If worry lies without, and toll and sin,
God's word may wait within for you
and me. —The Interior.

OUR PULPIT.

MAY 11

BY C. H. SPURGEON.

If I may.—Matthew 9:21.

The woman in the narrative was fully persuaded that if she did but touch our Lord's garment she would be made whole. What she had heard and seen concerning Jesus made her sure of his superabundant power to heal the sick. A touch would do it. Yea, even a touch of his clothes. Her one and only question was, might she touch him? Could she touch him? She would surely be healed if she could touch; but was this allowable? Was this possible? I know that multitudes of sin-sick men and women are vexed with this same question. Oh that I could help them over the difficulty! May the Holy Spirit, the Comforter, aid me!

You know, many of you, who Jesus is, and you believe him to be the Son of God, the Saviour of men. You are sure that "he is able to save them to the uttermost that come unto God by him." You have no doubt about those eternal verities which surround his Godhead, his birth, his life, his death, his resurrection, and his Second Advent. The doubt is concerning yourself personally, "If I may be a partaker of this salvation." You feel quite certain that faith in Jesus Christ will save any one—will save you if you exercise it. You have no doubt about the doctrine of justification by faith. You have learned it, and you have received it as a matter beyond all dispute, that he that believeth in him hath everlasting life; and you know that him that cometh to him he will in nowise cast out. You know the remedy, and believe in its efficacy; but then comes the doubt—may I be healed by it? At the back of your belief in faith hides the gloomy thought, "May I believe? May I trust? I see the door is open; many are entering. May I? I see that there is washing from the worst of sins in the sacred fount. Many are being cleansed. May I wash and be clean?" Without formulating a doubt so as to express it, it comes up in all sorts of ways, and robs you of all comfort, and, indeed, of all hope. When a sermon is preached it is like as when one sets a table out with all manner of dainties, and you look at it, but do not feel that you have any right to sit down and partake. This is a wretched delusion. Its result will be deadly unless you are delivered from it. Like a harpy it preys upon you, croaking over you. When you see the brooks flowing with their sparkling streams, and you are thirsty, does there arise the thought in your heart that you are not permitted to drink? If so, you are out of your mind; you talk and think like one bereft of reason. Yet many are in this

state spiritually. This doubting your liberty to come to Jesus is a very wretched business; it mars and spoils your reading and your hearing and your attempts to pray; and you will never get any comfort until this question has been answered in your heart once for all—"May I?"

In the first place, you are quite sure of this—that there is nothing to forbid your coming and resting your guilty soul upon Christ. I shall defy you, if you will read all the Old and New Testament through, to put your finger upon a single verse in which God has said that you may not come and put your trust in Christ. Perhaps you will reply that you do not expect to read it in the Bible, but God may have said it somewhere where it is not recorded. Well, I answer you there; for he says, "I have not spoken a secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye me in vain." Now, he has bidden you over and over again to seek his face, but he has never said that you shall seek his face in vain. Dismiss that thought. Again I return to what I have said; there is nothing in the Scripture that refuses you permission to come and repose your soul once for all upon Christ. It is written, "Whosoever will, let him take the water of life freely." Does that exclude you? It is written, "Whosoever shall call upon the name of the Lord shall be saved." Does that shut you out? No, it includes you; it invites you; it encourages you. And I come again to what I have said—that nowhere in the Word of God is it written that you will be cast out if you come, or that Jesus Christ will not remove your burden of sin if you come and lay it at his feet.

Al, no, a thousand passages of Scripture welcome you, but I may one stands with a drawn sword to keep you back from the tree of life. Our heavenly Father sets his angels at the gates of his house to welcome all comers; but there are no dogs to bark at poor beggars, nor so much as a notice that trespassers must beware. Come and welcome. There is none to say you nay.

Will you think, yet again, of the fulness of Christ's power to save, and make a little argument of it. Christ was so full of power to bless that the secret virtue even saturated his clothes. It overflowed his blessed person; it ran down to the skirts of his garments; ay, and it went to that blue hem which every Jew wore round about his dress—that fringe of blue. It went into that border so that if the woman did but touch the ravellings of his garment, virtue would stream into her. If the touch was a touch of faith it mattered not where the contact was made. Well now, you often judge of a man's willingness to help by the power that he has. When a person has little to give he is bound to be economical in his giving. He must look at every penny before he gives it, if he has so few pence to spare. But when a nobleman has no limit to his estate you feel sure that he will freely give if his heart be generous and tender. The blessed Lord is so full of healing power that he cannot need to stint himself as to the miracles of healing he shall work; and he must be, according to the goodness of his nature, delighted to overflow, glad to communicate to those who come. You know if a city is straitened for water the corporation will send out an order that only so much may be used, and there is a stinting of public baths and factories, because there is a scarcity of the precious fluid. But if you go along the Thames when we have had a rainy season, you

laugh at the notion of a short supply and economical rules. If a dog wants to drink from a river nobody ever questions his right to do so. He comes down to the water and he laps, and, what is more, he runs right into it, regardless of those who may have to drink after him. Look at the cattle, how they stand knee-deep in the stream and drink, and drink again; and nobody ever says, as he goes up the Thames, that these poor London people will run short of water, for the dogs and the cattle are drinking it up before it gets down to London. No, it never enters our head to petition the Conservators to restrain the dogs and the cows; for there is so much water that there must be full liberty to every one to drink to the full. Your question is, "May I? May I?" I answer that question by this: there is nothing to forbid you; there is everything in the nature of Christ to encourage you; and there is such a fulness of mercy in him that you cannot think that he can have the slightest motive for withholding his infinite grace.

Let me tell you that if you come to Jesus and just trust him to-night—only trust him—you shall rather benefit him than injure him; for it is his heart's joy to forgive sinners. He longs and thirsts to heal wounded consciences. My Lord is hungering, even now that he is in heaven, to bring poor sinners to his Father's feet, and reconcile them unto him; so that you will bless him, you will increase his joy, if you will return to the great Father whose home you have left. You will delight his heart as again he finds the lost piece of money, bears back the lost sheep, and welcomes home the returning prodigal. I think you need not keep on saying "If I may;" for these cheering reasons ought to convince you that you are fully warranted to trust in him whom God has set forth to be a prince and a Saviour, to give repentance unto Israel, and remission of sins.

And why do you think—and that is one more question I would put to you—why do you think that the Lord Jesus Christ in his mercy has led you to to-night? "Oh, I always come," says one. Then what has induced you always to come where Christ is talked about so much, and where he saves so many? Surely the Lord means to accept you if you will believe on Jesus! "But I do not come here usually," says one; "I only stepped in here to-night, I am afraid, out of curiosity." Yes, curiosity moved you; but may it not be that compulsion moved God to guide you here? I like to hear a wife say, "My husband is not a member of the church, sir, but he comes to hear the Gospel, and therefore I have hope of him." Ay, yes; if we get them into the battle a shot will come their way one of these days. I love to see you hungry sparrows round about the windows; they will get courage enough to pick up a crumb of mercy one of these days. I hope so. And why should it not be now? If the trouble is "If I may," I will ask you whether it does not help to remove that trouble to reflect that you are still on praying ground and pleading terms with God. You might long ere this have been cast into despair. Should not the Lord's long-suffering lead you to repentance, and induce you to come to Christ?

Now listen, friend: there is no room to say "If I may," for, first of all, you are invited to come and accept Christ as your Saviour—invited over and over again in the Word of God. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let

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him that is athirst come. And whosoever will, let him take the water of life freely." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Jesus Christ invites all those that labor and are heavy laden to come unto him, and he will give them rest. God is honest in his invitations. Be you sure of that. If God invites you he desires you to come and accept the invitation. After reading the many invitations of the Word of God to such as you are, you may not say "If I may." It will be a wicked questioning of the sincerity of God.

In addition to being invited, you are entreated. Many passages of Scripture go far beyond a mere invitation. God persuades and entreats you to come to him. He seems to cry as one that weeps, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye; for why will ye die, O house of Israel?" Our Lord and Master when he made the feast, and they that were bidden did not come, sent out his servants to compel them to come in. He used more than a bare invitation, he put forth a divine compulsion. I would entreat, persuade, exhort all of you who have not believed in Jesus to do so now. In the name of Jesus I beseech you seek the Lord. I do not merely put it to you, "Will you or will you not?" but I would lay my whole heart by the side of the request and say to you, "Come to Jesus. Come and rest your guilty souls on him." Do you not understand the Gospel message? Do you know what it asks and what it gives? You shall receive perfect pardon in a moment if you believe in Jesus. You shall receive a life that will never die—receive it now, quick as a lightning flash, if you do but trust in the Son of God. Whoever you may be, and what ever you may have done, if you will with your heart believe in him whom God has raised from the dead, and obey him henceforth as your Lord and Saviour, all manner of sin and of iniquity shall be forgiven unto you. God will blot out your iniquities like a cloud. He will make you begin *de novo*—afresh, anew. A new creature in Christ Jesus will be made you. Old things shall pass away and all things become new.

But there is the point—believing in Jesus; and you look me in the face and cry, "But may I? May you? Why, you are exhorted, invited, entreated so to do. Nor is this all. You are even commanded to do it. This is the commandment—that ye believe on Jesus, whom he has sent. This is the Gospel, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." There is a command, with a threatening for disobedience. Shall anybody say "May I?" after that? If I read, "Thou shalt love the Lord thy God with all thy heart," do I say, "May I love God?" If I read, "Honor thy father and thy mother," do I say, "May I honor my father and mother?" No. A com-

mand is a permit and something more. It gives full allowance and much more. As thou wilt be damned if thou believest not, thou hast herein given thee a right to believe—not only a permission, but a warrant of the most practical kind. Oh, can you not see? Will you not cry unto God, "Lord, if thou wilt damn me if I do not believe, thou hast in this given me a full Gospel liberty to believe. Therefore I come and put my trust in Jesus."

"If I may"—why, I think that this questioning ought to come to an end now. Will you not give it up? May the Holy Ghost show thee, poor sinner, that thou mayest now lay thy burden down at Jesus' feet, and be at once saved. Thou mayest believe. Thou hast full permission now to confess thy sin and to receive immediate pardon; see if it be not so. Cast thy guilty soul on him, and rise forgiven and renewed, henceforth to live in fervent gratitude, a miracle of love.

That is the first meaning of the text: "If I may be permitted to touch the hem of his garment I shall be made whole."

II. But then there arises in other hearts this equally bitter question, "But can I? I know that I may if I can; but I cannot." This woman, seeing the press, might have said, "If I can touch the hem of his garment, I shall be made whole; but can I get at him? Can a feeble person like myself force my way through the throng and touch him?"

