

# WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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## WESTERN RECORDER.

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The man who undertakes to do the work of two men is in danger of neglecting his own private devotions. The time spent in his closet does not show any great love for communion with God.

ONE would like to know more of the man who sent a contribution to George Muller for his orphanage "as a thank offering for having broken my left arm instead of my right." The biography of that man would be quite interesting.

THERE are 70,927 people in Iceland, and they are so free from crime that but one policeman is kept, and his place is a sinecure. What is there in the people or the climate which makes the average of conduct higher among them than among men of the same race in other countries?

MISSIONARY JOHN FIRTH, of Assam, reports in the *Watchman*: "A new church of 23 members formed, a member chosen as pastor, and all self-supporting from the start—fruit of a tour made by Brother Swanson and myself, in which we made use of a tent, the gift of the earnings of three Illinois young ladies."

WHEN a Christian undertakes to do more than he has the time and strength for, he accuses God either of lack of wisdom, or of lack of power. If God is wise He sees that the work needs to be done; if He is all-powerful He will have it done. Let every one do all his strength allows, and trust the remainder to God. Suicide by overwork is still suicide.

JOHN WANAMAKER, in answer to the kind of preacher he wished, wrote: "One who preaches plain, old-fashioned sermons, far away from the week-day work, and full of suggestions of the Sermon on the Mount. Some one has said that the Beatitudes point us to the Attitudes for us to be in. The preacher that can help me to that place is the man I want to help to the extent of giving him a good hearing."

A "LIBERAL" paper in Boston says, that while hundreds of pulpits yet preach Calvinism, "the newspaper, the magazine and the novel have entered the service of its antagonist and carried its influence everywhere. And simultaneously there has been marked change in the moral color and character of practical life. Suicide, perhaps the surest indication of the utter collapse of religion in the soul, has become an every-day occurrence."

## A MINISTER'S SUCCESS.

BY REV. PARLEY D. ROOT.

The time was when it was thought that the work of the ministry in its attendant results was outside the realm of our opinions. Believing that no effort put forth for the advancement of the cause of Christ would fail of accomplishing something, and that not even a word spoken in behalf of Him whom our soul loves would return void of promoting His glory, many earnest and devoted servants of God were encouraged to labor on, even though they were not privileged to behold that which their hearts desired.

Those days, it is true, were not days of "hustlers" in Zion, when small congregations were as by magic swollen to enormous proportions, and converts were multiplied by the score, and the praise of liberal and unorthodox ministers and their queer subjects so skillfully handled were in the mouths of the vain and giddy, when members were received into the church who had no Christian experience to relate, and when to attend the dance and the card party and the theatre was not thought to be an improper thing for such as were enrolled on the church book. Those days, which are now counted among the old-fashioned things, were different from those in which we now live.

Then, God's servants having been impressed that it was laid upon them to preach the Gospel, "conferred not with flesh and blood," but went at it using what talent they had, and sought to lead sinners to Christ. If opportunity presented by which they were privileged to enjoy the benefits of the schools, why they improved it, otherwise they made the best use of what knowledge they had. As to their success, they did not stop to consider whether their outward surroundings were to be the gauge by which their efforts were to be tried or not, although they mourned over the little accomplished. Having been called, as they believed, by the Holy Spirit to preach the Gospel, they interpreted the call to be a service for life, and never considered the idea of laying down the work for any cause.

Now, for some reason, things are regarded in a different light. The ministry has gotten to be a profession like the law and medicine, and one's eligibility to the sacred office is not so much dependent upon the impressions of the Holy Spirit as upon his intellectual endowments and pleasing address; nor is the influence which such as may desire the office, for the choice has gotten to be largely a matter of man's choice, may command from among those who may stand more prominent with their fellows lost sight of.

While we would not say that such as enter upon the work of the ministry are indoctrinated with the old Bible truths, and were unable to wield the sword of the Spirit, as were those of earlier days, still it is evident that little of the old fire of our earlier ministers is to be found in our pulpits.

If large and fashionable congregations in our churches, large numbers of names on our church books, even though they were for the most part such as have no experimental knowledge of the love of God in their hearts, large enterprises undertaken in the name of religion for the church, and because of which the pastor is become popular, is success, then may we say that many are successful who the most devoted disciples of Christ would not have dared mention in such a relation.

That at this day all this is characterized as success needs not be said, but to regard such as are not privileged to see such a state of affairs as not successful in their work, even though sad hearts have

been comforted by their preaching, though among the poor and unnoticed, and many an one led to think of the claims of God upon them, even though they did not profess the acceptance of Christ that joy might spring up in the hearts of those who had labored for their salvation, to my mind is a mistake.

Whether it be acknowledged or not, there are scores of successful ministers who while they have not seen multitudes of sinners come into the fold, yet have been a great comfort to many burdened hearts, and strengthened in faith many who longed for strong meat, and by their faithful preaching brought about a greater conformity to the will of Christ. While the world may pronounce such ministers as "prosy" and unsuccessful, yet failures, while it points to such as may occupy the more popular pulpits as "so successful," the great day of accounts may bring surprises not looked for.

It is a question whether one may judge of a minister's success by what he may see, or upon worldly principles. It is possible for one to be discouraged and feel that he is accomplishing nothing, when he is meeting with the greatest success. Many faithful ministers have wept and mourned over what they believed to be unsuccessful labors, when the angels in heaven were rejoicing over the return of sinners of which they knew nothing, but were the means of their rescue.

While it may seem reasonable that a minister may look for success in his work, as a farmer looks for success upon the efforts which he puts forth, it is not reasonable, for the work is not his, he being only the means which God makes use of in the accomplishing of His purposes.

It might be thought to savor of uncharitableness to even suggest the possibility that those ministers which the world may designate the successful ones, may after all be in God's sight, if not altogether, almost failures, while such as are looked upon with pity and commiseration because of the humbleness of their positions and apparent fruitlessness of their exertions, though they thought they were accomplishing little if anything, were the successful ones.

There are many earnest and godly ministers whose lots have fallen on hard and discouraging fields, with small salaries to live upon, and because of which the greatest economy in expenditures becomes a necessity, and it may possibly cause them for the moment to question if they are really called of God to the great work upon which they have entered, but, not daring to lay the burden down, they plod on, seeking their help and encouragement from Him whose servants they are, knowing that in His own good time what is now shrouded in mystery will be made plain.

Though counted unsuccessful by the world, and it may be by the "fashionable" part of such as profess allegiance to Christ, by which many godly ministers are relegated to out-of-the-way places, who, if they were permitted, would bring about a better state of spirituality in our larger churches, yet by their work in the fields opened to them, failures though they were called, were permitted to lead to the feet of Jesus many whom the Lord had separated even before they were born, to speak His word, or be burden-bearers in the centers of trade and among the great ones of earth.

Failures! no; but Successes, though the world knew it not and of whom the world was not worthy. Not failures, even though those who from false pride were made to blush at sight of them in the pulpits where they were wont to profess to worship.

In a cold and heartless world, the chill

of which to such an alarming extent has penetrated the sanctuary, may God pass His arms about such as are because of their old-fashioned ways and conscientious religious scruples which forbid their endorsing the "new-fangled" notions so prevalent at the present day in our churches, because of which they are counted as failures, when in truth they are those who may justly claim to have succeeded in the work to which God has called them, and to whom when the battle shall be over it may well be said:

"Servant of God, well done;  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy.  
Soldier of Christ, well done;  
Praise be thy new employ;  
And while eternal ages run,  
Rest in thy Savior's joy."

## JOHN, THE APOSTLE, AS A MISSIONARY SECRETARY.

If you never noticed how strong the missionary spirit is in the Third Epistle of John, get down your Bible and read it. Read it carefully. Reread this passage: "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers; which have borne witness of thy charity before the church; whom, if thou bring forward on their journey after a godly sort, thou shalt do well; because that for his name's sake they went forth, taking nothing of the Gentiles (heathen)." If he had been writing to an elder of a missionary church to which a foreign missionary had come before sailing, he could not have made it plainer. Gaius had received them in a hospitable manner. So he tells him he will do well also to bring them on a journey after a godly manner. One reason given is, that they must not take anything from the Gentiles to whom they go. The Gospel must be made free. Then he continues: "We, therefore, ought to receive such, that we might be fellow-helpers of the truth." That's it. By helping the missionary to "go," that he may preach, we become fellow-helpers of the truth which he preaches.

Then he pays his respects to one Diotrophes, whose descendants are still with us. (By the way, if a suitable name has not been found for these, suppose we henceforth call them Diotrophesians). Read this carefully: "I wrote unto the church; but Diotrophes, who loveth to have pre-eminence among them, receiveth not us. I have written unto him, that he should receive us, that we might have fellowship with the truth, which he doeth, prating against us with malicious words" (for all the world like the Diotrophesians now); "and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." Yes, he could not fellowship any one who would receive and aid a missionary. John seems to have acted as a kind of corresponding secretary for the missionaries. He has successors still who frequently receive about the same treatment, and secretaries might learn a lesson from him, too.—R. P. Faxon, in *Christian Standard*.

I HAVE seen beneath the microscope a seed three thousand years old start into instant germination when touched with a drop of warm water. So a human soul, long apparently dead, begins to grow when touched by the water of life.—Canon Wilberforce.

CAN AN ALIBI BE ESTABLISHED?

In a note to my recent article on "The Early Custodians of the so-called Kiffin MS." etc., the editor calls in question the authenticity of the documents on the ground of the presence in a list of the name of a man whom he supposes to have been out of the country at the time. From a private letter courteously written in answer to my request for an explanation of the criticism, I learn that the person in question is Thomas Shepard and that he is disposed to identify the Thomas Shepard of the document with the noted New England pastor and author of the similar name. The editor will, I am sure, permit me to say that there is absolutely no reason for such identification. The New England pastor of this name was a Cambridge graduate (B. A. 1623, M. A. 1627) and never resided in London. Having been several times arraigned by Archbishop Laud (1630 and 1631) and being unable to secure a license to preach in England, he left for New England August 10, 1635, and, after a distinguished career, died as pastor of the Cambridge church in August, 1649. No forger would ever have thought of connecting this theologian, the details of whose career are so well known, with the Baptist movement of 1633-44.

The name of Tho. Shepard appears in the list of those baptized by Blunt and Blacklock in 1641 (1642). The name appears in the first edition of the London Confession (1644) as Thomas Skippard. This was probably a printer's error. It is omitted from the second edition, which was newly signed and whose list of names varies considerably from those attached to the first edition. Apart from the orthography of Shepard's name, the signatures of the printed Confession (1st ed.) corresponds with those found in connection with the same document in the manuscripts in question, except that the latter omits the name of Samuel Richardson. Featley copies the signatures of the edition of 1640, although he refers at the top of the page to the edition of 1644. Richardson's name reappears in the edition of 1640. Really, I can see no ground for suspicion in the facts that have been cited.

ALBERT HENRY NEWMAN.

[We were led to look into the matter of the signatures of the Confession of Faith of the Seven Churches by noticing that E. Pagitt and Featley gave different lists, and that both differed from that with the so-called Kiffin manuscript as given by Gould. Therefore we wrote to the British Museum and made inquiries. The official in the Museum informed us that Pagitt and Featley both gave the list of names correctly. Pagitt gave the names signed in 1643, Featley those signed in 1646.

Pagitt's list, the same as that sent us from the British Museum, has the names of Thomas Skippard and Samuel Richardson. The Gould list had the name of Thomas Shepard and omitted that of Richardson.

It is not possible to get away from the Bible statements as to divine justice and judgment. There is no doctrine more unpopular at the present day than that of retribution. Punishment has never been a palatable message to sinners of any period. But at present there appears to be a special and determined drive at the Decalogue to get it out of the way, and to phrase all divine judgments in the past tense. The solemn and sufficient answer to this is the Bible statement: "He hath appointed a day, in which he will judge the world." It does not follow, however, that because there is a judgment for every one, that there is exactly the same judgment for all. Those who sin against most light experience the greatest severity. But the doom of the lost is in any case sufficiently terrible to fill with alarm the heart of all neglecters of this "so great" salvation.—Ex.

The Confession was fiercely attacked and vigorously defended by contemporaneous writers. Yet neither friend or foe, writing of it at length, ever said one word of a name being wrong. It is inconceivable that Pagitt and Featley would not have made a point of it. It is very improbable there would have been two Thomas Shepards, leading men among the few Baptists and Independents in those days. One was well known, and he left England in the summer of 1633 and died in Cambridge, Massachusetts, Aug. 26, 1649. The "other" is not known outside of a misprint in Neal and this anonymous document appearing so mysteriously in 1890.

It seems to us the Gould's Kiffin is a forgery by a writer who had Neal and

Crosby before him. Neal gives Thomas Shephard as a signer of the Confession and omits Richardson. So does this manuscript. The omission of Richardson alone would be sufficient. As to no forger's using so well known a name, Dr. Newman believes the Epworth-Crowle records, which appeared about the same time, a forgery and that uses the much better known name of William Bradford. Those are no doubt right who say "Batte" is a misprint in Crosby for "Batten." But this manuscript follows Crosby's misprint and gives the name "Batte."

This Gould's Kiffin represents that the church divided in 1640 upon the subject of immersion of believers, just half being with Barebone and half with Jessey. The reason given for the division in the Life of Jessey is that the church had become too large to meet with safety. That would account for "just half" going with each pastor. But it would be a marvelous thing if "just half" changed to Baptists at the same time.

Again Barebone never became a Baptist, and Jessey not till 1645. This palpable error cannot be waived aside as a matter of no consequence in a manuscript which professes to be a contemporaneous church record. If it was merely the statement of a historian writing years afterwards, even so great a mistake would not necessarily invalidate the accuracy of the remainder. But it proves that a professedly contemporaneous church record is a forgery.

How far the forgery extends in these documents of which George Gould left copies cannot be said. In one the apostrophe is used for the possessive case. And this is an anachronism which stamps that one as a forgery. The last document bears no positive marks which we have discovered, and may be trustworthy. That contradicts the so-called Kiffin manuscript in two essential points. One point is that Jessey was a Pedobaptist till 1645. This we know is true. The other is that Blount left the Pedobaptist church in May, 1644, which agrees exactly with Neal's statement that Blount went to Holland to be immersed in the summer of 1644, but which does not tally with the Kiffin MS.

These manuscripts say Sam Eaton left the Jacob church in 1633, receiving a further baptism. A distinguished church historian and writer of another denomination tells us that Eaton did not leave the church then, but preached to it a part of the time when it was without a pastor after Lathrop left for New England in 1634. But we are not at liberty to give his name and have not yet looked up Eaton's record in the British Museum.

Contemporaneous, official church records are not guilty of anachronisms, and do not copy the misprints of men writing fifty or a hundred years afterwards. As we said before, we entirely exonerate Mr. George Gould from any share in the forgery. He was doubtless deceived by some one. The reasons of our belief in his entire innocence would take more space than we have here. But they are to us conclusive.

ETERNAL righteousness constrained the testimony. It is not possible to get away from the Bible statements as to divine justice and judgment. There is no doctrine more unpopular at the present day than that of retribution. Punishment has never been a palatable message to sinners of any period. But at present there appears to be a special and determined drive at the Decalogue to get it out of the way, and to phrase all divine judgments in the past tense. The solemn and sufficient answer to this is the Bible statement: "He hath appointed a day, in which he will judge the world." It does not follow, however, that because there is a judgment for every one, that there is exactly the same judgment for all. Those who sin against most light experience the greatest severity. But the doom of the lost is in any case sufficiently terrible to fill with alarm the heart of all neglecters of this "so great" salvation.—Ex.

They are never alone that are accompanied with noble thoughts.—Sidney.

HOW RICH THEOLOGY?

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

The enemy of souls is very artful. When some poor sinner begins to turn his face towards God and cry out under the burden of sin, the arch deceiver gets up a side diversion. A letter from a friend who has recently been brought to a discovery of his lost condition, and who is under deep conviction for sin, brings to light the wiles of the devil. This gentleman finds nothing in himself but sin and guilt. He looks with horror upon his past life. It has been an unbroken rebellion against God. His habit of sin has almost driven him to despair. He realizes that unless he can find forgiveness in Christ he is doomed. Death, moral death, is upon him. Nothing short of a spiritual resurrection can deliver him from this horrible self, this body of death. All this, and much more, he sees clearly, and feels deeply.