Now, that is the question I am going to answer. The will to believe in Christ is as much a work of grace as faith itself, and where the will is given and a strong desire, a measure of grace is already received, and with it the power to believe. Do you not know that the will to commit adultery is, according to Scripture, reckoned as adultery? "He hath committed adultery with her already in his heart." Now, if the very thought of uncleanness and the will toward it is the thing itself, then a desire or will to believe contains within itself the major part of faith. I say not that it is all, but I do say this—that if the power of God has made a man will to believe, the greater work has been done, and his actually believing will follow in due course. That entire willingness to believe is nine-tenths of believing. Inasmuch as to will is present with you, the power which you find not as yet will certainly come to you. The man is dead, and the hardest thing is to make him live; but in the case before us the quickening is accomplished, for the man lives so far as to will; he wills to believe, he yearns to believe, he longs to believe; how much has been done for him! Rising from the dead is a greater thing than the performance of an act of life. Already I see some breathings of life in you who are longing and yearning to lay hold on Christ. You shall yet lay hold on him, and live in his presence. I would have said to that woman, had I been there and known then what I know now, "Oh, woman, that faith of yours, that if you can but touch the hem of his garment you will be made whole, is a great-

er thing than the actual touch can be. It is not at present so operative, but it is a more singular product of grace. You have with in you already the greater work of grace, and the less will follow. A thousand persons could press through the crowd and touch the hem of the Saviour's robe, but you are the only person in whom God has wrought the faith that a touch will make you whole. I might say of such a faith as that, "Flesh and blood hath not revealed it unto thee; and if thou art in that condition, there is a very great work done in thee already, and thou needst not doubt the possibility of thy touching the sacred vesture."

But mark this, faith in Christ is the simplest action that anybody ever performs. It is the action of a child; indeed, it is the action of a new born babe in grace. A new-born babe never performs an action that is very complicated. We say, "Oh, it is such a babyish thing," meaning thereby that it is so small. Now, faith comes at the moment that the child is born into God's family; it is coeval with the new birth. One of the first signs and tokens of being born again is faith; therefore it must be a very, very simple thing. I venture to put it very plainly when I say that faith in Christ differeth in no respect from faith in anybody else, except as to the person upon whom that faith is set. Thou believest in thy mother; thou mayest in the same manner believe in Jesus Christ, the Son of God. Thou believest in thy friend; it is the same act that thou hast to do toward thy higher and better friend. Thou believest the news that is commonly reported and printed in the daily journals; it is the same act which believes the Scripture, and the promise of God.

Alas, for those wise people whose wisdom prevents faith in Jesus! They have been to more than one university, and have earned all the degrees that carnal wisdom can bestow upon them, and yet they cannot believe in Jesus Christ, the Son of God. Oh, friends, do not think that faith is some difficult and puzzling thing, for then these senior wranglers and doctors of divinity would have it. It is the simplest act that the mind can perform. Just as I lean now with all my weight on this rail, and if it breaks I fall; so lean thou thy full weight on Jesus Christ, and that is faith. Just as a babe lies in its mother's bosom, unconscious of the thunderstorm, or of the rocking of the ship, quite safe and happy because it rests in the bosom of love; all fear and care laid aside because of that true heart which beats beneath; even so do thou just cast thyself altogether upon Christ, and that is all that thou hast to do—just, in fact, to leave off doing.

Cast thy deadly doing down,
Down at Jesus' feet.
Stand in him, in him alone,
Gloriously complete.

"But shall I not have to do many good works?" says one. You shall do as much as ever you like when you are once saved; but in this matter of your salvation you must fling all self-righteousness away as so much devilry that will ruin and injure you, and come simply to Christ, and Christ alone, and trust in him.

"Oh," says one, "I think I see a little light. If I am enabled—if I do but get power enough to trust in Jesus I shall be made whole." We will ask thee another question. Dost thou not know that thou art bound to believe in Christ—that it is due to Christ that he be believed in? I would not make extensive claims upon your faith for myself. Often have I said to friends who have told me that they could not believe in Christ, "Could you be-

lieve in me? If I were to tell you that I would do such and such things would you believe it?" "Oh yes, sir." "If any one were to say that he did not believe what I said how would you feel?" "I should feel very indignant, for I feel that I can trust you; indeed I cannot help trusting you." When I receive such confidence from one of my fellow-creatures, I feel that it is cruelly wrong for the same person to say, "I cannot trust Christ." "Oa, beloved, not believe Jesus! When did he lie? 'Oa, but I cannot trust him.' Not trust him? What madness is this! And did he die in very truth? Did he seal his life's witness with his heart's blood; and can you not believe him! My own conviction is that a great many of you can, and that already, to a large extent, you do; only you are looking for signs and wonders which will never come. Why not exert that power a little farther? The Spirit of God has given to you a measure of faith; oh, believe more fully, more unreservedly. Why, I know that you shivered just now at the very thought of doubting Christ. You felt how unjust and wrong it was; there is latent in you already a faith in him. "He that believeth not God hath made him a liar." Would you make Christ a liar? Dear hearts, I know that you would not. Although you say that you dare not trust him, yet you know that he is no liar, and you know that he is able to save you. What a strange state your mind has reached. How bewildered and befogged you are; for already I think, as a looker-on, I can see that there is within your soul a real faith in Jesus Christ; and yet what doubts distract you. Why not bring faith to the front? and say, "I do believe, I will believe, that the Christ who is the Son of the Highest, and who died for the guilt of men, is able to save those that trust him, and therefore I trust him to save me. Sink or swim I trust him. Lost or saved I will trust him. Just as I am, with no other plea but that I am sure that he is able and willing to save, I cast my guilty soul on him." You have the power to trust Jesus when you have already yielded to the conviction that he is worthy to be trusted. You have but to push to its practical conclusion what God the Holy Ghost has already wrought in many of you, and you will at once find peace.

Still, if you think there is something that prevents your having faith in Christ, though you know that if you would be saved, I do earnestly entreat you not to stay contentedly for a single hour without a full, complete and saving faith in Christ; for if you die unbelievers you are lost, and lost forever. Your only safety lies in believing in the Lord Jesus Christ with all your heart, and obeying his commandments. Therefore use what common sense would suggest to you as the means for obtaining faith. If I were told in the vestry after service something by a true friend whose word I could not doubt, and yet if what he said seemed incredible, I should express to him a wish to believe it. I would not wish to imply for a moment that he was not truthful; but somehow I find it difficult to believe the remarkable statement that he made. What should I do in the case? If it was pressing that I should believe this statement I should ask him, "How did you come by the information? Where did you hear or read it? What are the precise facts?" Perhaps the moment that he mentioned where he got it from I should conclude at once that the wonderful statement was unquestionably correct. Or if he said, "Well, I give it to you on my own authority; but if

you want any further information, you can get it by reading such and such a document; here is the document"—why, I should read it directly. I should read with a good deal of happy prejudice in favor of my faithful friend. Anyhow, I should read it to see whether I could fully believe what he said, because I should be sure that he would not intentionally deceive me. Now, if there be anything in the teaching of the Lord Jesus Christ, or anything about himself that you question, let me invite you to read over the four gospels again, especially the story of his crucifixion. That cross of his is a very wonderful thing, for not only does it save those who have faith in it, but it breeds faith in those who look at it.

"When I see him wounded, bleeding,
Dying on th' accursed tree,
Then I feel my heart believing
That he suffered thus for me."

There is life in a look at Christ, because in the very considering of Christ there is the breeding of a living faith. We listen to the word, and faith cometh by hearing. We read the word, and picture the whole thing before our eyes, and we do say, "Yes, I do believe it. I never saw it quite in this fashion before, but I now believe it, and will risk my soul on it." Now, dear hearts, if any of you who have never trusted Christ will trust him to-night, if you perish I will perish with you! For, though I have known my Lord these five and thirty years, I have no other hope of salvation than I had when I first came to him. I had no merits of my own then, and I have none now. I have preached many sermons, offered many prayers, given much alms, brought many souls to Christ; but I place all that ever I have done under my feet, and desire, as far as it is good, to give to God the glory of it; but as far as it comes of myself, I would sink it in the sea. I am saved in Christ, by faith in him; but confidence in myself is detestable to me. I dare believe in Jesus Christ as my all in all, but I am less than nothing before him.

Come, we start fair, you see. If we start to-night, you and I will start on a level, with the same confidence in the same Saviour, the same blood to cleanse us, and the same power to save us, and we will meet, in heaven. As surely as we meet at the cross, we will meet where the Saviour wears the crown. Oa, that you would trust him now, and believe him. "I have no good works," says one. Then for certain you cannot trust in them. You will be forced to trust in Jesus only. "Oh, but I have no good feelings." I am glad to hear you say so. Then you are not tempted to trust in feelings, but will be drawn to trust wholly on your Lord. "Oh, but I feel so unfit." Very well, then you cannot trust in your fitness, but must trust in him alone. It is a blessing—when spiritual poverty forces a man into the way of life.

III. Here I close with those words. This woman said in her heart, "If I do touch the hem of his garment, I shall"—what? "I shall be made whole." It is not "If I may but touch I may be made whole." No; she had got over the may-be's in the first struggle. It is "If I may I shall." If you trust Christ you shall be made whole. If you do to-night actually repose yourself in Christ, as the Lord liveth, you must live and be saved. Unless this Bible is all a lie, unless Jesus was a rank impostor, unless the eternal God can change, you that come and trust yourself with Jesus must and shall be saved in the last great day of account.

"Behold shall I stand in that great day."

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for I shall tell the Lord of his own promise, and how he bade me trust him; and if I am not saved then his word is broken, and that can never be. He is true. Oh, it is this that some of you want to have done with—thinking, and talking, and hoping. You need now to come and trust, resting yourself fully and wholly on what Christ has done. He loved, and lived, and died that sinners might not die. He wrought a complete work, of which he said as he expired, "It is finished." There is nothing for you to add to it, nothing for you to bring with you to make that work complete; but you yourself, stripped naked of every hope, black, foul, guilty, abominable, the worst of the worst, have only to come and look up to those five wounds, and to that bleeding, thorn-crowned head, and to say, "Into thy hands I commit my spirit," and you shall be saved. It is done. "Thy sins which are many are forgiven thee. Go, and sin no more." Thou art his child.

Go and live to the glory of thy Father; and may the peace of God that passeth all understanding be with thee for ever and ever. Amen.

It may be that Christians in the last generation too much ignored the present, fixed their thoughts too exclusively on the life beyond. It is certain that the prevailing type of Christianity to-day is too much absorbed in the present. The church has lost power because Christians have withdrawn their gaze from the judgment-seat of Christ. In trying to picture the glory of eternal blessedness without its contrasted misery for unrepentant sinners, men have found the vision vanishing, and in taking from present life its darkest fears they have robbed it of its brightest hopes. Faith languishes. When the veil falls on the future world, life is narrowed and cheapened.—Exchange.

NOTHING endures but personal qualities.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, SEPTEMBER 16, 1897.

THE Episcopalians are in a very mortifying position. They asked the Pope to recognize the validity of their "orders," and he refused. They admit the validity of the ordination of Roman Catholic, Greek, Armenian and Coptic priests, while none of these admit the validity of Episcopalian ordination. The Interior says: "The Protestant knows what he is; the Catholic knows what he is; but the Anglican asks the Pope, 'What am I?' amid the laughter of the opposing hosts."

Cardinal Vaughan, the Roman Catholic primate of England, says: "They must face this fact, that neither Jansenist, Russian, Greek, or any other of the Eastern sects who possess valid orders have ever been able or willing to recognize the validity of Anglican orders. They stand alone surviving in their insular isolation, and worse, for they are disowned within their own communion, as well as by an immense majority of the English people."

Dr. R. C. Reed says of the Episcopalians, that they have "carried their orders around and submitted them to experts far and near, and found none so poor as to do them reverence. They have had to witness the mutual recognition of those who had valid orders, and find themselves disowned by all."

Really sad; is it not? The whole business is sheer non-sense. There is no such thing either in Scripture or reason as "the validity of orders." Had Paul been asked about the matter he would not have known what they were talking about. The notion that certain men can "take orders" and can then have some mysterious power to dispense grace, is ludicrous when it is fairly looked at. The Bible nowhere says that "orders" have anything to do with grace, and the lesson of history is that the more "orders" there are the less grace is found among the people. "Sacraments" are powerless to benefit the human soul. They are not in the slightest degree channels of grace to men. The ritualistic notion that somehow receiving "sacraments" prepares the soul for Heaven, is essentially a heathen notion, and contradicts every page of the New Testament. Wherein is the difference in the notion that a "Christian sacrament" imparts grace, and the notion that a Buddhist "sacrament" does the same thing? To cling tenaciously to a false hope is a most dangerous thing. Let Baptists be more active and aggressive in insisting on spiritual life and spiritual worship.

To take a heathen idea and label it Christian, does not improve it in the least. To change the name of the Chinese Queen of Heaven to the Virgin Mary, and worship her with essentially the same rites, makes no difference in the idolatry. To think that water can take away guilt, is the same heathen notion, whether it be thought in regard to the water of the Ganges or of the font. To make Christianity sacramental and sacerdotal, is to destroy its real character as a spiritual religion of love to God and to man, and to degrade it merely into one of the religions of the world. Calling heathen things by Christian names does not better them one whit. Putting on a label does not alter the character of a package, although people may be deceived thereby.

SISTER FOWLER, who has just died in Bristol, England, had been a member of the famous old Broadmead church for seventy years. She died at the age of 91, and was therefore twenty-one years old when she joined the church. It is computed that during the time of her membership about ten thousand people have been baptized in the church.

The London Freeman says she was probably the oldest member of any Baptist church in England. That is, she has been a member of the church longer than any other brother or sister, not that her age was greater than that of any other Baptist.

That made us think it would be an interesting thing to know who is the Baptist in this country who has been longest a member of a Baptist church. We read some months ago of an aged lady 119 years old who had been a member of the Methodist church for 100 years. If that was a true instance and not a mere newspaper story, that sister no doubt surpasses all the world in the length of her church membership.

We shall take it as a great favor if any brother or sister who has been a member of the church for fifty years or more will drop us a postal telling us the year of his or her baptism. And if any one knows of a Baptist who joined the church fifty or more years ago, we shall be very glad to receive a postal giving us the name.

We think there are many who have passed their Jubilee as Baptists, sixty and seventy years. We should like to know which one of the saints is what Mrs. Fowler was in England, the one in this country who has been longest a member of a Baptist church.

As a sample of the miserable stuff that a certain class of the partisans of Dr. Whitsett have been circulating, we give the following note written on a postal card by Rev. S. M. Provence, of Tallahassee, to the Rev. C. G. Jones, D.D., of Covington, Ky. The charges on this postal card are all of them absolutely and unqualifiedly false. Not an atom of proof can be produced for any of them. Here is the postal:

TALLAHASSEE, July 30. Dear Bro.—You are extremely unfortunate in your reference (in your Herald letter) to Dr. E.'s vote in Washington. You betray your champion. Subsequent events prove clearly that the plot against Dr. Whitsett was laid in Washington. Dr. E. voted for him, knowing all about his historical views, etc., came back home and framed the resolution for no other purpose than to aid his plot. Then he planned a newspaper attack to be sprung while he was absent, just in time to procure Dr. Whitsett's resignation at Chattanooga. The scheme didn't work. Uncle Billy didn't scare worth a cent! Then other recourse must be had. All the latent opposition to the Seminary and to our organized work must be stirred up, and every trick and artifice known to knaves has been used to "down Whitsett." You surprise me, brother.

Your brother, S. M. PROVENCE. On getting hold of this card, which could not be regarded as private, we wrote to Mr. Provence, denying that there was any truth whatever in any of his charges, and demanding that he either furnish proof or make a retraction and an apology. We received from him only a curt refusal. We are utterly unable to understand how an honorable man (to say nothing of a Christian minister) can reconcile it with his conscience to make damaging charges against another man (to say nothing of another minister), and then when called upon to either furnish proof or make retraction, to refuse to do either.

THE SWORD and TRONEL is giving many interesting anecdotes of Charles H. Spurgeon.

A Pedobaptist minister once applied to him for the use of the baptistry of the Metropolitan Tabernacle. A lady who wished to join his church desired to be immersed, and he wished to comply with her request. Spurgeon replied to his request that he might use the baptistry if he desired, "but I should recommend you not to do so, as you have not been baptized yourself." The minister thanked him for his permission and came with his candidate. This is the account of what followed in Spurgeon's own words:

I said, "Of course, you will say something to the people to explain your position." "Oh, no!" he answered, "I would not think of intruding;" but, after all, he was stupid enough to come forward and say that he thought it was his duty to do everything for his beloved members that might be helpful to their spiritual life, so he had come with his young friend who was about to be baptized; and then he went on to show that immersion was not suited to our climate, that it was injurious, unnecessary, and that he did not approve of it, but he finished up with the following observation: "Though I do not approve of it, I have no doubt that it is according to the will of the Father, and of the Son, and of the Holy Ghost." After such an admission, it mattered very little to us whether he approved of it, or not.

We are delighted at the signal success of the Tennessee Centennial for several reasons:

1st. Tennessee is our native state, and we rejoice in her achievements and in whatever reflects credit on her history.

2nd. The President and many of the leaders in the movement are warm personal friends, and we rejoice in their success.

3d. The Exposition is clean; and it is a great thing in these days, when people think some wrong-doing is essential to success in any enterprise, to have a clean exposition meet such signal success.

4th. The Centennial has been kept closed on Sundays, and will be so kept to the end. It was urged that the World's Fair at Chicago would be a financial failure unless it was opened on Sundays. They opened it on Sundays, and it was still a financial failure. The Tennessee Centennial has been closed on Sundays, and it is a financial success. Here is an interesting and instructive object lesson.

5th. The exhibits are of unusual interest. They have been gathered and arranged with rare ability and with admirable taste. The Centennial deserves success for what it is in itself. We spent several days in July looking at it, and we have been waiting for the weather to get cooler to try it again.

We advise all our readers who can do so to visit this noble exposition; and we again congratulate President Thomas and his coadjutors on their splendid achievement.

HAVELOCK ELLIS has been estimating the proportion of men of genius who are tall, short and who are of medium stature. He finds that 68 per cent. of men are of medium stature, leaving 16 per cent. tall and 16 per cent. short. Hence we would suppose that 68 per cent. of the geniuses would be of medium stature, with 16 per cent. tall and 16 per cent. short. Yet his figures are that 41 per cent. of the men of genius are tall, instead of the normal 16 per cent.; 37 per cent. of them are short, instead of the normal 16 per cent.; while only 22 per cent. of them are of medium stature, instead of the normal 68 per cent. According to these figures, a genius is

apt to be either tall or short, with the probability in favor of his being tall. We know a good many tall men and short men, however, who are by no means men of genius.

We are glad that our article on hydrophobia has attracted attention. We have received several pamphlets besides numerous letters, and we confess it seems to us that there must be such a disease. How the disease differs from or is related to other diseases, is a subject we must leave to the physicians to discuss and determine.

Among other facts brought to our knowledge, Dr. W. S. Jones, of Oakland, Ky., writes of a case that came under his observation. He says:

I once saw a hog, which was known to have been bitten by a rabid dog, die under a train of symptoms that characterize the disease known as hydrophobia. I wonder if Dr. Rose would say it was imagination that caused the symptoms in that hog and the death that followed.

We wish the case of that hog could be brought to the attention of those doctors who deny the existence of hydrophobia. Either Dr. Jones must be discredited as a witness, or it must be admitted that this hog had a disease such as people call hydrophobia, since that is the name given to what produces a certain train of symptoms.

THE Commonwealth tells of an incident of sterling heroism which took place recently when there was an explosion in a mine at Wilkesbarre. A brave fireman went to what seemed certain death to rescue endangered men. The Commonwealth does not give his name, presumably because it was not mentioned in the source from which it drew its information. Why did not the daily papers publish the story of that heroism with flaming headlines and with pictures of the man and the surroundings? All over the country many would have done this had he committed a brutal crime. Why the difference?

PROF. WILHELM BUNKOFER, of Baden, who is a scholar of no mean reputation, has renounced his allegiance to the Pope. He says: "I have lived for many years in a painful illusion. I believed that I was serving the Catholic church, whereas I only was serving a caricature and a parody which Romanism and Jesuitism have manufactured." He will probably go to the "Old Catholics."

SCIENCE has pronounced against the "new woman." Prof. Alpheus Hyatt says in the August number of Natural Science, that the modern effort to make woman more like man is the "inauguration of retrogressive evolution," and unless it is checked, it will lead to deterioration and destruction of the human race.

AFTER giving the figures which show the increase in the proportion of women earning wages in the factories, the Christian Standard comments: "It is not a healthy sign, and should be thoughtfully studied by statesmen and philanthropists. It is surely not the healthiest and highest civilization which makes woman a sharp competitor with man and takes her away from her home."

TO ATTRIBUTE any but the best possible motives in the circumstances to any one is to violate the command to "Judge not." But our knowledge of the character and previous conduct is one of the circumstances in the case.

THE three highest titles that can be given a man are those of martyr, hero, saint—Gladstone.

Editorial Varieties.

The Rev. J. R. Goodpasture is a Cumberland Presbyterian preacher. His flock ought to fare well.

The Baptist Courier is furious at us, not for anything we have actually said, but for what "just knows," you know, that we "meant." Ahem!

A mother said to her little girl: "Clara, you worry me so my hair is getting gray." To which Clara replied: "Just as you worry me, you must have worried Grandma, for her hair is all white."

Franklin College, Ohio, has a regular course for "D. D." No doubt the degree will be as worthily bestowed by the College in the future as in the past when given by the Trustees.

The chairman of the committee on the "W. N. M." article tells us that he was misunderstood, and that he did not say that he believed immersion was not essential to baptism. We are glad to have this disclaimer.

The Baptist News says truly: "To have too many meetings is bad thing. People young and old should spend as many evenings at home as they do away from home. Home life is the safe guard of the nation."

Dr. and Mrs. R. P. Johnston have returned from their oriental tour, and after visiting friends and relatives in Kentucky, they return to their home in St. Joseph, Mo. Dr. Johnston is especially enthusiastic over his trip East of the Jordan.

The Rev. A. V. Sizemore has been in Louisville in the interest of relieving the pressure on the Freedmen's Bureau. Their debt must be relieved or their hands will probably be sacrificed. Bro. Sizemore has lately become pastor at Newport, and he is proving himself most efficient.

The Presbyterians have a case of heresy on hand. The Rev. Dr. Houston is the one whose views are said to be not in accord with the Presbyterian standards. Just what his views are, we have not been informed. The case was adjourned for a special session of the Presbytery next week.