Unfortunately for him, he had no early religious training. He was not nurtured in the things of God, but gradually took up with the too popular conception that while there is much truth in the Bible, there are many things that are incredible, and therefore can not be received. Now, in the hour of his sore need, he finds these long-cherished views, this habit of discounting the Word of God, is haunted in his face. When he would believe, unbelief is thrust upon him. He is ready to sink under the appalling weight of personal guilt. He would lay hold of Christ, but his old enemy comes with an array of the old difficulties. The miraculous conception of Christ, other supernatural events, and the great doctrine of God's sovereignty, rise up to torment and harass him. If they could now take in the whole system of theology he could and would rest on Christ. He makes the mistake of trying to adjust all difficulties before committing himself to the Savior.

Satan is trying to blind his eyes to the precious truth that Christ is the way, the truth and the life, that he is the light of the world, that he can make darkness light, rough places smooth—that it is all light in the Lord, that all the promises are yea and amen with him.

While it is a blessed thing to have been well instructed in the doctrines of the Bible, to have known the Scriptures from a child, so that the Spirit of God may show us the things of Christ, and soon end the contest, yet it is important to understand that a knowledge of all theology is not essential to salvation. Two things in the system of Bible truth we must know. Ignorance of these two truths is death.

First: We must know that we are lost sinners, in and of ourselves. The soul that has not made that discovery is doomed. No power can save him. The door is shut against him. He has shut it himself. Such was the calamity that the Jerusalem sinners brought upon themselves. Christ walked, taught and wrought among them. He did such works as no other man ever did, in attestation of his Messiahship. But the scribes and Pharisees were not sinners, in their own estimation. They were not sinners, they did not need a physician. They thought that they were not as other men. Hence all the accumulated evidence of Christ's love and power only angered them. As Christ retired from the city he stopped, sat down and gazed with inexpressible compassion upon the doomed city. Through his tears he exclaimed, "O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." They had not discovered that they were sinners, and until such discovery was made the Savior of the world could not help them. They repulsed his teaching and his person. To them he was only a meddlesome pretender. He would, but they would not, and therefore they could not be helped. Hence salvation is not possible to any soul that has not discovered its lost condition. This discovery is essential in order to receive the great salvation.

The second truth necessary to salvation is that the Lord Jesus Christ is my per-

sonal Savior. That is very much more than the discovery that he is a Savior—he must be to me my Savior if I am to be made partaker of the divine nature. But what about the difficulties, the mysteries or difficulties. They do not save. Doctrines, hard or easy, do not save. Doctrines point to Christ who saves. Therefore they are important, at least two of them—that I am a lost sinner, and Christ is my personal Savior. When the soul accepts these two truths, believes them with the heart, he accepts Christ and is saved. Then begins the process of teaching and receiving other important truths, for all truth is important. Regeneration is the first and most important thing, and it is not dependent on our knowing all theology, but the two things above specified. With the new birth, with Christ as our teacher, for the soul is supposed to have taken him, we can proceed with our education. We can say with Nicodemus: "We know thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him."—Herald and Presbyterian.

THE CAUSE OF THE OVERPRODUCTION OF MINISTERS.

BY JOHN HALL, D.D.

Regarding an over-supply of ministers much may be said that is true, but no more true than of other professions; but the difficulty is that the minister who is unemployed is easily identified. We can not so easily indicate the lawyer or the doctor who has for years little or nothing to do.

It is true there are many ministers without charges, but they are not all useless. Many of them aid ministers in charge. Many use their pens to advantage and some are useful teachers. It is an infelicity in American life that the "dead line" is fixed too early in various fields of labor, and as an "old pastor" I dislike the application of this view to the ministry, having seen on both sides of the Atlantic many clergymen of conspicuous usefulness after they had passed the three-score years and ten, character, experience and intimate relation with their people for forty or fifty years giving them an influence not otherwise gained.

More than a quarter of a century ago I doubted the wisdom of extending pecuniary aid so freely as it is done in some of our seminaries. I would not have the seminaries refuse qualified applicants, but it would be prudent to allow young men to "make their own way" financially, even though it delayed their licensure, except in special cases. Many men would be stronger and more efficient through life if thus brought to cultivate prudence, self-reliance and habits of steady effort. Where pecuniary aid is procured on the competitive scholarship plan, there is less ground for criticism.

As to "over-supply," there are many unemployed toilers on other than ministerial lines. Only to-day a respectable man out of employment said to me: "I have had, and seen where there are places as I have had, and seen where there are unemployed, but I have not seen where there are unemployed."

As to the over-supply of churches, the question is: Are there too many for the people, or only too many for the people who go to church? It is to be remembered that in our land communities change. New England rural towns and villages have in some places lost the people who once sustained useful churches. There are towns in the newer regions that have not realized the hopes that drew many to them, and of which it would be true to say that there are not only too many churches, but also too many dry goods houses, and even too many banks. Congregations and churches are composed of human beings, not infallible, and the law of demand and supply affects them as it does other organizations and companies. What we need in the nation is not a reduction in the number of ministers, but an increase of spiritual power, of fidelity to the Master, of the teaching and preaching of the glorious Gospel, and of reliance on the guidance of the Holy Spirit in the hearts of people and pastors.—Ex.



**SUNDAY-SCHOOL LESSON.**

SUNDAY, JULY 17.

ELIJAH ON CARMEL.

1 Kings 18:30-40.

**MOTTO TEXT.**—"And when all the people saw it, they fell on their faces: and they said, the Lord, he is the God; the Lord, he is the God."—1 Kings 18:39.

The famine had done its appointed work, and the time had come when "according to Elijah's word," it should rain on the parched and wasted country. Elijah had gathered Israel together upon Mount Carmel to demonstrate to them the nothingness of Baal and the power of God.

Mount Carmel is a ridge twelve miles long. At one point there is a plateau 1,000 feet above the plain where many thousands could stand. The Arabians call this "The Burning," and there is no reason to doubt it was the scene of Elijah's action.

It was a fair test which he offered; conspicuously fair in that Baal was the Sun-god, and the answer was to be by fire. How they tried, how they failed, and the ridicule cast on their god by the prophet is told in the first part of the chapter.

Elijah faced a people who had gone off into idolatry, and who had been utterly subservient to their king. He faced the angry king who had sought everywhere to find him that he might kill him. He stood alone against 450 priests of Baal. But above him was God.

From early in the morning till three o'clock the priests of Baal besought their god for help. The time of evening sacrifice having come, Elijah called upon the people to help him build again the altar of the Lord which had been broken down, it is probable by Ahab's command. Elijah thus taught them he was not re-establishing the religion of their fathers. He took twelve stones, one for each of the tribes of Israel. These were now divided into two kingdoms, but Elijah would have them understand they were to be one in religion. Towards God they were one Israel.

"And with the stones he built an altar in the name of the Lord."—God's altars were to be built of unhewn stones. The stones of the altar and the stones of the sacrifice, and Elijah would take these.

him assisting, and the priests of Baal were watching him keenly. There was no opportunity, had he desired it, to have practiced any fraud. And he made a trench about the altar as great as would contain two measures of seed.

Literally as the space of two seahs of seed, that is as deep as the measure which contained two seahs. A seah was about three gallons.

After all the arrangements were made for the sacrifice, Elijah commanded the people to fill four barrels with water and pour them upon the altar and the sacrifice. There is to this day a spring near by which has never been known to go dry. The dry ground would quickly absorb the water. But when the four barrels of water were poured upon the altar, the second and third time the earth no longer drank

it in, and the trench was filled. Priests even in those days understood the art of concealing fire in altars, but the priests of Baal and King Ahab, in the face of what Elijah had done, had no opportunity to accuse him of any trick. Elijah's example in guarding against all opportunity of bringing a false charge by the enemies of religion is one worthy of imitation.

"And it came to pass at the time of the offering of the evening sacrifice."—About three o'clock. In every way possible Elijah indicated he was introducing nothing new, but going back to the old worship. "Lord God of Abraham, Isaac and of Israel."—The God of their fathers who had wrought such miracles for his chosen people. "Let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word."—If this were known, the people would be ready to obey the prophet in what he might afterwards speak to them in the name of the Lord. Elijah's one thought was to have his countrymen worship and obey the Lord God.

"Hear me, O Lord, hear me, that this people may know thou art the Lord God."—More literally that "they may know that thou, Lord, art God." That was the question at issue. "And that thou hast turned their heart back again."—"He speaks as if the miracle were already wrought (cf. John 11:41), and the people already repentant. His prayer is that they may understand that the prodigy about to be performed was wrought for their conversion."—Hammond.

"Then the fire of the Lord fell."—The people could see it coming down from the cloudless sky. Thus instantly God answered Elijah's prayer. Not only in its coming down from the clear heavens, but also in its consuming power did the fire show its supernatural origin. It burned up not only the sacrifice and the wood, both of which were wet as water could make them, but also the stones, the water in the trench and the dust or earth. This, it is thought, refers to the earth that was dug out to make the trench.

Before such a miracle the awed people fell upon their faces and gave their answer to the question Elijah had put before them for decision. "The Lord, he is the God; the Lord, he is the God."—And they knew that Elijah was indeed God's prophet, and brought them a message from him.

The law of God as given by Moses (Ex. 22:20; Deut. 13; Deut. 17:2-7) was positive in its command that idolaters, and especially those who incited others to idolatry, should be put to death. Elijah, not being wiser and more merciful than the great Jehovah, as so many think themselves to-day, obeyed the command God had a right to give, and had the people slay the priests of Baal.

If we look down, then our shoulders stoop. If our thoughts look down, our character lags. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.—McKenzie.

JESUS CHRIST ended the miracles. He only began the parables; and it is for us to carry out those parables and multiply them according to the ever-varying color and tone of the times in which we live.—Parker.

**MARTIN MAXIM'S PEDITATIONS AND REVELATIONS.**

BY "ADELPHOS."

Martin Maxim was guide, philosopher, and friend to many a raw youth and lay preacher of the country-side in which he lived. There was nothing that pleased him half so much as to encourage some young brother in his attempts to preach. Martin called himself a peripatetic parson, and in his preaching journeys he covered long distances. He was seldom alone in his travels, however, for usually there was three or four young brethren ready to bring him on his way. Such occasions were rare times for the interchange of thought, and Martin's mind seemed to keep pace with his own quick feet.

In one of these journeys someone made an observation of some people's love of sensation in religion. "Yes," said Martin, "there's a good deal, my lads, in religious spice. In religion, with a good many folk, it ain't the truth they so much enjoy as what it's seasoned with, and mighty strange stuff it gets seasoned with at times. I remember, when I was a lad, farmers sometimes gave to their hay what they called 'a nose bit.' If they wanted to get a lot of hay that wasn't up to the mark off their hands, they used to put into it a handful or two of fragrant hay, and it had the desired effect. But that ain't the only kind of nose bit. People are led by their noses to a good many ways. 'Great is spice!' the world is crying out.

"Well, then I say, my lads, don't fear a bit of the critics' spice. It may be pungent, but it may put some sweetness into you. There is truth, I daresay, in the remarks I read the other day that a certain French preacher addressed to some of his congregation, who, he knew, were severe in their criticism. He said: 'It is not to seek corn that you come into Egypt. It is to seek out the nakedness of the land.' That was true enough, no doubt; but if there is any nakedness it is better for it to be revealed to you. The fact is, preachers don't get enough criticism of the right sort. You will get it, no doubt, if any of you go to college; but even that isn't wholly disinterested criticism. It is preachers criticising preachers. They are apt to lay the black colours on too thick, and it is often surprising how a man that fails in preaching to preachers will succeed in preaching to ordinary people. The fact is, we want a little more criticism from the people.

what sort of preaching is most successful in doing this?—What sort of sermons enables them to bear the burdens of life and perform their duties best. No, that sort of criticism won't hurt you; it is spice that will do you good. But there is another thing I would like to say about this spice that you can keep in your memory for years to come. Keep the spice of your own personal interest in your preaching. You look at me. I daresay you think it's impossible for a man to lose his personal interest in so glorious a work; but I am afraid, my lads, it is possible—a awfully possible. You remember it is said about Eli that he was an old man and heavy. I think I have known preachers to whom that description would apply in their ministerial life. They started in the ministry with big ideas. They were going to be, I don't know who. They had wonderful

dreams of big congregations hanging on their words. But somehow their dreams did not get realised. When they were about forty, we will say, they found out what they could not do. That is the time you know when a man is a fool or a physician. It is never very cheering for a man to learn the length of his mental tether; that is, when it falls short of what he has dreamed. Instead of alluring crowds in a big London chapel, and his name getting into the newspapers, he finds himself chained down to a country parsonage—buried alive, I have heard some men call it. I never like to hear a man talk like that. But you may depend upon it, that if a man who is buried alive faithfully does his duty, he will have a glorious resurrection. My lads, it is more than likely that if some of you go into the ministry you will be just such humble pastors; but keep yourself fresh with the myrrh and aloes and cassia, out of the ivory palaces.

"Don't be beguiled, lads, by nice people. The nice folk are not really the most spicy. There seems to be a lot of spice about some people till you find them out. Then there are other people that seem as dull as dull Dick. There is nothing bright or beautiful about them. People say they are uninteresting. Their eyes seem fishy, perhaps, and there is little or no sparkle in them. But you must just wait awhile. Wait till something special calls it out, and you will be amazed at the glow and sparkle and sunshine. They remind me of a piece of black coal. If you do not know by experience, who would think any brightness could come out of it? But just put it into the fire, and the bottled up sunshine of centuries is set free. That is how some folks are in the fires of affliction. People wonder where all the brightness comes from. The fact is, they have just been quietly treasuring up God's sunshine in their souls for the needy day.

"It reminds me of two sisters I knew. Florence was a vivacious girl, and Jane was a demure, uninteresting sort of person. People made disparaging contrasts. They said Florence was their girl. She had inherited all the family's good looks. It seemed something on the principle, you know, of the man who was asked whether he had ever had the measles. 'No,' he said, 'he had so many brothers and sisters that they took them all, and there was none left for him.' It appeared as if there were no good looks left for Jane. Her complexion was muddy, and her manner seemed listless. Well,

two sisters had to go on a long Bay of Biscay they had a most terrible time of it. An awful storm swept the ship, and they expected every moment to go down. Everybody on board was sick beside uninteresting Jane. Her vivacious sister was as limp a specimen of humanity as could be seen. All the spice was blown out of her. She seemed to have no faith. But singular enough, Jane under the stress of the trial seemed to have become a new creature. She seemed to have a word of cheer for everybody, ministering to many and comforting many. She saw hope where there seemed none, and she became an angel unawares.

"My lads, my application is, have spice in yourselves, and plenty of the right sort; but don't be deceived by that which is not spice at all. We are at home, my lads, now. Good night.

**Well Known Pastor**

Health, Voice, Appetite and Strength Fully Restored by Hood's Sarsaparilla.

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

**Hood's Sarsaparilla**

Is the best—in fact the One True Blood Purifier. Hood's Pills cure all liver ills. 25 cents.

"Good night, Martin, and God bless you!"—The Baptist.

FROM SOUTH CAROLINA.

We had a good day recently at our church here at Kelton. The occasion was the meeting of the quarterly missionary rally of our association.

The first address of the day was by Bro. D. N. Wilburn, of Padgett's Creek church, on the subject, "To what extent has Foreign Mission work been a success?" He showed in a brief and striking way the remarkable growth and success of Foreign Mission work.

The next speaker was Bro. H. F. Scaife, of Union. His subject, "Cuba as a mission field," was one of especial interest just now. He told of the providential circumstances which led to the conversion of Bro. A. J. Diaz, of the opening of mission work in Cuba and the great success which has crowned his labors there.

After this speech there was a recess for dinner. In the afternoon the writer was the first speaker. Theme: "The Fiji Islands and the Gospel." It was shown how the Gospel has converted these islands from a habitation of vile and savage cannibals to a land of schools and churches—how these savages are now clothed and in their right mind, a large part of them being devoted followers of Jesus, no longer dependent upon missionaries for the Gospel, but themselves giving more than \$20,000 annually to send the good news to others.

Then followed Bro. W. B. Crosby with a speech on Brazil. He spoke briefly of the greatness of the country, the needs of the field and the success of the mission work there.

A neat little collection was taken in the forenoon, a part of which will be given to the Board for the Students' Fund and the

We all went home feeling that we had had a delightful time.

These mission rallies are held quarterly. Speakers are appointed beforehand and their subjects assigned. The meetings alternate with the different churches of the association, and are doing much good in stirring up and keeping alive missionary interest. Perhaps some of the associations in Kentucky might adopt this plan and make it helpful in disseminating missionary information and stimulating missionary effort.

The RECORDER is a welcome visitor in our home.

D. O. FREEMAN.  
Kelton, S. C.

If you would hit the mark, you must aim a little above it. Every arrow that flies feels the attraction of the earth.

A REVIVAL NIPPED IN THE BUD.

Two years ago I made repeated visits to Chang Kia, a town six or seven miles from this city. The interest manifested by the people there in the Gospel seemed very encouraging. At one time I was told that the school teacher had been deeply afflicted in the death of his son and wished to see me. He was accordingly notified of my arrival, and the interview was inspiring—for not only the teacher but a large circle of men and women listened with the profoundest interest to our conversation upon the message of salvation. Two men were outspoken in their determination to be Christians, and afterwards came for several successive Sundays to the religious services held in the city. At a succeeding visit this school teacher came again, having read some Christian books I lent him. A few weeks later however on going only one old man came to see me. He said: "I wish to join your church. I am more than seventy years old—have no one to support me, or care for me. I am not strong and cannot do hard work, but am not a hearty eater—two pounds of bread per day will be sufficient for me. I can sweep your courts and do jobs." I told him we did not need another servant, and that the church was not an employment bureau—that we are here to teach salvation to lost sinners. But he persisted, again and again begging for the employment while I was endeavoring to explain to him the spiritual nature of Christ's kingdom. The woman of the house joined me in trying to get him to understand the kind of work I had come to do, and he finally took his departure sadly repeating: "I am too old they do not want me." The woman who seemed to have pretty good perceptions of the nature of our religion, said to me: "Your object is entirely misunderstood by the people about here. It has been reported in all the surrounding villages that you are coming out to take the names of those who are willing to join you, and that to all such you will give 50,000 cash (25 dollars) each. The high price of provisions and the threatened famine from drought make them catch at every prospect of relief." It was noticeable at this visit that a strange coolness had come over the people, but as yet I was entirely ignorant of the cause. A few days afterwards, this last incident and the sudden indifference of the people were mentioned in the presence of several native Christians. One of them said: "If I had known you were going this time I could have told you it would be of no use."

paid native preacher and would have approved the offer. He would most probably have gone to the missionary and said: "The people at Chang Kia are deeply interested in the Gospel and wish to have a school and chapel in their town. Of course it is too far for most of them to come to the city and worship, and moreover they are anxious to have their children educated as Christians, and so this man offers a house on reasonable terms." The missionary believing in the prevailing methods would have been delighted at the "opening," for he himself would have seen how earnestly the people listened to the truth. Renting the house and opening the school would have fanned their hope of indefinite future profits—the "interest" would have increased, and many would probably have been gathered into the church. This is not a fancy sketch. Its counterpart I have seen again and again, the flame dying out when the hope again terminated. Work upon Gospel lines nips all such revivals in the bud.

M. F. CRAWFORD. Tai-an-fu, China, April, 1898.

THE HAND OF PROVIDENCE IN OUR MISTAKES.

BY MARGARET E. SAUGSTER.

The hand of Providence in our successes, our accomplishments, our deliverances, is easily recognized by our quickened or grateful perceptions; but less easily and readily, as a rule, do we acknowledge the same kind and wise hand in our mistakes. Yet in most lives the latter equal, if not exceed, the former in the experiences of the passing years. Our motives are so curiously mixed, our foresight is so short, and our limitations are necessarily so many, that we are constantly blundering, now turning in this or that direction when another would be the better one to take, now remaining in a place when we ought to leave it, and changing a place when we ought to remain in it, until, as we draw near the sunset, we are fain to bewail our lack of judgment and to wish in vain that we had our lives to live over again. After the event it is quite plain to us that we should have acted in another way, and we see clearly where we were wrong and what would have been the wiser course of action. But at the time our eyes were holden and we did not perceive the indications plainly.

Especially when our mistakes affect the lives of others, as when parents by a certain decision modify or entirely change the circumstances and future position of children, or as when at a turn in the road our stepping to this side or that arrests our children and sends them downward push instead of the upward, we are apt to cast the blame wholly on our fatuity and to leave Providence quite outside the reckoning. And, taking this view, it is not strange if we grow cynical and morbid, eat our bread in bitterness, and look with envious wonder on the comrade who has outstripped us in the march.

If, however, we accept the sweet and comforting doctrine that our whole lives, from the beginning to the ending, are under God's sovereign control, that while we are free to choose, still, for reasons infinitely kind and far-reaching as eternity, the love that outlasts time and sense permits our errors, we shall escape the danger of complaint or weak chagrin. True, on some occasions we did act on impulse

and with childish precipitancy, and on others we suffered meretricious reasoning to mislead us, but all the while we were God's dear children and He had not let us go, and there was some need in our nature which even He could not have supplied unless the discipline of life had made us aware of it. There are characters which cannot be developed except by contact with pain and disappointment. There are strong and noble souls which arrive at their full estate only by wrestling against wind and tide. There are exceptional temperaments which would never find God unless driven to His arms by stress of sorrow and desolation of defeat.

Again, it often happens that the last result of an apparent mistake is happiness for the very person who seemed most disastrously influenced by it at first. Wealth flies and luxuries are abridged, but the sons and daughters, bravely facing poverty, are better equipped for the struggles before them than they would have been had the path been altogether smooth. By a certain decision, regretted and lamented in solitude and silence, we have closed at one or another period a door of our lives which we can never open again. When we looked that door we lost the combination, and never in all our immortality can we discover that forfeited secret.

And yet, where for us there would have been perhaps joy and ease, there has been instead blessing and the ability to bless, a wider field of influence, a surer sense of power, and the going on to a firmer and higher vantage ground. In our mistakes—and being finite and sinful, we are always making them—let us not be utterly disheartened, since back of them and back of us is the guiding hand of One whose love and wisdom never err.

"Beyond the smiling and the weeping. Beyond the sowing and the reaping." as Bonar's lovely hymn puts it, we shall be soon. But even more consolatory is the reflection that beyond these varied experiences, while we stay here, are God's tender care over us, God's purpose for our benefit, God's clear sight for our blurred vision, and God's never-slumbering providential love.—The Congregationalist.

DEAR RECORDER:—As I have been here six months, I thought I would write a word about our cause. I suppose we are getting along nicely in our church work here, at least the leading brethren and sisters say we are. Our congregations at preaching and prayer meetings are very fine. Our Sunday school is grandly during the winter season. This is a good church, what we need is a better pastor. I think what the Saviour meant when He said let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Our Church is in good spiritual condition. Our meetings are always intensely spiritual. A young man of promise joined by experience and baptism last Saturday. We are expecting a great ingathering of souls in the near future. Brethren England, Garr and Page are men of God, they are doing a fine work. It is such a pleasure to have such brethren in your church to advise with you and pray for you. Rev. Granville Dockery that prince of preachers, is still preaching to one of our churches, Rock Springs. I hear good things of him.

L. H. VOYLES. Horse Cave, Ky., June 18, 1898.

WORKERS' CONVENTION.

The "Workers' Convention" of old Bethel Association has just closed a profitable session of three days with Pastor Vaughan's church at Olivet, Howells, Ky. Pastor V. was chosen President by acclamation and at once became the central figure of interest to the meeting, which he sustained to the very close, not only among his own church, but the ministers and members of all the churches in attendance. Olivet has become one of the leading churches of "old" Bethel through the efficient labors of Pastor V. They liberally sustain him at a good salary for all his time, and have a good Sunday-school and prayer-meeting, and, while the convention was in session, raised \$50 just among themselves to start a library, which is provoking pastors and members of other churches to go back to their brethren and at once raise amounts to start libraries, so that ere another meeting of the Workers' Convention first-class libraries will be placed in all the churches and Sunday schools of the association. So the Baptist Book Concern and publishing house will have a royal time furnishing said libraries. The addresses were of a high order and elicited enthusiastic discussion. Pastor Boone, of Clarksville, lead off in a masterly argument for Scriptural church communion, and like everything he does, it was done in a most pleasing manner.

Deacon T. Hanbery's "Christian experience, and why I became a Baptist," was told a good deal like Paul's reads. It is surprising that he never became a preacher of the Gospel, but a good and faithful deacon is often of equal worth to a preacher.

"Means used by God in my conversion," by Pastor J. S. Cheek, of Salem, was a most striking and interesting emphasizing of the mother's prayers and influence.

"Duty of church to pastor," by C. Hodge; "Social feature of church life," by Pastor Strother, and "Growth in grace," by Pastor Payton, were each well handled by its respective speaker.

And last, but not least, was Prof. Harrison's treatment of "Christian womanhood," Pastor Dorris' "Conduct of prayer-meetings" and Pastor Ransom's "Sunday-school workers."

The nestor of Olivet church is Deacon White, of Garrettburgh, now near his 90th milestone, active, tall, commanding, "straight as a shingle" in person, and as still lead the church music, as he showed several times during the meeting; and still more vigorous and sprightly than himself is the young man who has just joined.

A word to the songster "Phillips" are Deacon's next, superintendent of Sunday-school; Radford, Dixon, Terrill and last, though not least, is Bro. Fleming, who "served tables" in a most bountiful and hospitable manner on the ground at the hour of twelve o'clock. Delmonico never had a better "caterer." We were the guest of our hospitable brother and sister Barnes, of Howells.

UNITED CONFEDERATE VETERANS.

To Editor, Western Recorder. DEAR SIR—Gen. John B. Gordon, commanding United Confederate Veterans, respectfully requests the Press, both daily and weekly, of the whole country to aid the patriotic and benevolent objects of the United Confederate Veterans by publishing

the date the Reunion is to take place at Atlanta, Ga., on July 20th, 21st, 22nd and 23rd, 1898, Wednesday, Thursday, Friday and Saturday, respectively, by publication of this letter with editorial notice. The dates of July 20th, 21st and 22nd being anniversaries of the battles of Peach Tree Creek, Manasses and Atlanta, respectively.

The war will in no wise interfere with the objects, purposes and plans of the Reunion, as the aims and aspirations of the United Confederate Veterans are as stated in the Constitution, strictly "Social, Literary, Historical and Benevolent," and must continue as long as we can aid our living heroes and protect and perpetuate the fame of "Our Dead."

It is the universal wish that it proceed as usual, and unbounded enthusiasm is manifested all over the South, and it will be the largest and most important United Confederate Veteran Reunion ever held.

The Atlanta Reunion Committee, under the leadership of its Chairman, the chivalrous General Clement A. Evans, is a guarantee that everything will be done for the comfort and convenience of the old veterans and all visitors which is in the power of man. It is a splendid body of very able and distinguished comrades, who are fully alive to the magnitude of the work entrusted to them in entertaining and caring for their old comrades, and it will be their pride to make it the most memorable Reunion upon record; and the citizens of Atlanta are aglow with enthusiasm and patriotism at the prospect of dispensing their far-famed hospitality to the surviving heroes of the lost cause.

Business of the greatest importance to the survivors of the Confederate Army will demand careful consideration during the session of the Eighth Annual Convention at Atlanta, Ga., and special attention is called to the fact that the following great reunions will be held at the same time, to-wit: of the survivors of the Confederate Navy, United Sons of Confederate Veterans, surviving Confederate Surgeons, surviving Confederate Chaplains. The Daughters of the Confederacy will also be present with their distinguished President, Mrs. Katie Cabell Currie.

Information of any description will be furnished by these headquarters, or by Col. Jno. W. Waddell, Secretary, Reunion Committee, or Gen. Clement A. Evans, Pres. of same, Atlanta, Ga. All Ex-Confederate soldiers and sailors everywhere are urged to form local associations, and send applications, to these headquarters for papers to organize.

Particular attention is called to the fact that the great Reunion at Atlanta, and this time with their contracted in carrying out the laudable and philanthropic objects of the organization; as only veterans who belong to organized U. C. V. Camps can participate in the business meeting at Atlanta.

Total number of Camps now admitted 1,137, with applications for about one hundred and fifty more. Very respectfully,

Gen. MOHRMAN, Adjutant General and Chief of Staff.

DEAR BROTHER CO-LABORER—I am glad to acknowledge that I am the happy recipient of the WESTERN RECORDER the 4th inst. It is next to the new birth to receive your journal. The twelve weeks I have been here eleven have received baptism, seven Kadis, one Dutchman, and three Englishmen. God is with us. Send the RECORDER. J. FRANCIS WILSON. Port Elizabeth, Algon Bay, Cape Colony, South Africa, June 6.

SATISFIED.

I cannot say, Beneath the presence of life's cares to-day. I joy in these; But I can say That I would rather walk the rugged way If Him it please. I cannot feel That all is well when darkening clouds conceal The shining sun; But then I know God lives and loves--can say, since it is so, "Thy will be done."

would you have him ask the Father on your behalf? That you might be saved? But is not God offering you that salvation and praying you to accept it? If you sincerely desire the intercession of Jesus you have just to accept him at this moment, and at once he becomes your Saviour and your Advocate. It is said that Chief Justice Hale, when a lawyer at the bar, hearing that a lady friend of his had a case at court, and being convinced that if it came to trial she would lose, and be ruined, he asked her to put the matter in his hands and let him have it settled out of court. This she persistently refused. Months passed, and on the day before the trial, convinced that her case was hopeless, she went to Mr. Hale's office and begged of him to take it and make a settlement. Said he, "Madame, I am sorry I cannot serve you. Had you come to me a week ago I could have done it, but since then I have been raised to the bench, and to-morrow, instead of pleading your case, I will have to try it." He did so and was compelled to give judgment against her. Could she blame the Judge whom she had rejected as advocate? It is thus it stands between every unbeliever and Jesus; he offers to take your case and settle it out of court, and if you will but place it in his hands he will not only save you from eternal loss, but will, by his intercession, secure for you eternal gain.

cross, not to the advocate on the throne, you must first come. Look not to the upturned face, but to the outstretched hands. If you cannot trust his dying love what can you expect from his intercession? There is but one place where God can meet a sinner in peace, and that is in Jesus. That is the place where we embark for the voyage to eternal blessedness. Here stands the ark, into which all must enter who would be saved from the great deluge. That pierced side is the open door through which all can find entrance. The prayer "Father, forgive them," is the assurance that none will be rejected, while the mighty shout, "It is finished," is the all-sufficient guarantee of safety. So, if there be here this morning one who in very deed desires to share the blessings of Christ's unfailing advocacy, then in the name of my Master I bid you come to him at the cross and there put your case in his hands, then this prayer of his will be as much for you as it was for Peter and John.

II. The Inclusions of the Prayer. Now coming close to the prayer itself, let us see what it has for those who are the children of God. 1. It includes all believers. "Neither pray I for these alone, but for them also which shall believe on me through their word." This makes it embrace the whole church to the end of the dispensation. Just as Aaron, on the day of atonement, went within the veil to represent the whole nation, so Jesus appears before God for the whole church. This should be ever kept in mind, because there is always a tendency to throw a halo about the apostles and those of the apostolic age, and imagine that they formed a different class from the rest of the church, and were the recipients of peculiar blessings. There are no favorites in the family of our Father. Every child is loved with a perfect love, and whatever he has for one he has for every member of the household. We may feel ourselves unworthy of the blessings, and be willing to take a lower place, but inasmuch as we are saved by grace, our unworthiness but establishes our claim. The prodigal felt that he was unworthy to be called a son, and was willing to take the position of a hired servant, but the father was not willing that a child of his should occupy that place, and so he said, "Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet." The very best in the house was for the returned wanderer. Even so to-day, every



No amount of argument can convince the experienced, honest grocer that any other soap will give his customers such general satisfaction as Ivory Soap. He knows that they prefer Ivory Soap to new kinds, of unknown quality. Ivory Soap will sell because the people want it, the other soaps may look like Ivory, but his customers want the real thing—they may buy a new soap once to try it, but they come back again and again for Ivory Soap, and they insist on having it.