The South Carolina Baptist has been fairly launched. It is a very sprightly paper published by the Rev. A. M. Pittman, of Lake City, S. C. It receives (as shown by letters published) the cordial support of many of the best brethren in South Carolina. It has our best wishes.

Put all the blame on the other fellow, and take all the credit to yourself—is a rule that some churches have. It is a very kindly affectioned one to another with brotherly love in honor preferring one another—is a rule laid down in an old-fashioned book church-members profess to believe in.

In an interesting speech at Shawnee Park, Louisville, last Saturday, at the Confederate picnic, Dr. J. Wm. Jones referred to what some school children had said to him recently in a state, and wondered that Southern people would allow "such stuff" to be taught to their children. And yet Dr. Jones does not seem to think it makes any difference what sort of Baptist history is taught to our young people.

The Interior says: "No statesman has yet discovered the way of raising a revenue without raising it from the people. The nearest approach to it yet made is when the burden is taken off the man who kicks hardest and it is put upon the shoulders of him that is most submissive. Everybody wishes the expenses of the government met, but nobody wants to meet them." It would seem better to place the burden upon the kicker that he might have less time to kick.

The German Baptist Union have held their triennial conference in Harlem. Fourteen new churches were received. Eight hundred and eighty churches and five have been baptized since the last meeting. They decided to establish a publication in German. These brethren greeted each other with a kiss when they came together after three years. Some of them came from places where they are never allowed to meet for worship without police supervision and interference.

The Rev. B. Pay Mills has not actually joined the Unitarians, but he has expressed fellowship for them, and he says (as reported in the papers) that many preachers among the Presbyterians and Congregationalists agree with him and that "they hold it to be their duty to stay where they are until the whole church is leavened or the authorities come to pitch them out." That is it exactly. It seems the rule with unsond preachers to hold on as long as they can and undermine the faith they profess to maintain. "Liberal" theological views seem to undermine men's sense of honor.

The Religious Herald is unfortunate in getting its accounts of what is done in Kentucky from persons who were not there. Two of its correspondents told what was done in their absence at the General Association at Georgetown, and now Dr. J. Wm. Jones tells what was done at Long Run after he left. He is not accurate in his account of all that was done while he was there. Instead of Bro. Porter moving the previous question before his resolutions were seconded, they had been seconded by not less than half a dozen persons, and the moderator had said: "You have heard the resolutions, what is your pleasure?" Whatever may be thought of the wisdom of the order of the ordering of the previous question at Long Run, it cannot be maintained that there was in it any violation of parliamentary law.

Among the Churches

LOUISVILLE.

Walnut st.—Pastor Eaton preached. One joined by letter and one baptized.

Broadway—Brother T. B. Thames preached. The church passed, Wednesday night, resolutions in opposition to those of Long Run Association on the Whitsett matter.

Chestnut-st.—Pastor J. M. Weaver preached as usual.

East—Pastor Christian preached. He lectured at Waddy last week.

McFerran Memorial—Pastor Jones preached at both hours.

Twenty-second and Walnut—Pastor Hunt preached. Four received by letter, two for baptism and one baptized.

Bro. Farrar's tent meeting is of great interest.

Franklin-street—Pastor Edwards preached. One received for baptism.

Highlands—Pastor Dawes preached. He was surprised by his people last Friday night, and many valuable things were left at his home.

Logan-st.—Pastor Ewing preached as usual.

Parkland—Pastor Nowlin preached as usual.

Portland avenue—Pastor Shelton preached in the morning and Bro. R. L. Bowman at night. He preaches every night during the week. Two received for baptism.

Southgate street—Pastor McFarland preached. One received for baptism.

Third-ave.—Pastor Taylor preached as usual.

Twenty-sixth and Market—Pastor Thompson preached. He begins a meeting next Sunday.

Clifton—Pastor Masters preached every night last week. One received for baptism.

THE STATE.

Pastor Risner writes from Cedar Creek church: "We began a series of meetings on the fourth Sunday in August and continued eighteen days. The visible results of the meeting are 23 additions to the church, 17 by baptism, 3 by letter, 3 by restoration, and the church considerably revived. For 12 days we had the efficient assistance of Bro. M. J. Hoover, who presented the Gospel message plainly and effectively. He succeeded in arousing the people to a keener sense of their duty to God and submission to Christ, consequently Bro. Hoover has the respect and love of the large numbers who listened to him."

Pastor Norris has been aided in a meeting at Salvia by Bro. V. Edwards. There were 16 additions up to last accounts.

Pastor J. N. Plemmons held a meeting, which closed last week, at Salt River, Boyle county, which resulted in 3 additions and the church greatly revived. Bro. J. F. Watson did the preaching.

Pastor I. H. Coleman writes: "September 6 we closed a meeting of nine days with the church at Hustonville. Eld. J. B. Crouch, of Stanford, did the preaching. His strong sermons were highly appreciated, and we have reasons to believe that much and greater results will follow than now appear. There were 2 baptized and 1 came under watchcare."

Pastor W. M. Stallings writes from Texas: "We closed a meeting of great spiritual power at Bradfordville last Friday. The church was very greatly revived and 5 added to her fellowship. Bro. W. H. Brongie did the preaching to the gratifying of those who heard him. He is a workman that needeth not to be ashamed. I begin a meeting at Chaplin Fork next Thursday night. Will do the preaching myself, by request of the church."

Eld. H. M. Priest has resigned the pastoral care of the Antioch church, Trimble county, and has accepted the care of our church in Milton, where the brethren have furnished him an elegant home. The money to purchase this home was given by a friend just before his death.

Pastor J. C. Willett writes: "I closed last Sabbath a two-weeks' meeting at Garnettsville, Otter Creek church, Madeline county, of great benefit to the church and community. There were 10 additions, 6 by baptism. Bro. J. M. Bruce, of Elizabethtown, was with us most of the time and did an excellent work, preaching to the old-fashioned Gospel. He greatly endeared himself to the community and church. The influences of the meeting will be felt in years to come."

Pastor W. L. Ramsey writes from Buffalo: "I closed a two-weeks' meeting with our church at Hammondsville, Hart county, the fourth Sunday in August, but deferred the baptism until September 5. I baptized 5 and 2 received by letter and 7 restored. I had the assistance of Bro. James Chesnut, of Glasgow, who gave us some plain, earnest preaching of the Gospel both

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theoretical and practical. Mormon preachers continue to infest our country, and they have the effrontery to ask for the use of our church houses and school houses to palm off their deceptive doctrine upon the masses of the people. We know enough of their past history, although they may come in sheeps' clothing. My advice to one and all is to have nothing to do with them whatever."

Pastor W. M. Morris writes: "I have just closed a ten-days' meeting with my church at Salias, Bourbon county. The attendance was very large and the church very much revived. There were 8 additions, 6 by baptism."

Pastor J. W. Porter, of Beard, preached the introductory sermon at the recent session of Sulphur Fork Association, and he pleaded the brethren so well that they appointed him to preach the introductory sermon next year.

Anti-Whitsett resolutions were unanimously passed at North Bend, Central, Lynn and Greenup A. associations last week, and all other District Associations that met last week, so far as we have heard. At Sulphur Fork Association the vote against Dr. Whitsett stood 65 to 5.

Pastor E. Summers writes: "On the fourth Sunday in August we closed a good meeting with our Mt. Freedom church. Bro. H. C. Hatchett, of Little Mount, Ky., and T. J. Davis, of the Seminary, did the preaching, and the Lord greatly blessed their labors in reviving the church and converting sinners—15 by baptism and 2 by relation. May the Lord bless these brethren in their noble work for his cause! Is the prayer of our pastor and people at Mt. Freedom, and to him we give all praise forever and ever."

Pastor T. M. McGee writes from Maxon's Mill: "We have just closed a good meeting at Providence church, in Ballard county, which continued 11 days, and resulted in 14 professions and 10 baptisms. Bro. J. H. Davis, by letter and the church greatly revived and strengthened. We had the valuable assistance of Pastor T. B. Rouse, of Friendship church, near Paducah, who did the preaching to the edification and delight of the people. To those who do not know him, it is worth saying that he was at his best. To those who know him not I will say that the Holy Spirit was with him and a goodly number believed. This is the best revival this little church has enjoyed since I have known them. To God be all the praise."

Pastor E. Summers writes: "Last Sunday we buried with Christ in baptism 13 happy converts as part of the visible results of a meeting just closed with my church at Cornishville. Bro. J. I. Willa, of Harrodsburg, did the preaching, and the Lord accepted his labors, and raised up a grace in the hearts of his people and bringing sinners to him. May the Lord help us to ever be humble and bless his name for all the great things he has done for us at Cornishville."

Pastor W. D. Moore writes: "We closed a two-weeks' meeting at Shawnee Run, Mercer county, September 12, Pastor J. H. Dew, of Kenes, doing most of the preaching. Bro. J. W. Smith, a member of this church, helped us very much by his regular attendance (though he lives seven miles away) and in other ways. This is the third time Bro. Dew has held a meeting for us, and our congregations were larger and interest deeper than at any previous time. He emphasizes the great doctrines of the Bible, and, in addition to the 13 received into the church—10 by baptism, 1 by restoration, and 1 by letter—the membership was much built up in the faith once for all delivered to the saints. He has resigned the care of the Mt. Pleasant church, and will, for the time being at least, push his protracted meeting work. May the Lord abundantly bless him wherever he goes in

the prayer of the pastor and members of old Shawnee Run."

Pastor H. E. Tralle writes: "I have resigned the care of the two churches I have been serving during the past fifteen months—except work in Washington City. I closed my work with the church at Ft. Henry the first Sunday in this month. There has been no marked advance in the work at this place, but, on the whole, there has been some improvement. There are some noble Christians in this church. The congregations have been getting larger. Quite an interest has been manifested in the singing and in the study of the Bible, and there now appear to be indications of a revival. We have received a few members. Three joined by letter at last meeting. Last Sunday was my last day at New Haven. This is a difficult field, but the Lord has very greatly blessed us, and the work here is now in splendid condition. The members are united and active, and a spirit of revival prevails. During my pastorate there have been in all 30 additions, 17 of them by baptism. It is with very great regret that I leave such earnest, consecrated Christian workers, but I am glad that I am to be succeeded by the able and pious J. W. Rucker, who is to enter upon his work here as pastor on the fourth Sunday in this month."

A deacon of the church at Farmers writes: "I. P. Trotter, of Maysville, held a seven-days' meeting at the Baptist church at Farmers, with 5 additions for baptism and one restored. There was a good interest and very much good done. The members were imbued with a renewed zeal and love for the Master and each other, and we are made to feel that it was good for us to be here, and we are all heart and soul to all with whom he came in contact while here, and we miss him very much. Our church is not very strong in numbers, but its members are united and at peace with one another. We hope Bro. Trotter will come again. Our doors are ever open to him, for he is truly a servant of the Lord and a Gospel preacher. Old men who witnessed the baptismal services say it was the most beautiful they ever heard, and many have been inquiring when is he coming again? Our pastor was not able to be present at the meeting; he has the fever. May God be with all our churches at all times."

OTHER STATES.

A recent meeting in the Mt. Carmel church, Fauquier county, Va., closed with 19 additions to the fellowship of the church.