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OUR PULPIT.

JESUS' PARTING PRAYER.

BY W. W. WEEKS.

I pray for them; I pray not for the world.—John 17:9.

I. The Exclusion of the Prayer. "I pray not for the world." From the beginning God has, with care, made a distinction between those who are his people and those who are not. "Thou shalt know that the Lord doth put a difference between Israel and Egypt." It has ever been the aim of the devil to break down this dividing line, and have the goats and the sheep mingle in the same pasture. There is a modern theology that runs along this line, and under a theory of a "Universal Father," aims to group all men in the one fold. It was not so with Jesus. To him the believers formed a class by themselves, and were to be kept distinct from those who were not his people. He would have us recognize this distinction, and he mentions it in his prayer. He need not have done so. The prayer might have been ended without any reference to the world, but at the very beginning he puts it on record, that this petition is only for those who believe on him. Does some one say that this casts a shadow on the love of Jesus, and mars the glory of his grace? By no means. What he did for his own before they believed he has done for us all. But, having accepted of his grace, they put themselves in a position where he could bestow upon them a blessing that could not be bestowed upon others. In this connection I ask your attention to three things:

1. Jesus does not pray for the world, because they do not want his prayer. To be honest before God, unbeliever, you must admit that you have no real desire for the intercession of Jesus. What

2. For Jesus to pray to the Father to save you while as yet you are in unbelief, would be to ask him to violate the Covenant of Grace. The Father gives to Christ all who come to him, but you refuse to come. The willing and obedient shall eat the fat of the land, but you are neither willing nor obedient. Will you treat an alien as you treat your own child? Have you no special favors for those of your own flesh and blood? Would you not condemn the man who had no more consideration for his own boys and girls than for those of a strange race? Then why find fault with Jehovah, when he does that which you would commend in your fellow-man? Nor let it be forgotten that Jehovah has offered to receive you into his family, where you should share all its privileges, and you refuse to enter it. There are certain privileges accorded the members of the various secret societies of to-day. If they received members without charge, and invited all to come, and I refused to join them, would I have any cause to complain because I was not told the secrets or accorded the benefits of learning the secrets and receiving the advantages of the society without entering into membership, but without a personal acceptance of Christ no man can know the mysteries of the Gospel or receive its benedictions. To ask spiritual blessings from the unregenerate would be as foolish as to ask for choice pictures and entrancing music and dainty morsels for a corpse. Jesus does not pray for the world, because the things the Father has to give the world is unwilling to receive.

3. Remember that while he did not pray for the world he was then on his way to Calvary to die for it. For the unbeliever his prayer could not avail, but his blood might, and so, with sublime heroism and infinite grace, he went to the cross to offer that. My brother, you must deal first, not with a praying but with a dying Jesus. To the man on the

than the matter of falling into hell—it means the keeping of his people in every time of danger. A present God through all the way. Will hold his shield before thee. Through every hour of every day. Till grace is crowned in glory. He has not promised to bring us by a pleasant way, nor by an easy way, but he has promised to bring us by a safe way, and that promise he will surely keep. Through a country beset with foes, over mountains of difficulty, along many a dizzy precipice of temptation, and through floods of trial, Jesus has led his flock, but at the last not one will be missing from the fold. 3. He prayed for their sanctification. "Sanctify them through thy truth, thy word is truth." This is a step in advance of their protection—it is a prayer for the development of his own character in them. Few doctrines in God's word have been more misunderstood and misrepresented than this of sanctification. There is a popular, but by no means Scriptural, teaching that makes the words "sanctified" and "sinless" synonymous. As a matter of fact, a man may be sanctified who is not sinless, and a man may be sinless who is not sanctified. The church at Corinth was by no means sinless, for the apostle tells of grievous evils among them, and yet God calls them sanctified ones. Jesus Christ was eternally sinless, but there came a time when he sanctified himself. The primary meaning of the word "sanctify," is to separate, or set apart. Thus the vessels in the Temple were sanctified, that is, they were set apart to a holy service. Henceforth they could be used, and used only for God. Separation from, and separation to, are the two thoughts in sanctification. The thing separated from may, or may not, be sinful. Indeed, the thing parted from may be both legitimate and desirable. See what it was in the case of our Lord. He separated himself from heaven and its glories, from association with the pure and holy angels that surround the throne

of God, and he separated himself to a life of toil and sorrow, to unspeakable agony of body and soul; to Bethlehem's lowly manger, with the breath of the feeding kine upon his face, and to the wilderness conflict with the prince of darkness; to Gethsemane's agony and bloody sweat, to Calvary's cruel mockings and nameless pain, to death and the tomb for us. This is the true sanctification, when we freely abandon things that in themselves are legitimate and delightful, and espouse hardship and sorrow, in order that others may be blessed thereby. They are truly sanctified who have turned their backs upon pleasures that have no taint of sin, and who are enduring privations and hardships, in order to win joy for other lives. I can imagine a company of men securing a modern steam yacht, and starting for an ocean cruise. As the ship speeds through the waters they recline upon the deck, now reading some charming book, and again feasting their eyes on the beautiful scene before them, while inhaling the bracing atmosphere of the ocean. Is there anything in this that is wrong? Not at all. But if, by and by, the ship is loaded with passengers being dashed to pieces on the rocks, while men and women are already sinking in the deep, and instead of going to their rescue, they steam by without ever an effort to save one, what shall we say of their conduct then? Would we not call it devilish, and say that they were surely

Brother, remember that every petition of Christ's is fully answered, and therefore there can be no room for fear. The Father keeps us, not because we are good and deserve to be kept, but because he, who by virtue of his perfect work has a right to be answered, has asked the Father to do so. And remember, too, that this keeping covers more

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friends in human form, who could give themselves up to pleasure while others were perishing. There are pleasures in this world that in themselves are harmless, and but for the dying about us we might enjoy to the full, but living, as we do, in the midst of a perishing race, we should separate ourselves from every form of ease, and to unceasing service, that thereby we might save some. When Christ prayed for our sanctification he asked that we, like himself, might be set apart by the Father to the work of blessing the world. Too many of our lives are like the cabs on the street, ready to take up the first passenger that hails them, whereas they should be private carriages for the conveyance of the Master alone.

4. He prayed for their unification. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." This is not a prayer for uniformity, but for union; not oneness in church organization, but oneness in Christ. It is a prayer for the unity of the Spirit, a unity that actually exists among the people of God. It means a unity of faith in the Lord Jesus, a unity of purpose to do his will, and a unity of sympathy with all who love him in truth. We may differ as to what his will is, and we may differ in our methods for the accomplishment of his purposes, but this does not alter the fact of the essential oneness of the family. Let us seek to recognize this more and more by a closer walk with our Lord himself. As the spokes of a wheel come nearer together as they approach the hub, so will the members of Christ be drawn nearer to each other as they come nearer to him. A closer union with Christ, and that alone, will lead to the organic union of his people. When we all think more of his thought than our own, and desire not the accomplishment of our wills, but his, then will the world see and feel the glory and power of the church.

5. He prayed for their glorification. "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory." Again he says, "The glory which thou gavest me I have given them." As yet we know but little of what that glory is. There are times, it is true, when the Spirit, for a moment, flashes one beam of its light into the soul, but its full splendor we shall not know until the king himself shall come. A blind man, wandering through a gallery filled with the choicest products of the artist's brain and chisel, might, by feeling them with his hands, form some slight conception of their beauty, but

how far the revelation could surmount the darkness of his blindness when we see the king in his beauty, and share with him the glory that excelleth, we will have to confess that "the half had not been told." There is in the Mammoth Cave in Kentucky, several miles from the entrance, a river. The source of the stream is unknown, but after flowing some three miles through the cave it passes through a narrow passage and then emerges into the glorious sunlight. Now imagine a child born in that gloomy cavern, and never seeing a ray of light, except that carried in by some tourist's torch. He has been told of the sun and the glories he paints on flower-decked fields, arching rainbows and evening clouds, and he has formed his conception of all the beauties of this outer world from what has been revealed to him by a flick-

ering lamp. By and by he embarks upon the river, and by its current is borne to the narrow outlet through which he passes into the beauties of a Southern garden, where flowers of every hue are blooming, birds of every plumage singing and fountains throwing into the air drops that turn to glorious jewels in the sun. How far does the revelation exceed his anticipation! On such a stream we sail to-day. Into our darkened cave some stray gleams of the glory has shone, but the tide of time is bearing us toward the narrow outlet, the grave, through which we will one day pass into the garden of God, and when the eyes see the beauty, and our ears hear the music, and the soul thrills with the rapture, then, for all eternity we will be satisfied. The climax of our Lord's prayer shall be answered, and we shall share with him his glory.

1. The arguments of the prayer. Now briefly let us notice the ground on which our Lord bases this position. He is making large claims for us. Is his plea such as to warrant us in expecting their realization?

1. He pleads his own finished work. "I have finished the work which thou gavest me to do." It is not what we are doing, but what he has done. In that great Covenant of grace, made before the foundation of the earth was laid, there was a work assigned to the Son, and for the fulfillment of which he was to be given a people for his own glory. That work was to keep and glorify a law that had been broken and dishonored, and then to give his own life a ransom for the people of his choice. This he has done, and in the prayer is but asking for that which is his by right. Just for a moment think of this, you who are prone to fear and despondency. It is not you but your Lord that the Father looks upon. As on the day of Atonement God came not out to inspect the people, but looked only at the sacrifice which the High Priest laid upon the altar, and if that was perfect accepted all the people whom it represented, so to-day, Jehovah looks not at us, but at the perfect sacrifice our High Priest has laid upon the altar. God never looks at us except through Jesus, and therefore he never sees our imperfections, for they are all swallowed up in the infinite merit of our Substitute.

2. The second plea is divine election. "Thine they were." As Abraham chose Rebekah to be the wife of Isaac, before Isaac chose her to be his own, so first of all in the eternal council, God the Father chose the church to be the bride of the Lamb. It was as

if we should be his. The Son did not have to die to win the Father's love for his bride, but from eternity the love of the Trinity went forth in one mighty stream toward the chosen ones. We need not stop to ask the why or how, for that we may not know, but it is our privilege to suck honey out of this rock of election upon which so many foolishly dash to their doom.

3. He pleads in the third place effectual calling. "Thou gavest them unto me." First, they belonged to the Father, and in the fulness of time he gave them to the Son. No less than seven times, in the prayer, he reminds the Father of this gift. It is true we were given to him in the Covenant, but there came a time when the Holy Spirit operated upon our hearts and minds,

bringing us to see and accept Christ as our Saviour. Thus a double link was formed, and because the Spirit had led these souls to trust him, Jesus now asks the Father to keep them. There is a joint ownership, and it becomes as much the duty of the Father as of the Son, to see that every provision of the Covenant is kept.

4. The fourth and last argument is the personal faith of the church. "They have kept thy word." This is the one and all-sufficient proof of our election and calling. To rest on an election that has not issued in a personal faith in Jesus, is to be guilty of a great folly, for it is the work of Christ and not the electing grace of God that saves us. No one has any right to think himself one of the elect who has not accepted Jesus as a personal Saviour, and only those have a present interest in this prayer, of whom the Son can say to the Father, "they have kept thy word." But those who have such a faith, have the indisputable evidence of their election and calling.

Here, then, let us rest our souls this morning. Have we been struggling and striving, lost perchance we perish? Let us remember our Advocate at the Father's right hand.

"And take with rejoicing from Jesus at once.  
The life everlasting he gives;  
And know with assurance we never can die.  
Since Jesus our righteousness gives."

Here let the soul feast itself on the assurance that the day is hastening on, when that prayer shall be answered in its widest possible meaning, and we shall not only see the glory of our risen Lord, but we shall share it. Let us give the truth of this prayer full sway in the soul, and let us bend every power of the life to realize it in our own experience, and then will our peace flow like a river, while our fruit will be a benediction to the world.

THE PULPIT NOT FOR INVESTIGATION.

It is every day becoming more manifest that the "New Pulpit" now so much in evidence, with its claim to "advanced methods," proposes to set aside the old Gospel of salvation from sin, authoritatively offered to men in God's name. It is proceeding to substitute therefor either critical investigations and speculations of its own, or those of like kind drawn from other sources—and that usually of a character to discredit, and with intention of discrediting, the doctrines that have always been held to be

There is neither excuse nor justification for such substitution, in the requirements of the commission, that constitutes his divine credentials, by virtue of which the preacher enters the pulpit at all. From the point of view of God's word, he is simply a messenger of God, commissioned by Christ to proclaim the Gospel of salvation to lost men: "Go preach my Gospel!" "Preach the word; be instant in season; out of season."

The Gospel message, as accepted by all evangelical Christians from the beginning, embraces at least three doctrines as fundamental—first, salvation, through the atonement of Jesus Christ; second, an authoritative revelation and record of that salvation in the sacred Scriptures; third, provision for the application of salvation by the Holy

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Spirit. In brief, atonement, inspiration, regeneration constitute the "common salvation" of which Jude wrote as "the faith once for all"—i. e., also finally—"delivered to the saints." The Bible, and evangelical Christendom resting on the Bible, look upon these essential truths as settled, and no more subject to change or revision than the fundamental principles of astronomy or physics. The preacher's commission is to proclaim authoritatively this Gospel creed of Christendom, accompanied by the call to repentance and faith.

And what ground for such radical departure from all tradition and usage can be found in the position of the preacher and in his relations to his people? His particular place decides his direct personal responsibilities. In any denomination or local church that has a creed and an organic law, the preacher binds himself, in taking his place, to abide by that creed and law.

There may be a place for the free lance in Unitarian churches, or in a few independent organizations that have repudiated all creeds; but not in any of the evangelical churches that cordially approve the orthodox creed of Christendom as just sketched. It is not so "nominated in the bond." No true church of Christ would ever stultify itself and frustrate the Gospel by so nominating. The preacher becoming a preacher binds himself to believe and to deliver the message of salvation. A low order, requires him to

And let it be remembered, moreover, that his relations to his church determine his ecclesiastical responsibilities and duties. Now mutual obligation is the immutable, indefeasible law of all social, especially of all church life. Society without its recognition gives place to anarchy. And the place where the mutual obligation is strongest and most binding is that highest place of all, the Church of Christ, where life and death eternal are dependent on fidelity to the sacred mutual bond, and where the religious sanction is added to all others.

The church cannot protest too strongly against the advice recently given to liberal ministers, who find themselves of the free-lance order, and yet in orthodox churches. That advice has no

uncertain sound, and it seems to be an echo of what is just now in the air.

"We say, therefore, to every liberal minister in a conservative church: Stay where you are and preach the truth as God gives you to see the truth, without fear, without favor, without wrath or bitterness, taking this as your motto: 'The servant of the Lord must not strive; but be gentle unto all, apt to teach, patient.'"

Was Paul's teaching ever before so perverted? Was such morality ever before inculcated under the guise of charity and sweet reasonableness? Can a man who has any genuine, unperturbed sense of right and wrong, or who recognizes the grip of moral obligation in such sacred relations, for a moment be hesitant about the duty of one so situated to withdraw without an hour's delay? Such morality as that proposed to liberal ministers would not be tolerated for a day in a business firm or association composed of worldly men, or even of heathen. Against it we appeal to the Christian conscience, to the heathen conscience, to any dawning or glimmering whatsoever of any conscience that has not stultified itself by shuffling the earthly, sordid and indefensible "What I want" into the place of the divine and immutable "What I ought."—New York Observer.