Pastor Geo. P. Hoster has resigned the care of our church in Cairo, Ill., to take effect Sept. 30th. The church passed hearty and complimentary resolutions in relation to Bro. Hoster and his work. They testify to his faithful service in Cairo.

The Nashville church, Georgia announces to its sister churches that it has expelled from its fellowship W. M. Matthews, an ordained minister who refused to give up his credentials.

A meeting in the Five Forks church, Georgia, closed with 10 additions to the fellowship of the church, and four new subscribers to the Index. That church has a wise and faithful pastor, who knows what a help a religious paper will be in the new families brought into the church.

Chico church, Texas, held a meeting which closed with 13 professions of religion and 19 additions to the fellowship of the church.

A meeting in the Rural church, Texas, closed with 13 additions to the fellowship of the church. Among those baptized were two Methodists.

Pastor Pipkin closed a meeting in the Nansafila church, Alabama, with 16 additions to the fellowship of the church.

Twenty-five have been added to the fellowship of Mt. Zion church, Barbour county, Ala., as the result of a recent meeting.

A ten days' meeting in the Eclectic church, Alabama, closed with 36 additions to the fellowship of the church.

Elder J. M. Huey held a meeting in the St. Louis church, Alabama, which resulted in 20 additions to the fellowship of the church.

A meeting in the Anna church, Texas, closed with 16 additions to the fellowship of the church, all by experience and baptism.

Ten have been baptized into the fellowship of the New Hope church, Texas, two of whom had been Methodists.

Twelve have been baptized into the fellowship of the Vidalia church, Georgia, as the result of a recent meeting.

Pastor A. J. Noblett, of Texas, held meetings in the South Fork and Foreston churches, which resulted in 51 additions in all.

Pastor A. D. Brooks held a meeting in the Lakenon-church, Texas, which

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closed with 23 additions to the fellowship of the church.

The Great House church, Ellis county, Texas, was greatly revived in a meeting in which 22 were added to its fellowship of the church.

A five-weeks' meeting in the Lexington church, Texas, was remarkable for the number of grown men converted. There were 28 additions to the fellowship of the church.

Eld. E. S. Haynes held a meeting in the Whitehead church, Texas, which closed with 10 additions to the fellowship of the church.

A meeting in the Alvin church, Texas, closed with 20 additions to the fellowship of the church.

Twenty-seven have been added to the fellowship of the Meridian church, Texas; all by experience and baptism.

Twenty have been added to the fellowship of the Darlen church, Ga.; all by experience and baptism.

A meeting in the Toccoa church, Ga., closed with 18 additions to the fellowship of the church. This church is constantly receiving new members.

Twenty-three have been added to the fellowship of the Antich church, Talladega county, Ala. Among those baptized were a brother and his wife aged 73 and 70.

Eighteen have been added to the fellowship of the Enon church, Wilcox county, Ala. Fifteen by experience and baptism.

The Baptist Pastors' Conference in Norfolk (including the pastors of Norfolk, Portsmouth and Berkeley) at their meeting on Monday last week unanimously voted their opinion that Dr. Whitsett ought to resign. So says the Atlantic Baptist of Norfolk.

TO CURE DYSPEPSIA.

A NEW REMEDY WHICH WILL DO IT.

Chronic dyspepsia is considered by many people to be nearly if not quite incurable. No good reason can be given why they think so except that perhaps they have tried various remedies without much, if any benefit. But the progress in every branch of medicine has been such that among other things a lasting cure for indigestion in its chronic form as well as temporary has been discovered, and is now placed before the public strictly on its merits as a permanent cure for all stomach troubles or difficulties with the digestive organs.

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It is so prepared and the ingredients are of such a nature that when the tablets are taken into the stomach they digest the food, no matter whether the stomach is in good working order or not. You get sustenance and strength to mind and body by reason of the food being properly digested, and at the same time the much abused stomach is allowed to rest and recuperate.

Notwithstanding the great benefits to be derived from Stuart's Dyspepsia Tablets, the price is but 50c for full sized package, and all druggists sell them.

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DEDICATION.

The Baptists met at Woodburn, Warren county, Ky., Sept. 5th, to dedicate their new house of worship to the service of God. They were poor in this world's goods, and had much trouble in raising funds for the building. They succeeded at length in building and finishing a very good and handsome church edifice, but were in debt about \$500. Dr. J. S. Coleman was invited to come and preach the dedication sermon and raise the money, which he did in his usually vigorous style. He preached a strong and interesting discourse from James 1:1—"What is your life?" The audience was large, but quiet and attentive to the close of a lengthy service. A check for \$100 was given before the services began, and Dr. Coleman raised \$483.72 from the congregation, relieving the church from all embarrassment. The house was then given to God in earnest. An excellent dinner was furnished to all who were present, and short services were held in the afternoon. The Franklin choir was present by invitation, and added largely to the interest of the meeting by singing in good style many choice selections of music adapted to the occasion. The day was beautiful, and although it was quite warm, and therefore hard on the preacher, the people seemed to enjoy the meeting.

The Baptists of Woodburn are very much gratified at the success attending their labors, and hope to accomplish short services next year, so that they may improve their facilities for worship and better. The Warren Association meets with this church on the 15th of this month. Immediately after this a protracted meeting is expected to be held in this church by Dr. Coleman.

E. N. DICKEN.

DEAR RECORDER.—Please allow us

space to tell of some of God's recent blessings on Mt. Washington Baptist church, which is called Bro. H. C. Risner to the pastorate of this church beginning Jan. 1, 1897. He and the church have been looking forward to a revival, and on Thursday night before the first Sabbath in August the meeting began. We have had good congregations all the year, and crowded church during the series of meetings. We are all pleased with Bro. Risner, and our meeting seemed to be a success from the beginning, yet the results of the meeting were beyond our most earnest expectation. Bro. Risner did all the preaching. He preached day and night with zeal and earnestness, and in demonstration of the Spirit; the Lord crowned the work with success and 47 conversions to the church at the close of the meeting. Of the number were buried with Christ by baptism in the waters of Salt River, where a large crowd assembled to witness the solemn ordinance administered by our pastor, and on the following night one more was added to the church, and a great number convicted. The community in general feel much benefited and enlightened by the thorough and explanatory course of Bro. Risner's series of sermons and lectures. We pray that God will give him more strength, new zeal and double his energies in perpetuating the Church of God on earth.

W. T. SWEARINGEN, Clerk.

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MARRIAGES.

Double wedding at the Willard Hotel, Louisville, on the evening of September 8th.—Mr. Fred J. Farmer, of Dodge, Ky., and Miss Emma L. Owen, of Clark county, Ky.; Mr. David W. Owen, of Dodge, and Miss Dora H. Goodie, of Hart J. The young people were chaperoned by M. Stewart and wife, of Stewart, Ky. The ceremony was performed in the presence of many of the guests of the hotel by Bro. W. P. Harvey, of the WESTERN RECORDER.

FAMILY CIRCLE.

FORGIVENESS.

I sat in the dining room of the best-baked of streets. Mollie was watching a pair of...

THEIR WEDDING DAY.

BY A. M. CAMERON.

"In sickness and in health, Till death do us part." such a bare little place cold and dark and comfortless as a room...

though never before in such a room with so little to help in keeping. For many a day Molly had been...

crushed indeed, and faded, but sweet still, and bending so gently over Mollie...

place seemed suddenly to become confused and misty, the voices to roode further away, till at last wrapped in a merciful unconsciousness...



A consumptive hopes and hopes, but a time comes when recovery is no longer...

is incurable. Thousands of consumptives believe that there is "nothing much the trouble and that there...

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WALKING.

There is no evidence to show that the inhabitants of any place beside this understand the use of vehicles. It is more than probable that they all get about on foot, and in no other way.

The length of our legs bears a strict relation to the circumference of our globe. This fact is nature's hint against the expediency of all kinds of seven league boots.

The evil is of comparatively modern introduction, too. Adam and Eve knew nothing of it, though, perhaps, the eating of the apple, by making them discontented with themselves and their environment, may have directly led the way to it.

It is in no vain glorious spirit that I say that I have been one of the sensible ones from the beginning. I walked because I liked it; and even now I never let anything else carry me when my legs will do it.

It is nearly two generations since a boat was towed to the ship to the Hervey Islands. One of the passengers upon that boat desired to land, but the cannibals were gathered together on the shore; but holding up the Bible in his hand, he said: "Live or die, put me ashore." They could not get me to land; he plunged into the surf and held high the book. The cannibals did not kill him, but he won their favor, and lived among them, and, for aught I know, he died among them.

Thirty years afterward another ship reached the same Hervey Islands, bringing literally a cargo of Bibles. They were all wanted, and were taken with the great eagerness, and paid for by these people. This was the result of the labors of that heroic young man who said, "Live or die, put me ashore." I was preaching to my people some time ago on behalf of the Bible Society. I mentioned this circumstance in illustration of the fact that it is not so long, after all, between the sowing and the reaping.

I have dwelt upon the ethics of walking, because that side of it is generally neglected. To walk is wise, independent, manly and moral. It is also healthy and agreeable. Our characteristic impatience and fury of competition has introduced artificial and, in a measure, objectionable features to it, to which allusion will be made further on.

Three feet on turf or road exhilarates the soul; the mud and rain of our mighty mother flows into our nerves and nourishes their vitality; our blood dances through our veins and strengthens muscle and organ. The whole atmosphere is our own; it flows rhythmically into our lungs and unites it with the sky. The horizon waxes and stimulates the eyes; they become bright and gain power and judgment. Nature in-

structs us at every step; her beauty must ever remain unknown to him who has not thus placed himself face to face with her. Distant hills slowly draw near, and unfold to us their wonders of color and form; winding valleys disclose their lovely hearts to our orderly seeking, tendering their surprises by exquisite gradations. The trees are companions; each yields to us its individual charm, and so passes us to the new charm of its neighbor. The forests fall in from the sky, as if to remind us of the beauties of this earth; the broad plains smile to heaven, in intimation that earth and heaven are inwardly at one. Every insect, animal and bird vouchsafes us glimpses of its secret life, which we sense the most rapidly when we are engaged in walking in the country, whether it carry us four miles or forty from our starting-point, at any rate leads us back through the countless eucalyptus ages of civilization to the quiet seclusion and spontaneous insight of the natural era; before cities and basins were invented. We are not the same at evening as we were in the morning. We have absorbed the day and the landscape; we have journeyed shoulder to shoulder with the sun, and the winds and rains have visited us. A little more, and we should become gypsies; still a little more, and we could comprehend the fawn and the satyr.

The best thoughts and the purest moments of a man's life may often come to him while he is afoot. The regular and gentle exertion of the movement gives the body just enough occupation to keep it out of the way of the mind. The heart acts fully, but not to excess; the lungs thoroughly aerate the blood, without becoming overcharged; the other organs discharge their functions with ease and lightnessomeness. The little ducts of the skin breathe forth their moisture; the muscles grow and expand; and the brain finding all well in the domain of its dependencies, turns to its affairs with joyous freedom and alacrity. A evening, what an apostle! At night, what sleep! Were any magical physician to invent an elixir which imparted a tinge of the vivifying virtue of a day's walk in the open air, he would be the Cereus of pill-makers. How much would we give for a bottle of his concoction? And yet we may walk for nothing, and we may begin to-day; and the more solid and lasting will be the benefit we derive. Thus Julian Hawthorne in April Lippincott's.

CHRISTIAN HEROISM AND ITS REWARD.

It is nearly two generations since a boat was towed to the ship to the Hervey Islands. One of the passengers upon that boat desired to land, but the cannibals were gathered together on the shore; but holding up the Bible in his hand, he said: "Live or die, put me ashore." They could not get me to land; he plunged into the surf and held high the book. The cannibals did not kill him, but he won their favor, and lived among them, and, for aught I know, he died among them.

Thirty years afterward another ship reached the same Hervey Islands, bringing literally a cargo of Bibles. They were all wanted, and were taken with the great eagerness, and paid for by these people. This was the result of the labors of that heroic young man who said, "Live or die, put me ashore." I was preaching to my people some time ago on behalf of the Bible Society. I mentioned this circumstance in illustration of the fact that it is not so long, after all, between the sowing and the reaping. When I came down from the pulpit and was standing in the middle aisle, there came up to me a tall, manly-looking gentleman, a man that looked as if he might be a descendant of the old Vikings, and said: "You will excuse me for coming up to speak to you and introducing myself 'migh' Cain' so and so—I need not give you his name—I am in command of Her Majesty's frigate so and so, and I take the liberty of coming to speak to you in reference to what you said about these islands. I was there with my ship; I saw these people, and I saw the circulation of the Bible among them, and I never saw such Christianity in all my life as among the people of these islands." Said he: "They reminded me of those people of whom you read in the Acts of the Apostles."—Dr. John Hall.

FLOOR WALKER—"Madam, may I inquire why all this paraphernalia is spread out right in the way of customers?" Madam (calmly)—"This is my portable table, folding-chair, alcohol lamp, lunch-basket and sewing-bag. I have bought a spool of thread here, and I thought 'migh' Cain' so and so myself comfortable and improve my time while waiting for my change."—New York Weekly.

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HOW TO SPOIL A CHILD.

BY PROFESSOR J. W. CHICKERING.

The world abounds in spoiled children. It is told of Charles Lamb that at some social gathering where the children had been unusually numerous and unpleasant, he gravely rose and proposed as a toast, "The memory of good King Herod;" and on another occasion, being asked how he liked babies, replied, "Boiled, madam." Now, without going to this extreme, most of us would probably be compelled to admit that we have not infrequently found ourselves in parlor or sitting room, at the table or in company, where one or more spoiled children not only brought mortification to their parents (which would hardly be cause of regret to the rest,) but seriously interfered with the comfort and enjoyment of the whole company.

The home, the family, God's best earthly gift, becomes possible in its highest sense only through the presence of children, and yet how often these boys and girls whom God sends to be the joy and sunshine of the household serve to bring clouds and tempests, so that the unfortunate visitor is only too glad to make his escape as speedily as possible.

How often do we see the notice, "No children wanted," appended to an advertisement of summer board. It is a sad fact, but a fact nevertheless, that children are too often considered nuisances, and perhaps nowhere more so than in our own country, "the home of the brave and the land of the free"—only the freedom begins at too early an age. And if the question be asked, as of old, "Who did sin, this child or its parents?" in nine cases out of ten the truthful answer would lay the sin at the parents' door.

Notwithstanding the old doctrine of "total depravity" and the constant proclivity in human nature "to do the things we ought not to do, and to leave undone the things we ought to have done," it is nevertheless true that "a babe in a house is a wellspring of pleasure," provided only it is helped by that parental experience, wisdom, tact, and firmness without which no one is fit to undertake the duty of training up a child for earth or heaven.

The writer once heard from a reformed drunkard, at a sort of temperance experience meeting, a very manly assumption of responsibility for his wrong-doing. "You know," said he, "what I was seven years ago—a worthless gutter-drunkard. But I want here and now to say that I did not deserve and do not ask, your pity. It was not the fault of circumstances, of my dear wife, or the good Lord, or even of the devil and the rumseller. It was my fault. It is always the drunkard's fault, and pity is not his due. Too much pity has been wasted on him, when he alone was to blame." But in the case of the spoiled child this is not true. He is not the one to blame only or chiefly. Nine times out of ten the sin lies at the door of him or her upon whom the great Father has devolved the duty of training, not spoiling, the child—the parent.

Away back before he is old enough to control himself every child needs to be taught the lesson of submission, unquestioning and implicit, to lawful authority. It is the way nature enforces obedience to her laws. If the child puts his finger in the candle flame, he will get burned, and consequently he never does it a second time. This is the method by which we train all the intelligent animals—the dog, the horse, the elephant. The

first lesson they have to learn is that of absolute, instantaneous obedience. Without this no further process of "training" is possible. For the child the same holds true. "He who has not learned to obey is not fit to command," and will not even control himself.

But many a parent will say, "All that is true, but how can I make my boy mind me?" In the beneficent ordering of nature physical pain comes in irresistibly, to enforce her laws. Fire will burn, water will drown, and the attraction of gravity, disregarded, will break bones. Not otherwise should it be in the enforcement of family law. If the child will obey the parent's command, well and good. If not, he must be made to mind, and as a matter of fact, from the time of Solomon till now, the rod well applied has been found the most cogent, convincing argument in favor of absolute, unquestioning obedience.

As says the author already quoted: "Whipping is healthy if soundly as well as affectionately administered. All this talk about corporal punishment bruising a child's spirit is maudlin sentimentality and invertebrate balderdash." If Dr. Parkhurst had not himself been trained in this way, it is very certain he would never have made his manly fight against political corruption in New York.

There is a great difference in children. There may be a very few either so absolutely docile and filial, or so lacking in will power, as never to set their will against the parent's command. There are some with whom the question is settled by one salutary experience, just as often in a school one thorough administration of punishment will prevent the necessity for any subsequent discipline. But with most healthy, hearty, self-willed, energetic boys and girls the prescription will have to be repeated again and again, till the fact is decisively and forever settled that the parent is to command and the child to obey. And not infrequently such an infliction will have the same effect as a thunderstorm in sultry weather, clearing the atmosphere, so that for days and weeks after all will be serene and delightful.

The writer once had an amusing experience, when, having been compelled to inflict punishment on an unruly young visitant, the boy, upon his departure some days after, insisted upon kissing, out of the whole family, only the one who had made him yind. And most children who in youth were compelled to obedience thoroughly indorse this theory when arrived at years of discretion.

Yet, further, the most experienced superintendents of insane asylums tell us that in a large proportion of the cases of real insanity the primary cause is lack of self-control. The child never having been controlled by the parent, and therefore not taught to control himself, and continually giving way to uncontrolled impulses, he eventually becomes uncontrollable, reason no longer bears sway, and insanity results.

There is a form of insanity now well recognized, and defined as paranoia, which begins with egotism and egotism, unfounded self-estimation, to which are soon added suspicion and jealousy, the feeling that the world is combining to keep down the aspirant for distinction, and is very apt to eventuate in malicious acts or even deeds of violence. Now this may sometimes be hereditary, and therefore partly involuntary, but far more often is it aggravated, if not caused, by parental unfaithfulness, the uncontrolled will becoming the insane will, closely akin to that re-

sulting from unrestrained indulgence in alcoholic or narcotic stimulants. And the cause would be truthfully stated, not as "a visitation of God," but "the sin of the parent."

The skilled teacher can generally tell with accuracy, after the first half days' experience with a new scholar, what kind of family government, or lack thereof, obtains at the home.

Can we imagine a sadder example of a "spoiled child" than this of a young life intrusted by the heavenly Father to its earthly parents, to be trained up, disciplined, fitted for usefulness and happiness here and eternal activity and blessedness hereafter wasted and ruined for both worlds by parental foolishness, carelessness, or unfaithfulness?

Is there a spot on earth so near or so like heaven as a happy Christian family? And it goes without saying that this always is and must be a "well-ordered" family. Order is heaven's first law, and nowhere is this more emphatically true than in the home.

To spoil accidentally some beautiful work of art is sorrow and a mortification to even the unintentional mischief-doer and the excuse "I did not think" brings little solace to either party. But for a father or mother to be compelled to admit, even to inquiring conscience, "I have spoiled my child," must be a burden almost too heavy to be borne.

Is any reader of this article perpetrating this folly, committing this sin?—New York Advocate.

A LITTLE knowledge makes degmatic, but it mble is the man who really does know something. Knowledge puffs out when it is searched out for itself. The man of the future is not to be one great mass of brain.—W. P. Faunce.

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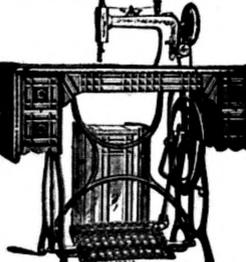
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The Farm

Thirty thousand dollars were paid out for cattle at the August County Court day at Mt. Sterling.

W. W. Gault, a farmer near Maysville, had 25 acres of wheat which averaged 35 bushels per acre.

Mr. W. D. Gordon, of Shaker Bend, sold his hogs at \$3 30, and Butler Coghill got \$3 30 per hundred.—Harrodsburg Democrat.

A large grower in Woodford county has been offered 12 cents a pound for his tobacco crop of this year and refused it.

Sales of 50 cattle, of 800 to 1,000 pounds, at 31, 76 steers at 31, 75 hogs at 31c and 29 good horses at \$20 to \$30 are reported in the Glasgow Times.

G. S. Shelby sold to J. C. Johnson, for J. C. Caldwell, seventy extra feeders at \$4 25 and thirty others at \$3 50.—Danville Advocate.

In Mercer county Frank Hanna sold to Joseph Embry 19 head of 1,500 pound cattle at 31c.

Wm. Beasley, of Garrard county, sold to Eastern parties 125 cattle, averaging 1,600 pounds, at 5c. They will be shipped to Liverpool.

Jordan Lowry, of Jessamine county, sold his crop of wheat, 5,000 bushels; at Wilmore, at \$1.04, the best price paid in the county.

W. T. Overby, of Paris, sold at Cincinnati a hoghead of white curly tobacco at \$30 per cwt.—the highest price recorded since 1882.

The Harrodsburg Sayings notes that D. C. Terhune has bought 100 weanling mare mules in Mercer and adjoining counties at \$20 to \$45. He has bought only a few horse mules, paying \$15 to \$18 for them.

James Goff, of Indian Fields, bought of J. Christopher 46 shoats that would average about 100 lbs. at 3c.—James Owens, of Tulip, bought of John Tuttle three heifers for \$70; three head of cattle from J. F. McKinney and four head from Ring Bros., at 3c per lb.—Spout Spring Times.

A large crowd was in Cynthiana court day. Not many cattle on hand. Heifers brought 3 to 3 1/2c; steers, 3 1/2 to 3 1/4c. Eastern buyers for mule colts paid from \$20 to \$40 per head. Aged and broke mules sold at a little advance. Only private sales on horses, with a good kind sought after at fair prices. Farmers were feeling good over the price of wheat, some being sold at \$1.

J. F. Cash sold a lot of yearling heifers at \$27 50.—A. C. Carmon sold six 900-pound cattle at 3 1/2c.—W. T. Beck sold some butcher hogs at 2c.—A. J. Rice & Sons bought twenty-odd sugar mules in LaKue county at \$55 to \$100.—P. P. Nunneley bought in Rockcastle 12 mare mule colts at \$22, six aged mules at \$30 to \$50 and 19 cattle weighing about 800 lbs. at 2 1/2c.—Interior Journal.