EDITOR WESTERN RECORDER—I see our Sunday school helps teach

the woman were the last of the true men of the world, and that if that is the case, since no such teaching is in the book. The second is simple and inexcusable contradictions of the very narratives that tell that Jesus was crucified. Are our teachers so careless? The first, in addition to being untrue, is vicious in its teaching. The second is unjust to a modest disciple, who stood quietly by till his service was needed, and then did a more heroic deed than any man or woman had ever done for the Master. Joseph of Arimathea went and begged the body of the victim, who was most despised and reviled of all men that day. Let him have his just and dearly bought honor. O. L. HALEY, Fort Smith, Ark., June 11.

INTELLIGENCE is knowing what we do not know.

EDITORIAL.

IMPORTANT NOTICE.

The new revenue law of Congress went into effect July 1st. Among its provisions is one requiring a two-cent revenue stamp to be put on every bank check and cancelled. The provision is as follows:

"Fourth. The drawer of the check or draft must put the stamp on and cancel it. The cancellation must give the initials of the drawer and the date of cancellation."

Thus the law requires the one who writes the check to affix the stamp. Our patrons will please bear this in mind, in mailing us checks. We have no legal right to affix the stamp after the check is received. The law requires that the maker of the check shall affix the stamp. Attention to this by our patrons will save them and us much annoyance. This is part of the war revenue measure, and will not be likely to last much longer than our war with Spain lasts.

We hope the suggestion in the report of the State Mission Board, to raise \$5,000 for the erection of houses of worship in the mountains will be carried out. Dr. Warder, who is in a good position to know, says that if he had a fund of \$5,000 he could secure the erection of Baptist houses of worship in all the seventeen county towns in the mountains of Kentucky now without such houses. Of course, the greater part of the money would have to be raised on the fields, and this \$5,000 fund would be used as a stimulant and a help.

With 100,000 white Baptists in the state, there are yet seventeen county towns without Baptist churches. These fields are all promising, too, and they are white to the harvest. It ought to be very easy to raise this fund of \$5,000, and it is well worth doing. We hope Dr. Warder and the State Board will press this work with all vigor. Let all the friends of mission work in the state be heard from promptly and liberally. The money need not be paid at once. It will require sometime to raise the money, and then sometime to arrange for building wisely. We suggest that subscriptions be sent

to Broadway, conditioned on the whole amount being subscribed. When the money is collected, it can be given and the payments can then be made. If the matter shall awaken half the interest it deserves, the amount called for will be secured several times over.

The Western Recorder will subscribe one hundred dollars to this fund, payable on demand after valid subscriptions to the amount of \$5,000 have been secured. Who will be the next? Subscriptions of any amounts will be acceptable. It is high time we made an advance movement against the destitution in our state, such as we have never made before. Good work has been done and is being done; we would not in the least degree disparage it, but better work is within our reach, and we should rise to the demands of the occasion. With the denomination so strong and so well-to-do in the

state, it is a burning reproach to us that seventeen county seats are destitute of Baptist worship. Let us go ahead in earnest to remove this reproach at the earliest practical moment. Dear reader, will you not stop just here, take up a postal card, write on it the amount you are willing to give in case the whole amount is made up, and mail the card to Dr. Warder? If will do this, you shall certainly be blessed in doing it.

We have refrained from speaking of the scandal that has grown out of the collection of the claim of the Southern Methodist Publishing House against the United States Government, until we could be assured of the facts. Certainly the claim was a just one. It ought to have been paid long, long ago. But now at last it has been paid, \$288,000, and it turns out that Mr. Stahlman, the lawyer who engineered the matter, receives a 35 per cent. fee of \$108,000 for his services and expenses. It is quite usual for lawyers to undertake collections on a contingent fee. The Publishing House could have hardly afforded to prosecute its claim on any other basis. Mr. Stahlman was at great expense and great labor for a long time to push this claim through, and what this was all worth, the parties to the transaction are those best able to judge. The fee seems to us exorbitant, but as things go with similar cases, it is not greater in proportion than lawyers often receive.

While the case was still pending, but bearing a favorable conclusion, it was reported that the managers of the Publishing House, Messrs. Barbee & Smith, had agreed to pay Mr. Stahlman 40 per cent. of the claim. Some Congressmen telegraphed to Nashville to know if this was true. Messrs. Barbee & Smith replied that it was not true, but they did not make any mention of having agreed to pay 35 per cent. Under the impression that there was no truth in the report of the 40 per cent. fee, Congress voted the appropriation. After the money was paid it leaked out that Mr. Stahlman was paid the enormous fee of \$108,000. A committee of Congress was immediately ordered to investigate the matter, and this committee is now at work.

We do not think Congress had anything to do with the disposition the Methodist Publishing House made of the money. If the claim was a fair and a righteous one, it should have been paid, even though the Publishing House had said they would throw

it overboard. The only right thing to do with an honest debt is to pay it. We do not think any reference to what the payee will do with the money. We do not think those Congressmen had any right to interrogate Messrs. Barbee & Smith in regard to the compensation their agent should receive, and they had a perfect right to decline to answer the question. But we do not believe they had any right to answer it in a way to make a false impression—and this is just what they did. When a man asks for what he has no right to know, it is right to refuse to answer him, but it is not right to deceive him. We cannot justify this denial of the managers of the Publishing House, and we regret exceedingly that they made it. It has resulted in a scandal that involves our common Christianity. We agree with a prominent Methodist divine of Louisville who said he would greatly prefer that his

church had never collected a dollar of that claim to getting it after a deception. No doubt Messrs. Barbee & Smith thought, and probably they still think, they were justified in their course, but we cannot but think they did wrong. They might have refused to answer the Congressmen's question, but they had no right to answer it so as to make a false impression on their minds. It is a Jesuit doctrine that one may do evil that good may come; but the Bible condemns such teaching. We profoundly regret that our Methodist brethren should have done, in this matter, what we think must be condemned at the bar of sound morality. It should be remembered, however, that they acted under a great stress of circumstances. But circumstances cannot alter principles.

Dr. Abbott very well says: "The credibility of an event does not depend upon the nature of the event, but upon the nature of the testimony which attests it. If the Old Testament told the story of a naval engagement between the Jewish people and a pagan people, in which all the ships of the pagan people were absolutely destroyed, and not a single man killed among the Jews, all the skeptics would have scorned the narrative. Everyone now believes it—except those who live in Spain."

This is well said, and it hits the nail squarely on the head. Prof. Goldwin Smith has happily said that skeptics object to a miracle on the ground that if a miracle should take place it would be a miracle. Yet the victory of Commodore Dewey at Manila was in no sense a miracle. Many strange events mentioned in the Bible are not miracles at all. They simply took place as narrated, according to ordinary Providence, and did not involve any special exercise of divine power. We have not the slightest doubt that the great fish swallowed Jonah, but we are not sure it was a miracle. There are other instances, well authenticated, where great fish have swallowed men. In one instance the white shark that swallowed a sailor was promptly killed, and the rescued sailor exhibited the stuffed body of the shark over Europe. The only wonderful thing in Jonah's case was his surviving a three days' stay in the belly of the fish; but it is not certain that even that involved a miracle. The event is true, because the Bible says so; but the Bible does not say it was a miracle. We have never been able to understand why skepticism

is so prevalent in the case of Jonah and the great fish as the target of its missiles. Dr. Christian left Tuesday over the Chesapeake & Ohio R. R. (the best line to the East) expecting to sail from New York to-day, Thursday. On Thursday of last week he married the Rev. R. L. Stratton, the gifted pastor at Brookfield, Mo., to Miss Annie Troxler, a choice young lady of this city. The Louisville Times got the case badly mixed and announced that Dr. Christian was himself married to Miss Troxler and that he would soon start on his bridal tour to Europe. The Times afterward, however, made the proper correction. This is the first time the charge of bigamy has ever been brought against Dr. C. A leading lawyer was recently asked what was the supreme penalty for bigamy. He answered—"Having two mothers-in-law."

The work of the New Era institutes goes bravely on. The interest in them is increasing. The last one was held Wednesday, Thursday and Friday of last week in Harrodsburg. The topics on the programme were: Paul the Missionary to the Gentiles, by R. E. Holmes; A Call to the Ministry, by E. T. Fishback; Spread of the Gospel in the first century, Wm. Underwood; God, J. F. Williams; Co-operative church work, W. P. Harvey; Missionary work for the colored people since the war, P. H. Kennedy; The church prayer-meeting, J. F. Williams; Patriotism, an incentive to Christian education, J. E. Wood; Endowment of power, J. W. Warder; Sunday-school work, W. H. Steward; How to study and use the Bible, B. A. Dawes; Divine revelation in nature and in the Scriptures, T. T. Eaton; Education, C. L. Purse.

These institutes are benefiting all they reach, and while the number reached is gratifying, it is far below what is entirely practicable. We hope our brethren will exert themselves to secure the attendance at these institutes of as large a number of colored people, especially preachers and deacons, as possible. It is as easy to lecture to crowded houses as to houses one-half or one-third full, and much more is accomplished. This joint work of the Home Mission Society of New York, the Home Mission Board of Atlanta, our State Board of Kentucky, and the colored State Board is doing good in many ways, and it is bright with promise. We will be glad to aid in every way practicable.

A CORRESPONDENT OF THE N. Y. Observer is in Germany, and he writes of a conversation he had with a leading German lawyer in regard to our war with Spain. It is well known that the sympathy of Germany in this war is with Spain and against the United States. This need not surprise anybody, since a country dominated by imperialism is not likely to sympathize with a republic at war with a monarchy. This lawyer, among other things, says: "We Germans, when it comes to a matter of war, are never able to feel much sympathy with a combatant who is a republican, especially when the other combatant is a monarchist. We have a feeling that republicanism represents disorder and license and false notions altogether of political existence. As a state, Germany is always arming herself against the spread of what is known in America as freedom."

So Germany is frankly avowedly against our republicanism. We understand it. And yet I guess many Americans think they are doing a fine thing to go to Germany to be educated.

Mr. GEORGE HORACE LORIMER, son of Dr. George C. Lorimer, has become the literary editor of the Saturday Evening Post. This is a high compliment and we congratulate Mr. Lorimer and his parents on his appointment. He is a native of Louisville, and that fact adds to our interest in him. We wish him the highest success.

The claim that the vote at Hopkinsville on Dr. Coleman's resolutions was not representative is funny. There was never a more representative vote taken in Kentucky.

Don't thou love life? Then do not squander time, for that is the stuff life is made of.—Franklin.

Editorial Varieties

We are glad to hear that Prof. O. T. Mason is much better and that he will probably soon be himself again. His recent attack greatly alarmed his many friends.

Lieut. Hobson, the hero of the Merrimac, is a nephew of Dr. J. L. M. Curry. It is stated that he has all his life been a model son to his mother, who is a widow.

Fourteen thousand examination papers in the course of study provided for young people by the B. Y. P. U. A. have been sent in. This ought to mean a good deal.

Talmage says: "Fifty hymns are enough for fifty years." He thinks one hymn we do not have better congregational singing is because we introduce so many new hymns.

Mark Twain explains the scarcity of arable land in Spain on the ground that the Spaniards squander so much of the soil on their persons, and when they die it is buried with them.

A man meeting an old friend he had not seen for years, asked him: "Whom did you marry?" The answer was: "I married Mitty Jones, her mother, her stepfather and two maiden aunts."

When the Secretaries announced the vote on Dr. Coleman's resolutions, a brother arose and asked the Moderator, whether or not "the sentiments of the Baptists of Kentucky had been expressed."

Dr. Joseph Strong says a judge in Los Angeles, California, told him that a foreigner applied for naturalization. The judge asked him why he desired to become an American citizen, and he answered: "No that I can sell my vote."

The Christian Index knows of but one Baptist church in Georgia that receives "alien" contributions. It knows of the pastors of three other churches who are willing to receive them, but their deacons object. Thank the Lord for those deacons.

Dr. J. T. Christian sails for Southampton on Thursday of next week from New York. He will return in September. We wish him long voyage and a happy return. Dr. A. F. Baker will supply the East church pulpit during Dr. Christian's absence.

It is announced that on account of the financial condition of De Pau University, the school of theology will be discontinued. We wonder if this was regarded as the least important department of the University, and so the one to be first dispensed with.

President T. K. McCall of Kentucky College, Pewee Valley, Ky., called at our office and reports that he expects a large increase of students next session. We were also honored by a call from Pastor T. M. Green of Greensburg. His church is prosperous, and is one of the leading churches in Russell Creek Association. In two years they have had eighty-three additions.

There are 17,200 papers published in the United States, of which 2,300 are daily. There are two Chinese papers in San Francisco. In this country there are five Portuguese papers, eleven Polish, eighteen Spanish, one Armenian, five Turkish, three Danish, seven Slavonic, four Welsh, thirty Swedish, eleven Norwegian, five Hungarian, one Greek, eighteen Dutch, four Italian, one Gaelic and one Arabic.

Our neighbor, the Christian Observer, last week, in speaking of the Whitsett matter, said: "The head and front of his offending is his teaching that there was a time, about three hundred years ago, when immersion was not practiced." We want to see whether Dr. W. will stand on the Observer's making any correction. That is the way the Pedobaptists take him; and we do not know of a single Pedobaptist paper that is not on his side of the current controversy.

The Cumberland Presbyterian (Nashville) of 1897, in speaking of the Whitsett matter, said: "The head and front of his offending is his teaching that there was a time, about three hundred years ago, when immersion was not practiced." We want to see whether Dr. W. will stand on the Observer's making any correction. That is the way the Pedobaptists take him; and we do not know of a single Pedobaptist paper that is not on his side of the current controversy.

When the Secretaries announced the vote on Dr. Coleman's resolutions, a brother arose and asked the Moderator, whether or not "the sentiments of the Baptists of Kentucky had been expressed."

It is claimed that the majority of the Baptists of the South are opposed to Dr. Whitsett. This claim rests on the pronounced action of the various bodies and hundreds of individual members, declaring against him, and on the fact that the bodies, with the exception of one or two, have declared for him. It is claimed that those bodies that said nothing are for him. This seems to us ridiculous. But the matter can be set at rest by all our bodies putting themselves on record. Let all the district associations and all our state bodies declare their sentiments, whatever those sentiments are. Then we will know how the matter stands. Let the face of the denomination be taken, so far as practicable. Surely this is fair to all.



FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

WHAT KILLED THE DRINKER?

What killed the drinker? To muddled to think? "I," said the drink. "I," said the drinker. Who saw him die. With a sob and a sigh? His widow said: "I, 'Twas I saw him die. Who stole his wealth? The brewer said: "Aye? The barman and I— We stole his wealth. Who took his home? "I," said the rum. I made him glom. I took his home. Who robbed him of fame? "I," said the brandy. "I always was handy. I robbed him of fame. Who starved his child? "I," said the gin. "Twas I caused the sin I starved his child. Who broke the heart Of his grey-haired old mother? Said the whiskey: "Oh! brother Why, I broke her heart."

ONLY TWO OWLS.

BY ALLAN FORMAN.

It was on the platform of a little water-tank railway station in the West that I first made the acquaintance of the Doctor and the Judge. The train had been crossing a hot, dusty prairie all the morning, its monotonous level only broken by the mounds of the prairie-dogs' villages; here at the station it was quite as bare and uninteresting. The water-tank was the only structure that looked as if it had been built to stay; the station was a rickety shanty, and the half-dozen houses which formed the "town" were "dug-outs" which did not appear much more like human habitations than the dog-burrows which dotted the prairie in the distance. The engine stopped under the great iron tank, and I sprang to the platform to meet my friends. From the little group of station loungers a small boy detached himself and came toward me. He had on a pair of trousers miles too large for him, and carried a small straw-box under his arm; aside from the layers of soil with which his cheeks were incrustated, the trousers and fragment of a calico shirt were his only attire. "Say, Mister," he began in the usual whine of the professional beggar. "Mother's sick and the baby's d-died, and I've got my legs to buy no medicine, an' father's dead an'—

and when he opened the box he found half a brick—brick-bat, y' know!" the conductor walked off chuckling. I debated in my own mind whether or not to fling the box out on the prairie; but my curiosity was too strong, besides I could feel something moving inside; so I took it into the car, closed the door of my stateroom, I prepared to investigate my purchase. I cautiously slid the cover and almost dropped the box; for I was greeted by a whirring sound that, to my excited fancy, seemed like the warning of a rattlesnake. A glance reassured me the boy had told the truth, he had sold me two owls, but such looking objects! They were not more than three days old, and there was not one feather to the pair; they were covered with sooty down, powdered white by the starch which still remained in the box. They stood erect, close together, as if ashamed of their nakedness, yet glaring at me indignantly and defiantly with their big, round eyes. I began to ponder what I should do with them. I got up to turn them, they were so young they would probably die, and they hadn't feathers enough to stuff. My meditations were brought to a close by my mother, who entered the stateroom and asked what I had like the rose then. "A pair of owls," I replied, sleepily. "Then I told her the story of how I had been victimized. There were a few motherly words of advice about the desirability of not buying "a pig in a poke" or an owl in a box, and then another, she rose to the occasion and solved my doubts. "You were very foolish to buy them, but now you have them you must take care of them. Go and get them something to eat." "What do owls eat?" I queried, dazedly. "Mice and small birds." "I suggested that the opportunities for catching mice and small birds in a Pullman car were, to say the least, limited. "A little piece of raw meat, cut very fine, would do," she replied, ignoring my flippant remark and busying herself in brushing the starch from the youngsters' fur. I hunted up the cook of the dining-car and secured from him a bit of raw beefsteak for which I was obliged to pay the quarter; and I made my remark that it cost me a quarter every time those birds ate until we reached New York; and their appetites were something enormous. When I returned my mother had the two snugly cuddled on her lap under cover of the quilt. She fed them the raw meat until they stood up with crops distended like a couple of porcupines. Their aspect of complacent, self-conscious dignity was so irresistibly funny that we named them Doctor and Judge at once. The remainder of the return trip was uneventful, except that Doctor and Judge grew amazingly and sprouted feathers, so that by the time we arrived in New York they were almost full-fledged. They learned to snap their bills together when they were hungry, and I was a signal for my mother to send me off on foraging expedition. They were very intelligent, and in less than a week learned their names; they would turn their big eyes up inquiringly when my mother spoke to them. In time they grew very fond of me, and apparently recognized me as their master; but, during all their lives, and I kept them for over two years, their affection and confidence were given to my mother; if anything alarmed them, which was not often, for they were plucky little creatures, they would turn to her for help, and they delighted to snuggle down in her lap under her hands, making contented kittens. When I reached home I got a cage for them which they liked, so I allowed them to roam about my room at their own sweet will. Their soon found pigeon-holes in a couple of empty pigeon-holes in my desk, where they would sit by the hour while I was writing; but the moment I lay down my pen or pencil they would dart out like a couple of young pirates, pounce upon me and drag it back into the pigeon-hole, whirring in triumph; they would play hide-and-seek with each other in the dark corners of the room, under the furniture, and sometimes, as a special treat, used to close all the doors and let a live mouse loose on the floor. The owl would rise and float, like a bit of thistle-down, just over the mouse, then drop suddenly on it, fixing their strong little claws in its back; they did not torment the mouse, but used to take its head off at once and proceeded to make a meal of it. I regret to be obliged to record the fact that, notwithstanding the very evident affection which existed be-

tween the two upon all other occasions, they relaxed into a sluggish when feeding, and the who was fortunate enough to secure the mouse scooped the other until the unfortunate rodent was snugly tucked away where it could not be got at. I generally tried to have two live mice for them at a time, and all our neighbors and the near-by grocery-stores laid under contribution to meet the demand. One curious feature of their manner of eating mice was a never-failing source of amusement; they had a habit of holding the head and fore-quarters first, and then swallowing the rest without bearing it into bits, with the result that they would stand with their little paunches swelled out to an enormous size and the mouse's tail sticking out of the corner of their mouths for all the world like a fat old man who has finished his dinner and was enjoying his after-dinner cigar. Their flight was absolutely noiseless, they seemed to float rather than fly; but they were very swift on the wing for short distances, as many a sparrow has discovered to its cost. I spent the coming fall for the summer I took them with me, and used to carry them in my pockets when I went out for walks. The English sparrows were becoming very plentiful about our place, and were driving the more desirable song-birds. With the active co-operation of Doctor and Judge I declared war upon the impudent foreigners, and when I came upon a party of the little feathered rascals I would set my two plainkins free. They would float down among the sparrows, and seldom failed to get a couple. Sometimes in the excitement of the chase, if one of them failed to catch a sparrow, he would start off after the nearest song-bird; but a sharp call never failed to bring him back, obediently, to my shoulder. It was in this manner, or otherwise, that they showed the only difference in their dispositions. When recalled from the chase Judge would turn at once, circle about me and settle contentedly on my shoulder, but Doctor was more minded to have his own way, and would float off a song-bird like a bit of down on the breeze; when he heard the call he would flap back to me as heavily as an old crow, and would further display his vexation by snapping his bill close to my ear. While it was evident that the strong sunlight annoyed them they seemed to see quite as well in the day-time as at night and, naturally, all their hunting was done in the daylight, though I tried to select cloudy or overcast days for their excursions. They were so quiet and a desire to get away, and, indeed, I fancy it would have been difficult to have made them go very far from some member of the family. They would sit on the branch of a tree not far from my window, bill at nightfall they would sit in the fairy sitting-room, where they made themselves comfortable on my mother's lap. In the city they delighted in sitting, for hours at a time, on the window-sill watching the people passing in the street and conversing with each other about whirling money-bills. They had a dog-like habit of resting each other and sat close, side by side, motionless except as from time to time they would turn their heads and rub their bills together. One evening I was romping with the Doctor and he was wrestling with my finger, and he was wrestling with an especial joy. We were in the midst of our frolic when he lost his balance. I heard a slight snap and he fell over on his side; he picked himself up, gasping, and tried to fly, but he was unable to do so. I right for being limp and helpless. I was so much interested in the case that I went to see him just above the knee. Though I handled him as gently as I knew how, he squealed with pain and made a bee-line for his haven of refuge, my mother's lap. He could not fly, and he was so tired; but it took him several days of suffering he died. During his illness the conduct of Judge was almost human. The evening of the accident he discovered that, for some reason he could not comprehend, Doctor was absorbing the attention of the family; he protested violently, few on my mother's lap half a dozen times, only to be driven off, and finally, in a fit of rage and jealousy, he retreated under the sofa and sulked. The next morning, however, he discovered that there was something in the matter, and his companion, and his anxiety knew no bounds. Our aim was to keep Doctor as quiet as possible, but Judge seemed to believe in that treatment that some well-meaning people deem them self-willed—he wanted to do something to take up the part of his friend who he believed to be a child. He was tried to lure the poor Doctor into games of hide-and-seek and excursions to the window-sill. When

feeding-time came he absolutely refused to be handled. He had been fed, which was an entirely new development, as in the past they had both been greedy over their meals. When Doctor finally succumbed, Judge was frantic; his grief and loneliness were most pathetic; he would lie about the room for hours, peering behind pieces of furniture, and under sofas and chairs and continually keeping up that whirring chirp with which they used to call each other. He could not seem to get it out of his head that Doctor was hiding from him, and his search was heart-rending. He refused all food, though I tempted him with every dainty I could think of—live mice, fresh meat, a small bird and a nest full of baby mice failed to attract him, and he grew emaciated with grief. He would not touch anything at the food, then start off on his fruitless search, whirring pitifully the while. After hunting under all the chairs and sofas he would go out into the middle of the room, stretch out his little neck and whirr so pleadingly, as if he were begging for the same note that they used when rubbing their bills together on the window-sill, that I have seen grown-up members of my family furiously wiping their eyes. He grew very weak and only seemed to contented on jelly together in his One evening he lay lying cuddled up under her hand, apparently asleep. "Poor Judge," I said, "he will never get over the loss of the Doctor. The familiar name aroused the little fellow's anger at his fate, he looked about with great round eyes, which were already glazing in death, summoned all his strength and gave one last whirring call and fell back dead. Pets die, and our most intimate human friends are grieved at our grief. For our own part we generally resolve never to keep another pet. But it was a long time before our family forgot our little prairie owls; it is some comfort for me to feel, that being taken so young and never having known freedom they were as contented with me as they could have been, exposed to the dangers and privations of their wild life. They certainly gave me a warmer sympathy with the whole animal kingdom." Independent.



It is said and disappointing for a father to rear a son, spend hard-earned money for his education, work to insure him an advantageous start in life, and find him in the air about the boy's future, only to have him killed off in the early years of manhood by the dread disease consumption. Until recent years consumption was considered an incurable disease. Now it is known to tens of thousands that Doctor Pierce's Golden Medical Discovery cures 8 per cent of all cases if taken in the early stages of the disease. It also cures bronchitis, laryngitis, throat and nasal troubles, and all allied diseases of the air-passages. It is the best blood-maker and flesh-builder the best general tonic. It acts on the stomach, corrects the impaired digestion, promotes the flow of digestive juices, facilitates the production of chyle in the lowest stomach, invigorates the liver and aids purifies and enriches the blood. It tears down old and inert tissues and builds up new, firm, muscular tissues of health. It strengthens the heart's action, promotes the circulation of the blood to every part of the body and deepens the breathing, thus supplying the blood with vitalizing oxygen. Thousands have testified to its merits. The dealer who offers something else as "just as good" is dishonest. "I never was very sick and then I got well," writes Mrs. Grace C. Smith, of 1616 N. 1st St., St. Paul, Minn. "I had a cough and I tried all the time took three bottles of Dr. Pierce's Favorite Prescription and two of 'Golden Medical Discovery' and two vials of 'Pleasant Pellets.' I have better health now than for many years."

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OUR LOUISIANA LETTER.

This is our revival season. Pastor T. N. Compton helped Pastor C. T. Kincanon at Monroe and greatly endeared himself to Bro. Kincanon's people. The church was revived and about twelve were added to the church as some of the results.

President C. W. Tomkies held a good meeting in his church at Kenchie with eighteen additions, with the help for a part of the time of Pastor Bruce Benton. Boyce has lately enjoyed a good meeting; Pastor Bryan was assisted by Pastor A. M. Vardeman.

Pastor J. U. H. Wharton assisted Pastor J. S. Campbell in a meeting at Benton. Several were added to the church.

Pastor A. L. Johnston is now in a meeting with his church at Evergreen.

Lovely Point is to hold a meeting soon. Pastor Campbell will be aided in the meeting by Pastor Kincanon.

Our colleges also closed under favorable circumstances this session. The commencement of Mt. Lebanon was held from May 28 to June 1. Rev. J. R. Edwards, of Ruston, preached the baccalaureate sermon on May 29 at 11 A. M. His sermon was practical and powerful and went home to all hearts. The writer preached the missionary sermon on the same day at night. Judges Boone and Pugh both addressed the literary societies, and made very fine addresses. The attendance was good, and all the exercises of the students and the music were of a high order and evinced careful preparation. Five young ladies were made happy by receiving their diplomas. This institution starts out under a new administration for the coming session. Prof. J. W. Carter is the young, able and enthusiastic President-elect, and, with an able faculty of nine teachers, we hope for good things from Mt. Lebanon College.

Keachie College commencement was held from June 5 to 7. Rev. A. M. Vardeman was to have preached the baccalaureate sermon on June 5th, at 11 A. M., while Rev. W. P. Kince was to have preached the missionary sermon at 8:30 P. M., same day. The literary address came on June 6th, by Rev. Bruce Benton. The writer was not able to attend the closing exercises of this, his alma mater, but he is confident that everything passed off to the entire satisfaction of all. Both of these Colleges had a very good attendance, and did good work.

Clinton, Jackson, Norwood, Shreveport and Alto are pastorless, though the last two are supplied for the present. The revival has been organized in the watered part of the thriving and growing city of Shreveport. This is a very promising young church.

The Western Recorder is very popular in Louisiana, and doubtless has the largest circulation in the state of any paper outside of our state Baptist paper. As for its course in the current controversy, its friends and subscribers, as far as I know, commend and ratify its dignity and fairness. Perhaps it is not out of place to say just here that the Louisiana Baptists are almost a unit in their opinion. As far as I know, there are only three brethren in the state that in any wise agree with Dr. Whitsitt, and were they sounded to the bottom, doubtless would say that he ought to resign. These three brethren are preachers. Wonder 'tis and the wonder grows as to why Dr. Whitsitt does not resign.

Let the RECORDER be assured that in its contention for the right and for the truth it will prevail. Amen and amen.

ERNEST MILLAR. Minden, La., June 7. A PLEA FOR ASIA MINOR.

BY AN ARMENIAN.

MY DEAR SISTERS AND BROTHERS IN CHRIST:

You well know the great commandment of our Lord, who has all authority in heaven and on earth. He said, "Go ye into all the world and preach the Gospel to the whole creation; baptizing them, etc." This was his last will ever entrusted to his faithful disciples. It is binding on me and on you just as it was on the eleven. If you say it was not for me, then here is your commission: And the Spirit and the Bride say come; and he that heareth let him say come. Have you ever heard it? If so you are under full responsibility of shaming others to hear it. You cannot get around it and yet expect salvation.

Two little words may define all the duties of life of every human soul in relation to God, to men and self. They are "Come" and "Go." "Come unto me all ye that labor and are heavy laden." No sinner has any right whatever to do or to think anything before he comes to Christ, Lord of all. As soon as the sinner obeys Christ, accepting this most heart-rending invitation of his, there comes a voice from heaven, "Whom shall I send, and who will go for us?" And the next supreme duty of life of a sanctified one in Jesus Christ is "Go and tell the people." No soul which is really born of God can take rest and not either go or make some one to go. Don't you see it was just the case with Isaiah, as soon as his iniquities were taken away and his sins were purged by the touch of the live coal from off the altar, he was sent away to "tell this people?" It is just as natural in a true child of God to devote all self and all wealth to go or send some one to tell the whole creation what the Lord hath done for him and so win them to the Lord, as those four leprosy men who, after going into the camp of the Syrians and helping themselves as much as they could, cried out, almost unconsciously, saying, "We do not well; this day is a day of good tidings, and we hold our peace; if we tarry till the morning light our iniquity will find us out; now therefore come, let us go and tell!" Such a feeling of duty of going and telling the souls the glad tidings of Christ is a natural outcome of

conversion. Only in carrying the Gospel to the world and revolutionizing your whole being, better sit down and examine yourself and see if you have the spirit of Christ at all, for without it none is of his. This same test of discipleship of Christ is clearly taught in the cases of the notorious demoniac and of Mary Magdalene. The demoniac was never allowed to stay with Jesus, his benefactor and redeemer; after he was saved he was sent, or driven out, to go and tell what the Lord had done for him. Mary, after finding her dear resurrected Lord, was sent out to go and tell his brethren the good tidings of the resurrection, and she was never allowed to fall at his feet and worship him, embracing and kissing them—there was a higher duty now for her to go and preach the resurrection to the wandering ones. O, what an immeasurable

self-sacrifice we see in Jesus our resurrection!

The mighty call is Whom shall I send, and who will go for us? Can any soul which is inspired by this mighty call wait on the missionary society to get help or a good salary before it starts out to obey the call? Pity to such a poor-soul! Had Paul and his associates been waiting upon the society or the church until they might secure a stated salary to support them for the coming years, where would the mighty churches of God in Antioch in Corinth, in Thessalonica, in Philippi, in Smyrna and in all the Roman empire be? Would Paul have any opportunity at all to establish any church any where? Did Paul establish the church in Corinth through support of a stated salary, or did he start the work there in great fear and trembling? Did he not draw his salary out of the treasury of the Lord, which was his promise, "Lo I am with you always, even unto the end of ages?" The same night the Lord appeared unto Paul and said, "Paul, be not afraid, but speak . . . for I am with thee. . . ."