THOMAN'S CROP REPORT FOR SEPTEMBER.

WINTER WHEAT.

There is no reason to make any change in estimates made for the month previous, threshing returns subsequent to that date confirming the accuracy of the previous estimates. The yield, therefore, of the winter wheat crop is retained at 355,000,000 bushels, against 270,000,000 bushels harvested last year. In the six principal states the indicated yield by states is: Ohio 23,000,000; Indiana, 21,000,000; Illinois, 11,000,000; Missouri, 12,000,000; Kansas, 65,000,000; total, 112,000,000, against 136,000,000 bushels harvested last year. Weather on the whole has been favorable for threshing and marketing the crop. Less of the deliveries so far have gone to accumulative centres, and a larger proportion than usual to interior mills whose stocks had been exhausted.

SPRING WHEAT CONDITION.

A further deterioration has to be noted, the average being 78.5 per cent. for the whole breadth, against 86.8 per cent. on August 1. The most serious deterioration has occurred in the states of largest production; South Dakota being now 69 per cent., as compared with 80 per cent. a month ago; North Dakota, 79 per cent. against 89 per cent.; and Minnesota, 77 per cent., as compared with 88 per cent.; Washington and Oregon, on the other hand, show some improvement, the former standing now at 98 per cent., as against 94 per cent. August 1, and Oregon 97 per cent., against 94 per cent. Iowa shows two points deterioration, the present condition being 86 per cent., compared with 88 per cent. the previous month; while Nebraska shows 2 per cent. improvement, present condition being 86 per cent., against 84 per cent. last month.

The total indicated yield for the whole breadth is 195,770,000 bushels compared with last month's estimate of 225,000,000. The yield for the three principal Northwestern states is now reduced from 165,000,000, as it stood a month ago, to 147,000,000, bushels the present indicated yield. There is still in North Dakota and Minnesota about 10 per cent., of the acreage of each state still liable to injury from frost, should it occur within the next ten days. The above estimate is based upon favorable weather and the escape from frost injury of the above unharvested portion of the crop.

The total crop of winter and spring wheat together, will closely approximate 550,000,000 bushels, or 30,000,000 bushels less than seemed probable one month ago.

ORNS.

A marked deterioration has to be noted in the condition of this important crop. The general average, which on August 1 stood at 87.7 per cent., is now only 79.3 per cent., and the present indicated yield is 1,957,736,000 bushels. The indicated yield at the corresponding date of last year was 2,468,068,000 bushels. The following states have deteriorated: Kansas, 15 per cent.; Missouri, 15 per cent.; Illinois, 15 per cent.; Indiana, 14 per cent.; Iowa, 5 per cent.; Kentucky, 11 per cent.; Texas, 11 per cent.; Tennessee, 5 per cent.—The following states show improvement for the month: New York, 2 per cent.; Pennsylvania, 6 per cent.; Ohio, 7 per cent.; Michigan, 5 per cent.; South Dakota, 6 per cent.; Minnesota, 1 per cent.; Wisconsin and Nebraska, show no change. The states reporting the heaviest damage during the month give drought as the general cause. The damage is chiefly to the late planted.

WRAPPER LEAF TOBACCO CULTURE.

There is still danger of further deterioration by an early frost; otherwise final conditions should not materially change.

OATS.

The present condition of oats is 3.9 per cent. lower than it stood August 1—it is now 83.4 per cent., against 87.3 per cent. last month, and the present indicated yield is 630,000,000 bushels against 755,000,000 bushels harvested last year.

The curing process is much the most important part of the whole business. It is easy for an unskilled man to lose \$50 or \$75 worth of tobacco by smothering it in a tight barn in damp, muggy weather. In this kind of weather there is danger of "stem rot"—that is, the mid-rib and the nerves, being the thickest and most sappy part of the leaf, are the slowest in drying out, and a fungoid disease sometimes attacks them, causing the laminae of the leaf to split off and become rifted into narrow strips. This makes the leaf useless, except for fillers, the cheapest grade of tobacco.

Mold, which is also a fungoid growth, may at the same time set in all over the surface of the leaf. This is particularly likely to occur when a leaf has been bruised and the sap has exuded, thus becoming exposed to the fungus germs. But mold is not considered as serious as stem-rot, except for the appearance, as the leaves may be dried by opening the ventilators and the mold can then be brushed off.

Ignorant or unscrupulous growers are tempted to resist these two diseases with smoke, which they erroneously consider to be drying and antiseptic. Heat is drying, but old tobacco-growers insist that smoke is not. The worst effect, however, is that smoke scents up the tobacco and renders it worthless. Though itself one of the rankest smelling weeds, tobacco is sensitive to the influence of other odors, especially to that of smoke.

In a long period of rainy weather, the growers who have tight barns are much tempted to kindle a fire under the curing tobacco; but they do so with the strong probability that the buyers will detect the odor in their crops and reject them.

A brazier of charcoal, or a small box stove, with pipe enough to convey the smoke out and several feet away from the barn, is recommended for a tight barn. But all growers are earnestly advised to provide complete facilities for ventilation, and not to resort to this artificial heat except in the last extremity.

The wettest weather of the Florida rainy season is a severe test on fine Cuban cigar tobacco, but experience has shown that good barns and a vigilant watch will bring it through with few or no losses.

Referring once more to the subject of using Paris green on tobacco as an insecticide, I am forced to admit that the practice here on these great plantations, under the conservative influence of the traditions of the non-progressive Cuban planters, is a good deal in the rear of that of some of the strictly American plantations in other parts of the State. The Cubans and their imitators fear the poison in the cigar, and they trust to the slow and laborious method of hand-picking. In consequence, the leaves here show many more worm-holes than do those of some of the plantations I have seen lately where Paris green is used fearlessly.—S. Powers, in the Cultivator.

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One large Office Safe, outside measure: height, 5 feet, 9 inches; width, 2 feet, 2 inches; depth, 3 feet, 2 inches.

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Items of Interest.

Modern man has again showed the great progress he has made in the art of building houses. While the workmen were engaged in building an asylum for the insane at Montreux in Switzerland, the building collapsed...

The Sultan indulged in the joke of asking the Ambassadors please to hurry up with their peace negotiations. Whether that joke had any influence cannot be said, but Lord Salisbury backed down again as he has done so often to the mortification of England...

St Lewis William Cave died in London, aged 65. He was Judge of the High Court of Justice, and for many years has enjoyed a high reputation as a most able lawyer.

Crete has been blockaded since March 7th. But the Christians have at last agreed to accept the autonomy offered them by the Powers...

New Orleans had an unusual experience on the 14th. A swarm of bees came on as a city. There were millions of them and for a few hours they made life a burden in the city.

The anarchist activity in Spain continues. The Chief of Police and the Assistant Chief were investigating the bomb outrages in Barcelona when they were shot by the anarchists...

The Independent comments on Mr. McKinley's visit to John Brown's grave. He being the first President to do so, at least during his first term of office.

In view of the great fall in the price of silver, the Mexican government has been considering the best plan to move that country gradually to the gold standard.

The days for the rapid rising of poor boys are not over. The young Walker Kennedy of Pittsburg, Pa., went to the Indiana gas belt penniless. He was an able engineer, and has now been appointed by the Chinese government Minister of Railways, Waterworks and Mines in China.

Whenever the Juggos wish to prod the United States into doing something contrary to their well-established policy, they try to scare the people with the ogre of some other nation grabbing what they wish.

The Jackson expedition which has spent many months in exploring Franz Josef Land and other Arctic regions have returned to London. They say they saw a continuous body of land, but many islands. They could not find King Oscar Land nor Gilliesland where the geographers place them, and say there is no land north of Franz Josef.

The Poles have built a mausoleum in the castle of Rapperschwil in Switzerland to receive the heart of their hero Kosciuszko who died in 1817. The mausoleum is a tower of porphyry in which stands a bronze urn on a pedestal of black marble.

The figures for the month of August, published by the United States Treasurer, are not cheerful reading. The revenue for the month was \$19,022,614, which is the smallest revenue in any month for several years.

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.

THURMAN. Mrs. Florence Thurman, wife of Charles Thurman, died August 28, 1897, and was buried at Three Forks Bacon Creek church. The funeral services were conducted by Dr. M. H. Peterson.

THOMAS. Mrs. Lucinda Thomas, wife of T. L. Thomas, died at her home in Lawrence, Ky. Aug. 21, 1897, and was buried in South of T. L. Cemetery. Funeral services were conducted by H. W. T. Parsh.

CAMPBELL. Died, August 31, 1897, Mrs. Eliza C. Campbell, wife of William Campbell, in the forty sixth year of her age. Her maiden name was Chandler.

HALL. Lucretia Hall was born Jan. 28, 1829, and died after a very brief illness at his home in Trigg county, Ky. July 27, 1897. He married Miss Mary E. Radford in 1853, who died Dec. 27, 1894.

DEAFNESS CANNOT BE CURED by local application, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional treatment.

CURES CHRONIC CASES. Mr. H. W. McDonald, Laurel Hill, Miss. writes: "Your Hight's Tonic for chills and fever has never failed me, and I have sold it to a number of chronic cases. It cures them every time."

THE LATEST IN RINGS are the Lord's Prayer Finger Rings, made of solid gold, for \$1.00 each and of silver for 50 cents each.

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WHILE there are many other ways by which men have sought, and have partially attained, deliverance from the many fetters and bondages that attach to our earthly life, the one perfect way in which a man can be truly, in the deepest sense of the word, and in his utmost being, a free man is by faith in Jesus Christ.

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Items of Interest.

The insurgents in Cuba have won the most important victory of any they have had during the war. Gen. Garcia attacked the Spanish fortifications at Victoria de las Tunas, in the province of Santiago de Cuba. The victory was complete, Garcia capturing the whole Spanish garrison of 800 men. Eighty-seven of these have been exchanged for the same number of Cubans.

The long-suffering Africans of whose treatment by the Belgian officials the missionaries have told such harrowing stories, have at last risen in revolt. In the Torro District of the Congo Free State they have destroyed all the forts and killed 19 Belgian officers and men. These men who are fighting for life and freedom fortunately have secured eight Maxim guns and a large supply of breech-loading rifles. If ever invaders richly deserved to be driven out of a country the Belgians do.

While some striking miners, entirely unarmed were going along the public road at Lastimer, Pa., the Sheriff, in obedience to that most marvelous injunction, "ordered them to stop. It is said they were Poles and did not understand his language, and thought moreover they had a right to walk in the road, no matter what a Judge may have said. The Sheriff and his deputies fired on them, killing nineteen and wounding forty-one.

The gold Democrats of New York having taken the stand that they would not vote for Seth Low if he was nominated by the Republicans and endorsed by the Citizens' Union, the Union went ahead and nominated him without waiting for the Republican action. He has accepted the nomination with these words: "I receive the solemnity of the call that is made upon me, and my decision has been reached, not lightly or thoughtlessly, but soberly and in the fear of God."