The primitive church never thought, nor acted as the church of to-day, that the evangelizing business depended on money or on financial principles more than anything else. No, sir; every member of the primitive church was living with his own breath, going about preaching the Word in such a responsibility as if the conversion of the whole creation was depending only on him. This is the kind of feeling and energy that surely will evangelize the whole world sooner than anything else.

Hence, dear brothers and sisters, under such a heavy responsibility, I want to say to you that I can never wait on society and waste years before it would be able to support the mission I desire to start in Asia Minor. The society might help the mission later on whenever she gets ready and be willing. I must not, I cannot, directly depend on any resource but the Lord, who can and will care for his work directly or indirectly. His sure promises shall be my treasury to draw my support out. The gracious Lord has taught me in the years gone by how to suffer poverty without allowing us to prostrate under heavy and lasting trials.

The call from home is urging on me as the pitiful call from Macedonia. There is not a single Baptist church in whole Asia Minor. I know very many souls at home who live under the conviction that they are never baptized, and that they ought to be, but none to baptize them and or-

ganize them. There are Disciple churches (a few small groups of them) there who would be glad to baptize them in order to remission of sin! But they would not, and ought not, have it to become haughty Pharisees to be led to scorn other humble children of God as by saying, "Stand by thyself, come not near me, for I am holier than thou." In fact, any soul honest with the doctrine of immersion, in order to receive remission of sins, is logically bound not to compare his holiness with that of others, because others have none, as he is bound to believe. O may the Lord help my beloved friends among them to get rid of such a terrible bondage of such ritualistic doctrine, and O, the Lord may help me to help those of my people at home in restoring them to the more perfect way of the Lord. God is already bringing them to their senses in his special providence,

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for their society (F. C. M. S.) started its work there, but did not continue, so that many of those little groups are left helpless. I have letters from them asking for help pitifully!

As a teacher of many years' experience I know most assuredly that a good, free Christian institute, alongside with evangelizing, is an unlimited means for reaching masses and in saving souls at home. The very example of our Catholic friends in taking up the fresh hearts and teaching them the very basis of the doctrines of religion and making of them immovable Catholics, ought to be our example. That is the way to do in evangelizing the world—to teach them as we are commanded to. O blessed schools, whose mighty power can never be underestimated!

We would exceedingly be glad to start for home August 1, 1893, or as soon as we get the necessary means to take us home and to start the "tent-meeting" at home for our own support while we engage in the mission. Who will help us to reach home soon, before the time of happy voyage is over?

For further information I most respectfully refer to T. T. Eaton, D.D., LL.D., my beloved brother in the Lord.

Yours in and for the one faith in Christ,

L. V. M. TOUTMAN.

Let him who is provoked be provoked, chattered and spitefully used by any one pray for his enemy. The very unpleasantness of the suggestion ought to be a revelation of its necessity and use to these Christians who nurse their injuries, talking of forgiveness without good will. "He who cannot forgive his enemies, in the sense of thinking less of his injury than of their good, in the sense of desiring with a helpful love, to see them delivered from their wrong disposition, from the guilt of sin, or from the error which has led to injustice, is not a Christian. Till he learns to forgive in this sense he is in bondage to hate, which is hell. It is perfectly safe to say no one learns and acquires this grace of forgiveness except in prayer for his enemies, for he cannot acquire it of himself, but of God only.—The Helper.

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LITERARY.

(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.)

MAGAZINES.

The Atlantic Monthly for July gives us an admirable sketch of Gladstone, followed by a strong setting forth by Mr. James Bryce of the Essential Unity of Britain and America. Then come The American Evolution; Decadence of Spain; War and Money—Some Lessons of 1862; The Wife of His Youth; A Soul's Pilgrimage—Extracts from an Autobiography; The Battle of the Strong, XXI., XXIV.; English Historical Grammar; In Bay Street; The Youngest Son of His Father's House; At Natural Bridge, Virginia, I.; New Letters by Leigh Hunt and Stevenson; The Russian Jew in America; The Heroine of the Future; Concerning Bibliomania. We were specially interested in the articles on Gladstone, Unity of Britain and America, and the Russian Jew in America, though all the articles are of a high order. \$4.00 a year; 35 cts. a copy. Houghton, Mifflin & Co., Boston.

The July Century opens with a story of the times, By Order of the Admiral. Miss Todd tells charmingly of the quaint and curious Ainos. We have also—Cole's Old English Masters; Purple Eyes; Heroes of the Deep; Holy Week in Seville—a delightful look at Spanish life and superstition; Fairyland; Modern Dutch Painters; Confederate Commerce—Destroyers—an article of special and timely interest; The Author of Quo Vadis; William II. as Art Patron; An Artistic Treasure from Spain; Adventures of Francois; Ten Years of Kaiser William; Equality, by James Bryce; New Horizons; Controversy of the Mexican War; Effort to Rescue Jefferson Davis; A Helping Hand. \$4.00 a year; 35 cts. a copy. The Century Co., New York.

Scribner's Magazine for July is a war number. We have two articles by Richard Harding Davis, The First Shot of the War, and The First Bombardment, followed by a graphic sketch of Manila and the Philippines, by Isaac M. Elliott. We have also John Paul Jones in the Revolution; On the Shore; Undergraduate Life at Smith College; Wind Upon a Summer Day; Ad Finem Fideles; Story of the Revolution—How the West was Saved; The Chamber; The King's Jackal; The One-eyed Man; Workers—the West, V.; Red Rock. XXVIII., XXIX.; The Point of View and the Field of Art. \$3.00 a year; 25 cts. a copy. Charles Scribner's Sons, New York.

The Review of Reviews is rich as usual. Of course, it is chiefly filled with the War in all its varied phases. After a month's reading of the newspapers it is worth while to read the Review of Reviews to get the facts and points in order, and see the events in their true perspective. Mr. Stead has a fine article on Gladstone.

The Religious Review of Reviews for July is an interesting and valuable number. Dean Paget discourses on the Virtue of War, and we have striking utterances from leading religious thinkers. Dr. Sheldon Jack-

son sounds a clarion call to American Christians—The American Church, Its Position, Opportunity and Responsibility. We have also one of the last sermons of George Muller—Counsels of Wise Men. Current articles are noticed, with notes from recent editorials, news of the religious world, reviews of recent sermons, &c., &c. \$2.00 a year; 20 cts. a copy. Religious Review of Reviews, American Tract Society Building, New York.

The article in Lippincott's which all Southerners will read first is Charles Colesworth Pinckney's "John C. Calhoun from a Southern Standpoint." It is Calhoun from the standpoint of truth, the standpoint of his neighbors and friends. One of the best things which has appeared on Spain is Powers' "A National Derelict." The long story in this number is Harold Bradley, Playright, by Edward S. Van Zile.

Table Talk for July has a goodly number of menus which house-keepers will find suggestive. It is well to avoid the danger of falling into the rut of having the same dishes week in and week out, and to read such menus suggests new and appetizing dishes.

RESOLUTIONS

OF THE BENSON CHURCH.

In compliance with the request of the Executive Board of Franklin Association, we take the following action:

Whereas, Dr. Whitsitt has not resigned his position as President of the Southern Baptist Theological Seminary, and the Board having practically ignored the petition of the Baptists of Kentucky and other States that have asked for his removal; be it

Resolved 1st, That it is the sense of this body that he should be removed from the position of President;

2d, That we withhold all support from the institution; and,

3d, That we positively will refuse to support any brother as our pastor who may attend or encourage others to attend the institution until some satisfactory disposition of the Whitsitt matter is reached.

Respectfully submitted,

J. D. MOORE, }  
JOE H. SIKRETS, } Com.  
G. W. MOORE, }

Yours truly,  
J. S. WILSON.

Bagdad, Ky.

ORDINATION AT PEWEE VALLEY.

A conference of the churches of the Pewee Valley Baptist church for the ordination of Bro. Beeler Vincent to the ministry.

Dr. W. E. Powers was chosen moderator, and other ministers took part with him in the examination of the candidate. Bro. Vincent's statements of his conversion, call to the ministry and views of Bible doctrine were entirely satisfactory.

On Sunday morning the ordination services took place. The sermon was preached by Rev. A. C. Davidson, D.D., of Georgetown, who also offered the ordination prayer. The charge to the candidate was delivered by Rev. T. S. McCall of Kentucky College, and the Bible was presented with appropriate remarks by Bro. Searcy of Georgetown. Dr. Davidson's sermon was greatly enjoyed and appreciated by everybody.

DISTRICT ASSOCIATIONS.

Time and Place of Meeting 1898.

AUGUST.

- Ten Mile, Pleasant Hours church, 3d. Crittenden—Knoxville church, 10th. Bracken—Augusta, 10th. Liberty—Mt. Tabor, Barren Co. 10th. Clear Fork—Epley Station, 16th. Elkhorn—Upper street, Lexington, 16th. South Kentucky—Middleburg, 16th. Daviess County—Greenview, 16th. Shelby County—Mt. Vernon church, 18th. Green River—Cane Creek, Grayson county, 20th. South District—Bruner's Chapel, 23d. Concord—Owenton, 23d. Bethel—Mt. Gililand, Allensville, 23d. Barren River—Capital Hill, 23d. Gasper River—Green River church, 25d. Campbell County—Licking, 24th. Franklin—Forks of Elkhorn, 24th. Ohio River—Union church, Crittenden county, 24th. Cumberland River—Salem, Pulaski county, 30th. Tate's Creek—Stanford, 30th. Union—Blanket Creek, Pendleton county, 31st.

SEPTEMBER.

- Baptist—Gilbert's Creek, 1st. Irvine—Pleasant Point, Clay Co., 2d. Central—Rockbridge, 6th. South Cumberland River—Union church, Wayne county, 6th. Bay's Fork—Black Jack northeast of Franklin, 7th. Greenup—Cattlesburg, 7th. Little Bethel—Friendship, Muhlenburg county, 7th. Long Run—Beeshland, Valley Station, 7th. Lynn—Actna Grove, 7th. Owen—Harmony, Owen county, 7th. Boonville—Athens, Owsley county, 9th. Greenville—New Salem, Menefee county, 9th. Mt. Zion—Corbin, 9th. North Concord—Fellowship church, Knox county, 9th. Stoctor's Valley—Mt. Pisgah, Cumberland county, 10th. Nelson—(will name place), 13th. Boon's Creek—Winchester, 14th. Second North Concord—Clear Fork, Russell county, 14th. Russell's Creek—Elkhorn, Taylor county, 14th. North Bend—Madison-avenue, Covington, 14th. Sulphur Fork—West Point, 14th. Goose Rock—Girdler, Knox county, 21st. Landmark—Red Lick, 21st. Salem—Red's Creek, 21st. Freedom—Barksville, 23d. South Union—Patterson's Creek, 23d. Edmondson—Holly Springs, 29th. Goshen—Sandy Hill, 29th. Laurel River—London, 30th. South Concord—Beaver Creek, 30th.

OCTOBER.

- Blackwell—New Hope, Hancock county, 5th. Little River—Donaldson church, 5th. Warren—Bethany, 5th. West Kentucky—Fulton, 5th. Fayette—Mad's Creek, Pike Co., 7th. West Union—Abilott, 12th. Ohio Valley—Zion, Henderson Co., 15th. Blood River—Central City, Marshall county, 19th. Graves county—Farmington church, 20th. East Lynn—Mt. Carmel church, Taylor county, 20th. East Union— 20th. Rockcastle—Sinking Valley church, Pulaski county, 20th.

If changes are desired, write to the Western Recorder.

Please prepare statistical table with care and send two copies of your minutes to me as soon as printed.

J. K. NUSSELEY, Secy.

If you cannot be a light house be a candle.—Moody.

CANCER

The following is a man who will witness readily to my scientific treatment of cancer without the knife: T. C. Briley, Louisville, Ky. My wife, Margaret, cured by me, by the use of my "Wine of Scilla," Hiram College, Illinois, (died, cured 7 years ago). See Dr. C. Weber, 17 E. 9th St., Cincinnati, O., for further particulars and free book.

SICK HEADACHE

Is the Bane of Many a Woman's Life—How the Disease may be Cured. A Case Cited.

From the Republican, Birmingham, Mo.

Mrs. Fannie B. Stoffle, of Martinsville, Mo., was lately rescued from a fate which nearly wrecked her life.

It seems she has for many years been severely afflicted with a complication of diseases and frequently would have fearful attacks in which she would become unconscious for hours.

In one of these, she was unconscious for many hours. Her condition became alarming; the usual restoratives failed to bring relief, the physician's aid proved unavailing and death seemed imminent. She recovered, however, and that she lives today is wonderful.

A reporter who was sent to investigate, when he met Mrs. Stoffle, could not help but remark "how well she was looking" and could scarcely realize that she had passed through such a trying ordeal as had been represented. In speaking of her experience, Mrs. Stoffle said:

"I used to have terrible sick headaches, which I had as far back as I can remember. In recent years they were getting worse. I now suffer so that I would become unconscious and the last one I had I was unconscious from seven in the evening until after midnight. I was so bad that the doctor could not get the medicine in my mouth, but had to give me a hypodermic injection. The doctor said I was likely to die in one of these spells.

"A few years ago, I took treatment of a specialist in Kansas City, but it only relieved me for a while.

"When I came here two years ago my health was miserable. My husband who

had good faith in Dr. Williams' Pink Pills for Pale People, insisted that I commence using them. I finally consented to try them. After taking a few boxes I could see an improvement and my headache spells were not so severe. I kept taking the pills until I had used four boxes, and since that time I have not had any of those attacks and I never felt so well in my life.

"I have recommended the pills to my friends and several have used them with good results.

"I am always glad to tell of the great benefit I received from Dr. Williams' Pink Pills for Pale People, for now I feel as though I was the happiest, most contented woman in the world, for with good health and contentment I feel to be happy."

Mrs. Stoffle is a sister of Joseph Newland of Bethany, who is well known throughout the county, having been a candidate for sheriff at the election of 1888. Her parents are Mr. and Mrs. G. W. Curtis, of Englewood, are well known in this county.

No discovery of modern times has proved such a boon to women as Dr. Williams' Pink Pills for Pale People. Acting directly on the blood and its circulation, they regulate the functions, they restore the strength and health to the exhausted woman when every effort of the physician proves unavailing. These pills are recognized everywhere as a specific for diseases of the blood and nerves. For paralysis, locomotor ataxia, and other diseases long supposed incurable, they have proved their efficacy in thousands of cases. Truly they are one of the greatest blessings ever bestowed upon mankind.

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KENTUCKY COLLEGE FOR YOUNG LADIES.

This college was founded in 1873 and has ever since been one of the leading schools in central Kentucky. A year ago it passed into the hands of the members of the Long Run Association last summer, as a Baptist school. Its accessibility—only fifteen miles from Louisville, its beautiful surroundings, its healthfulness, and its superior faculty are among the reasons why it should be largely supported by the readers of the RECORDER. In the faculty are graduates of two of the foremost universities on the continent, while the music department is under the charge of a graduate of the Cincinnati Conservatory of Music. Art, Elocution and Delsarte are in the hands of experienced specialists. A leading feature of the school is the careful and constant supervision of the boarding pupils by Mrs. McCall, whose successful experience in this regard, at Hopkinsville and other places in the state, gives the amplest assurance to parents that the religious,

social and physical welfare of the pupils will be cared for as in few other schools. Rates are moderate, and necessary expenses for clothing, etc., are kept strictly within the instructions of parents. These are given by Mrs. McCall, to President T. S. McCall, Pewee Valley, Ky.

MARRIED.

By the Rev. Henry Ward, D.D., in Buffalo, N. Y., on Tuesday, June 14th, the Rev. M. D. Ballard and Miss Annie S. Colquhoun, daughter of Mr. and Mrs. Duncan Colquhoun.

The Mary Baldwin Seminary.