The United States Medical authorities have carefully examined the disease in Southern Mississippi and agree there have been some cases of genuine yellow fever, though these have been few. The vast majority have been dengue fever. The disease is carefully quarantined and will not probably extend any further.

This year has been unusually free from bad railroad wrecks. But through a conductor's making a mistake in reading his orders, there was a collision three miles from Emporia, Kansas, in which six were killed outright and ten others wounded.

At a convention of miners they agreed to the compromise of 65 cents a ton instead of the 60 cents for which they had contended. This agreement stands for the remainder of the year at which time there is to be a conference. The Illinois miners as a body dissented, but it is thought they will agree.

There have been eight cases of undoubted yellow fever at New Orleans, but all of them were imported cases except one and that one was of a man who was often at the house where there was a collision three miles from Emporia, Kansas, in which six were killed outright and ten others wounded.

A tornado struck Port Arthur, Texas, on Sept. 12, destroying many houses, killing six outright and injuring many others. Nearly all the houses at Winnie, Texas, were destroyed. At Sabine City ten persons were drowned, several houses destroyed, one schooner and four tugs wrecked, and the water stands six feet deep in the streets.

It seems the first report in regard to the settlement between Lord Peabody and the quartermen in his slave quarries was incorrect. He carried his plea, and the men accepted the terms he offered last May. It seems they demanded the right to be treated as a body politic, in which case he could not dismiss any man for drunkenness or inefficiency. Lord Peabody did not object to their joining labor unions, but he resisted that demand.

North Carolina has a new law which, it is hoped, will prevent lynching. A negro who assaulted a young lady was hung at Henderson just a month after the crime. He was tried at a special term of the court called by the Governor under the new law. If the lawyers are not allowed to delay punishment of such criminals by all sorts of legal devices, lynching will cease.

It is a gratifying fact that immigration continues to be less than usual. In July the total immigration to the United States was 14,794. In July of last year it was 21,676. The largest number were Italians, and the Russians came next.

THE CHRIST-LIFE IN THE SOUL.

BY THEODORE L. CUYLER, D.D.

Love is the crown-jewel of the Christian graces. But to love truly and devoutly is to go out of self. When a penitent soul bows before the cross of the bleeding Saviour, and becomes so pervaded and filled with the mighty love of his Redeemer shed abroad in his heart that he cannot but give himself up to Jesus, then is self crucified. From that hour Jesus owns him and controls him. The self-life has given way; the Christ-life has begun. Thenceforward it becomes his joy to please, to serve, and, if need be, to suffer for his Master. Then he can say with the great apostle, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me."

This is a famous paradox and the explanation of it is that the new spiritual life does not spring out of self or tend toward self. The believer's life springs out of Christ and tends toward Christ. This new life is not a natural principle, nor is it a vital force originated within a person at the time of conversion. It is imparted to him by the Lord Jesus; and Jesus does not merely enkindle anew life within him, but he himself becomes that inner life! When Elisha miraculously restored a dead boy by stretching his own body over the corpse of the child, the boy was resuscitated by a temporary contact with the stronger life of God's prophet, and there it ended. But the Lord Jesus not only communicates the renewing, vitalizing power in the process of conversion; he remains in that soul and continues to be its actual life. By this we mean that the real Spirit of the living Christ is in actual contact with the true believer's soul. Do you say that this is mystical and supernatural! So it is, and I rejoice that it is so. I rejoice that my eternal salvation does not hang on the spider's web of my own weakness; but that the Son of God, by a supernatural process, has the chief office to perform in that salvation. I rejoice that when the self-life is crucified, Jesus Christ enters into this poor, unworthy heart of mine and offers to abide there. Then, on the stepping-stones of our dead selves, we may be lifted into the higher, purer, stronger, holier life in Christ Jesus.

When Paul declared, "I live, yet not I, for Christ liveth in me," he meant that the old, rebellious Saul of Tarsus had been left by the roadside near Damascus, and since that time there had been a new man called Paul who had been going about preaching, establishing churches and writing inspired epistles to those churches. In this new man Jesus dwelt, speaking through Paul's lips, and working miracles of healing at Lystra and elsewhere through Paul's hands. The old, wretched, bigoted self-life was gone, and Christ Jesus lived again on earth in the person of his courageous and consecrated apostle. It is still a blessed truth that Christ lives and moves about and doeth ten thousand noble and loving deeds in the persons of faithful Christians. Christ dwells in us, brethren, "except we be reprobates." Christ was in Robert Murray McChesne when he wrote, "Oh, how sweet it is to work all day for God and then to lie down under his smiles—to be kept in perfect peace, happy to be one with Christ." The Lord Jesus was with Capt. Hedley Vicars when he exclaimed, "In Jesus I find all I want of happiness, and as month after month rolls by, he is becoming more and more lovely in my eyes, and more and more

precious to my soul." It was Jesus who treat the wilds of Central Africa in the person of the heroic Livingstone, and to-day he is founding mission churches in the New Hebrides by the hands of dear old John G. Paton.

But some one may inquire, "Does not this doctrine of dying unto self and having a Christ-life within us encourage the idea of sinless perfection?" No, by no means, either in theory or in practice. It was not the theory of the great apostle. For in this same verse Paul says, "The life which I now live in the flesh I live in faith of the Son of God." He confesses that this high spiritual life is spent under earthly conditions, with many sad infirmities within and sharp temptations surrounding him. That old, abominable self-life kept starting out of its grave and asserting its right to live, and it had to be crucified again and again! "So fight I," exclaims Paul, "as not beating the air; but I buffet my body and bring it into bondage, lest after that I have preached to others, I myself should be rejected." (Revised Version). We see the great apostle as an athlete dealing sturdy blows in the strength of Christ and giving his old, carnal nature "a black eye." If Jesus lived in Paul, so did Paul live in a frail, animal body and sin-poisoned world; and Jesus never lifted Paul out of the sphere of temptation and conflict. A tremendous lesson of constant dependence upon Christ was taught to Paul, and it is taught to you and me every day. I have often attended the funeral (as I supposed) of some besetting sin; but lo! in a few days the wretched thing was on its feet again, tempting and tormenting me as wickedly as ever. And the best evidence that there was a genuine Christ-life within me was that I did not surrender out and out to the besetting sin, but waged battle with it in the name of my Master. If Jesus Christ had not lived in the soul of Paul he would have gone down in the first assault of Satan; and if Jesus had not dwelt in his blood-redempted Church, it would have been wrecked eighteen centuries ago.

The ceaseless conflict in this world, good friends, is for the occupancy and ownership of our hearts. The accursed spirit of self in a hundred forms strives to expel Christ and usurp the throne. Our only hope of obtaining peace of mind, spiritual power, joy and victory, is in letting Jesus Christ have his home in our innermost souls. Christ comes to us with the blessed offer, "Open unto me and I will make my abode with you." If the Master is there, all is well. Is he in your soul? The searching Spirit knocks at the door of every human heart, and the test-question is, Who lives here!—Independent.

FROM MISSOURI.

After my pleasant visit to dear old Kentucky I returned to my home, one of the greatest places on earth. When we reached Kirksville we were received with open arms. The first morning a congregation of some 600 greeted us with smiling faces. There has been accessions every service since we reached home. Our town is thronged with strangers, some 1,000 or more students from other States and over this reached our town the past week. This number will be doubled in a few weeks. Then comes from 1,000 to 1,200 patients in Dr. A. T. Stills' Infirmary. Among these are found many Baptists. We try to make them feel at home in our midst. Quite a few are here from Kentucky, and, I assure you, we are glad to have them with us.

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The Associations over the State are meeting, and the reports are encouraging. We have but few churches without pastors, and they have men in view. Many good meetings are now in progress. The Lord has done great things for his people in Kirksville in the past year. We have built a lovely brick church house that will accommodate 1,000 people when all thrown together, which is done quite frequently. We have had accessions almost every service. Bless the Lord, O my soul, and forget not all his blessings. My visit to my old home was pleasant as well as sad. It brought up the past with all its joys and blessings, but, alas, I could but see what had taken place. Some things to my gratification and others to my sorrow.

We reached Lebanon Junction. There we found Bren. Will Guinn and W. H. Williams in a good meeting. We would love to have enjoyed the preaching of our dear brethren, but we had a sad mission to perform. I stood over my father-in-law night and day in those terrible hours of suffering. On the 31st inst. the Lord relieved him of his sufferings and said it was enough, come up higher.

My home was broken up by the death of father and mother years ago, and now my wife's home is to be no more, as father is gone. What now is to draw us back to the childhood homes? While this is sad we have a brighter and a happier thought than this, that is we will all soon meet in that bright home of the soul where there will be no parting known.

We spent a few days at Elizabethtown and Toneyville with relatives and friends. We had the pleasure of shaking hands with brethren Otis Davis, Ben. Collins, and many of the dear people we have known from childhood. The pastor was out of town. The new Baptist church in Elizabethtown is a gem of beauty.

We stopped with brother E. G. Adams, in Owensboro, for two days, shaking hands with the good people. Spent Wednesday evening with the Walnut-street Church (our old church), and it was a happy meeting. God bless the dear peo-

ple of Owensboro. The pastors are all out of the city, but they have been doing, and are now doing a grand work for the Master in that city. The new building of the Third Church is not only beautiful but it is immense. Fred D. Hale has the Lord on his side, and victory is his. Many changes have taken place since we left Owensboro eleven years ago. Many who were the stand-bys have quit the walk of life and have gone to that heavenly home.

Many of our Associations are passing like resolutions to what are being passed in Kentucky regarding Dr. Whitsett, that he should resign his position in the Seminary, or it will sap the life out of it.

S. H. MORGAN.
Kirksville, Mo., September 6, 1897.

- DISTRICT ASSOCIATIONS.**
- TIME AND PLACE OF MEETING, 1897.**
- SEPTEMBER.**
- Russell's Creek—Brush Creek church, Sept. 15.
 - Warren—Woodburn, Sept. 15.
 - Lynn Camp—Lynn Camp, Knox county, Sept. 17.
 - Second North Coacord—Union church Russell county, Sept. 18.
 - Elmwood—Silent Grove, Edmonson county, Sept. 22.
 - East Lynn Pleasant Grove church, LaRue county, Sept. 23.
 - Irvin—Oak Grove church, Jackson county, Sept. 22.
 - Galena—Wolf Creek church, Sept. 22.
 - Freedom—Indian Creek church, Clinton county, Sept. 24.
 - South Union—Point Creek church, White county, Sept. 24.
 - Goos Creek (new)—New Home church, Clay, Ky., Sept. 24.
 - Goshen—Millwood church, Grayson county, Sept. 29.
- OCTOBER.**
- Laurel River—Pine Grove church, Laurel county, Oct. 1.
 - South Concord—Parnell church, Wayne county, Oct. 1.
 - West Kentucky—Hickman church, Oct. 5.
 - Esterside—Liberty church, Johnson county, Oct. 6.
 - West Union—Harmony church, Oct. 13.
 - Ohio Valley—Seebree church, Henderson county, Oct. 19.
 - Blood River—West Fork church, Caldwell county, Oct. 20.
 - Graves County—Liberty church, Oct. 27th.
- Bro. Clerk—Please prepare statistical tables with care and send two copies of your minutes to
J. K. BUNNELLY,
Statistical Secretary.