The liberal advantages afforded by the Mary Baldwin Seminary, Staunton, Va., have placed it in the front rank among the educational institutions of the country. The school is conducted with the same high aim that characterized it for more than a quarter of a century, and gives promise of increased usefulness. In view of the liberal endowment of the noble founder, Miss Mary Julia Baldwin, the past season was eminently successful, with many representing twenty States and the District of Columbia. The session of 1897-9 will begin September 1st under the same management. Miss Ella C. Wimar, Principal, and W. W. King, Business Manager, both of whom have been connected with the Seminary for a number of years. Catalogues or information will be furnished on application.

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J. Henry Barnett, Mgr. Book Department.

**THE FARM**

KENTUCKY TRADE ITEMS.

John D. Harris, of Madison, has in 600 acres of wheat.

Trimbale county peach growers are shipping their fruit.

George F. Anderson, of Boyle, has sold his new wheat at 75c.

Asa Jewell & Co., of Lexington, have sold 660 horses to the government.

W. R. Tuggle & Co. sold in Mt. Sterling court day over \$1,900 worth of sheep and cattle.

Two hogheads Scott county tobacco lugs sold in Louisville last week at \$0.30 and \$3.00.

Morris Threlkeld, of Mercer county, has a field of wheat which will make fifty bushels to the acre.

John Craycraft, of Wades Mill, sold to Wm. Kerr two fine coach horses at \$100 each.—Sentinel Democrat.

Thomas McClintock, of Bourbon county, sold to Caruthers & Beard, of Lexington, six mules, two at \$90 each and four at \$75.

Charles Martin, of Bourbon county, sold Durrett & Glover, of Louisville, 38 head of extra yearling mare mules at \$77.50 per head.

The Times reports a dull court at Georgetown Monday. There were 107 cattle on the market, with 87 unsold. Six 600-lb. steers sold at \$26. Horses \$35 to \$100. No mules on the market.

W. W. Norris bought for Morris Larrison, of Estill county, five yearling steers of Nick Puckett, wt. 650 lbs., at 5 cents per lb., and two light at 3 1/2c per pound.—Richmond Pantagraph.

About 850 cattle at Mt. Sterling on court day. Best steers sold at 4 cents; good yearlings a shade higher. Heifers at 3 to 4 cents. Sheep from 2 1/2c to 3 1/2c. Good mules from \$80 to \$100 per head.

Churg Johnson sold 13 steers to Lenard Bros. at 4c. They weighed 700 pounds. W. J. Hanna bought of O. F. Meredith, of Madison county, sheep, with 10 lambs thrown in, at \$4.10 per head.—Burgin Messenger.

J. R. Johnson has lost during the past month from cholera 130 fine hogs, worth about \$2,500. The disease among his hogs was caused by persons living above throwing dead hogs in the creek.—Georgetown Times.

C. L. Dawes bought in Pulaski county 100 sheep at 2 1/2 to 4c, and of T. J. Hill a bunch of top ewes at 3c. He sold to E. T. Pence a bunch of hogs at 3 1/2c. M. S. Baughman and A. C. Dunn furnished the government 47 mules, which they bought in Lincoln and adjoining counties, at an average of 65c.—Interior Journal.

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**RECIPES.**

**CHOCOLATE CAKE.**—A plain chocolate cake is made of half a cup of butter beaten to a cream with a cup of sugar, the yolks of three and whites of one egg, and half a cup of sour milk. While this cake is being prepared, dissolve half a cup of finely scraped chocolate in another half a cup of sour milk, adding to the dissolved mixture half a cup of sugar. Cool this chocolate preparation, and then add to it the cake mixture. Flavor the cake with a teaspoonful of vanilla, and add finally two cups of flour which has been sifted twice with an even teaspoonful of soda. Bake the cake in two layers, and put a thick layer of white icing between and over them.

**CHOCOLATE BISCUIT.**—Chocolate biscuits are a dainty novelty for a luncheon, and are delicious when carefully prepared. Break six eggs, separating the whites and yolks. Add to the yolks half a pound of powdered sugar, and beat the mixture thoroughly. Beat up the whites of the eggs to a stiff froth and add three-quarters of a cup of flour that has been thoroughly sifted. Stir the flour in, taking care that the "cells" of the beaten eggs are not broken. After this add the yolks and sugar to the whites and the flour, stirring them carefully, and finally add four tablespoonfuls of freshly grated chocolate. Pour the batter in little paper cases and bake in a moderate oven until they are light and thoroughly done.

**MACARONI AND HAM.**—The addition of finely chopped ham to a dish of baked macaroni is recommended by several cooking authorities. Mrs. Lincoln's way of uniting the ham and macaroni is to prepare the macaroni in the usual way, boiling until tender in salted water, then blanching before putting into a shallow baking-dish. Sprinkle with one cup of finely minced ham seasoned with mustard and cover with a white sauce. The sauce is made by cooking a teaspoonful of flour in one of hot butter, adding gradually one cup of hot milk, and when the ham is used, one raw egg beaten in. After this has been poured over the ham and macaroni, two-thirds of a cup of fine cracker-crumbs, moistened in melted butter, is sprinkled over the top before it is put into the oven to bake until the crumbs are brown.

**FRIED BANANAS.**—This is an expensive, palatable and nourishing dish. The fruit should be carefully selected with no soft spots, and all the fibre immediately under the skin removed. Then they should be laid in a hot skillet with just enough butter to keep them from sticking, fried on the other without covering and served very hot. It is also said that bananas combined with Mayonnaise make a good sandwich filling. The bread should be spread with Mayonnaise instead of butter and very thin slices of chilled banana laid between.—Tribune.

**PROFIT IN FEEDING.**

Farmers do not realize the awful losses they suffer from failure to feed cows properly. It is estimated that the average annual yield of butter per dairy cow is 125 pounds. Every cow must be furnished with enough food for body maintenance, then whatever she gets over and above that amount goes to make milk or meat. If a cow is bred along dairy lines—that is, if her sire is a full-blood dairy animal—she

will not have a strong tendency to convert feed into meat, and will therefore convert it into milk. So if she is well fed from the time she drops her calf, is regularly milked and made comfortable, quiet and contented, the more feed she gets the more milk she will give. Under careful feeding and good management the yield of butter can easily be raised to 300 pounds a year. We have about 11,000,000 dairy cows in this country, which are yielding about 1,375,000,000 pounds of butter, which at fifteen cents a pound amounts to \$206,250,000. If the 11,000,000 cows were properly fed, they would produce 3,300,000 pounds of butter, which at fifteen cents a pound amount to \$495,000,000. Allowing for the extra cost that good feeding would necessitate, there is an annual loss of over \$250,000,000 because of poor feeding.

It may be thought by some that such an enormous yield of butter would bring ruin to the dairy industry. It would to certain countries and localities where feed is expensive, but the farmers of the Northwest need have no fear on this score, for they could and would in a short time be called upon to furnish European countries with their butter, as we could furnish it and make more money than we do at present, at prices that other countries could not possibly meet. In round numbers it will cost about twice as much to produce butter in Denmark as it does in the Northwest. And again, it will take many years to bring the average yield up to even 200 pounds per cow. And those who begin now to feed right will have the benefit of the good prices. Present prices will be found entirely satisfactory if cows are liberally and properly fed. During the year 1895 under good management cows returned a net profit of \$40 per head. During the year 1896 they made a net profit of \$30 per head, after deducting the cost of feed. During the year 1897 the net profit per cow amounted to \$38 per head, making the average during the last three years \$30 per head, without giving any credit for skim-milk and young stock.—Farm, Stock and Home.

A LAMP expert recommends cheese cloth for wiping the lamps, and adds: "Never use scissors to trim a wick. A visiting card is one of the best trimmers: one still better, if not considered too much trouble, is to heat a poker red hot and pass the heated end over the wick. This evenly removes all the charred part. Trim a round wick toward the centre; in a duplex burner, where the wicks are straight, trim the wick with the bit of cardboard in an opposite direction from the way the first is trimmed. Don't keep oil in lamps many days without burning; it becomes stale and smells when lighted. Burners wear out after long and constant use and need replacing. To boil them up once or twice in good strong soap increases the length of their usefulness."

To take coal oil stains out of the floor: If left alone the stain will come out of itself, but if in a hurry cover with thick blotting paper and run a hot iron over it.

To take water stains out of a dress: The only way to take water stains out of a dress would be to sponge the whole dress.

Feed as little sloppy food to young chicks as possible.

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1898 Bicycles Down to \$5.00.

New 1898 Model Ladies' and Gent's Bicycles are now being sold on easy conditions as low as \$5.00; others outright at \$12.50 and high-grade at \$19.50 and \$22.50. Will be paid for after received. If you will cut this notice out and send to SHAW, ROSENBERG & Co., Chicago, they will send you their 1898 Bicycle Catalogue and full particulars.

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Stephen E. Jones, Fire Insurance.

Call on or address,  
C. M. PHILLIPS, Gen. Mgr., Louisville, Ky.

**Items of Interest.**  
NEWS THE WORLD OVER.

The explosion at the King's Mills powder mill is thought to have been the work of Spanish spies. The only man who was hurt was John Karle who applied the torch. He was fatally wounded and died from his wounds. In his delirium he used the Spanish language. Two other men, who are suspected are under arrest.

The Spanish fleet which set out from Cadix with such a blowing of trumpets was only gone two days when it returned. One of the ships was already out of fix and had to return for repairs. This was the Vittoria. The corruption and inefficiency in the Spanish navy is beyond all telling.

The Democratic Senators are sore and angry at those Republican ones who favor the annexation of Hawaii. They say there was a distinct agreement that if they would quit fighting the revenue bill, Hawaii should not be brought up this session. There is again talk of an agreement to postpone the vote till December.

Dr. Von Mikulic, the Prussian Diet, warned the representatives that his calling was increased expenditures on all sides unless peace. The revenues could not endure it. All the world seems to have gone mad and to believe that money grows on trees, the amount being unlimited.

Mr. Paullet Weatherley, the African traveler, made a report at the recent meeting of the Royal Geographical Society in London in regard to Lake Bangweulu in Central Africa of the lake has no depth. He sounded in many places, but never found more than fifteen feet of water. The lake appears to be nothing but a submerged island. He found large islands and the people living on them were prosperous and peaceful. If only the white man and his rum can be kept away from them now! The people had flocks of goats and of the broad-tailed sheep.

The English papers express great disgust at the "dry rot" in Spain. One says Spain's fighting is like "a man who deliberately leaves his revolver unloaded, and discovering the fact, walks to death unarmed, lest any one should suppose he was afraid."

Spain that it can eventually leave her revolver unloaded—but the corrupt officers of her army were allowed to steal the ammunition.

President Woodruff of the Mormon church calls on the Mormons to unite in their politics. In their semi-annual conference he said: "You should unite to elect your City Council and all your State officers. You must put aside your Democratic and Republican prejudices and elect by Saints' unity." Those who opposed the making Utah a state were wise.

Some of the religious papers in the North have been swept away by the rising tide of Jingoism, but not so the N. Y. Christian Advocate. It says of the cry for annexation: "When that great standing army and that immense navy shall have been gathered, and the United States shall be competing with the monarchies of the Old World, the day that it can eventually leave her revolver unloaded and the final overthrow which destroyed every large republic on the face of the globe, prior to itself, is an illusion born of covetousness and vanity."

The N. Y. Christian Advocate recalls the fact that the first speech Gladstone delivered in Parliament was a defense of slavery. His father owned a plantation in Demerara and Gladstone said his father thought that he had a good man, and his slaves were the happiest and most contented of the race. He added: "As regards the absolute lawfulness of slavery, I acknowledge it simply as imparting the right of one man to the labour of another, and I rest upon the fact that the Scripture—the paramount authority for such a point—gives directions for persons standing in the relation of master to slave, for their conduct in that relation; whereas were the matter absolutely and necessarily sinful, it would not regulate the matter."

There has been a strike in the city of Kansas which has resulted in the loss of 100,000 hours without either gas or electricity. The city bought 500 candles and put them in the windows.

The strike in the Welsh coal mines is becoming a serious thing. The English lines of steamships relating to the British flag have been asked and rejected from the United States government permission to clear cargoes of coal from Philadelphia to Cape Town as the only way of enabling the lines to keep up their regular trips.

Dr. Challinor, the famous African traveler, has written some directions for safety in a hot climate to a young friend who has volunteered. He says before starting for Africa, for weeks he took two or three grains of quinine a day and continued the practice after he reached Africa. As a result he had no fever. He added: "Wear a band of flannel round your stomach. Be in the sun as little as possible. Keep under shelter at night. Look out that your liver is in good order. Train yourself to drink as little water as you can."

**DEATHS.**

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words. Invariably in advance. Count the words and you know at once what the charge will be. If the money accepted, the notice will be brought down to 100 words.

**LOCKHART.**  
Mrs. Mary J. Lockhart passed from this life at Wickliffe, Ky., March 19, 1898. She was 61 years of age. In early life she gave herself to the Lord and lived a consistent member of the Baptist church. During forty years, she fought many a battle and won many a victory. She kept the faith for the faith kept her. She was the consistent Christian, whether religion was popular or unpopular. She loved it. Whether few or many were found running for the prize, she was always in the number. She kept the faith while she lived, she kept it in death; for the afflictions of her heart clung so tenaciously to the gospel of grace that death could not disengage them. She could exclaim, "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God which giveth us the victory through our Lord Jesus Christ." Our loss is her eternal gain. And we should realize while we can never more greet her in this life, we can go to join her in the beautiful home above.

To her only daughter we extend our heartfelt sympathy. Let it be your endeavor by all means to fill your mother's place. She has left to you a legacy more precious and durable than gold. To her near relatives we would say, Weep not for her, for she is gone to live with the pure and the good in that beautiful home where there is no sickness nor death. None would be more grieved than your mother's friends. There she has a vacant place in the church, in society, in her home.

In the absence of her pastor, the funeral services were conducted by Elder R. W. Mathan at the Baptist meeting-house in Wickliffe, Ky., after which her body was interred in the family grave-yard, near Wickliffe, Ky., to await the resurrection.

"Blessed are the dead that die in the Lord, they rest from their labors and their works do follow them."  
"There is no death, what seems so is transition."  
This life of mortal being is but a suburb of the life to come. Whose portal we call death.

"In that great choir's stillness and seclusion,  
By guardian angels led,  
Safe from temptations safe from sin's pollution,  
Rest from temptations safe from sin's pollution,  
"We live, which we call dead."  
J. R. STEWART.

**TICHOENOR.**  
Altha Whitaker was born in Davises Co., Ky., April 10, 1828. She joined Buck Creek church, on a profession of faith, in her 16th year. She was married to Isaac M. B. Tichenor by Elder Frederick Tanner, July 4, 1848. She moved her membership to Walton's Creek church, Ohio county, where her husband belonged. Returning to Davises county, she joined Buck Creek church. They removed to the South Hampton neighborhood Jan. 2, 1856, and joined that church about 1877. They became constituent members of Yellow Creek church, near their home, in 1889. If this church she was a faithful and exemplary member till her father called her up higher May 1, 1891. All her children are members of Baptist churches and one of them, there is reason to hope, will make an acceptable preacher.

Mister Tichenor was all that constitutes a good and consistent wife, mother, neighbor and church-member. Her home was always a preacher's home, and well did she know how to make one appreciate that fact. May God's grace sustain the bereaved husband and children till they gather with the loved departed in the land of the blest.  
R. T. BAYSE, JR.  
Owensboro, Ky.

**SWARRINGEN.**  
On the evening of June 1st, 1898, the sainted spirit of Henry H. Swarringen took its flight. His death brought bereavement to all the people of Mt. Washington, his home, in several ways. He was one of the first citizens of Hamilton county, and a pillar in the church of which he was a member. His patience manifested during his long protracted illness was a lesson to all. He was a man, take him for all in all, we shall not look upon his life again. Had he died till Dec. 31st, he would have been married fifty years. With his aged and godly family, which he leaves, he made  
"Sweet the smile of home; the mutual look,  
Where hearts are of each other sure;  
Sweet all the joys that crowd the household  
"The heart of all affections pure."  
He is gone, but his godly influence lives.  
R. C. H.

**MILLER.**  
Philip Miller was born Feb. 14, 1827, in Larue county, Ky., and died June 21, 1898. He professed faith in Christ at the age of 21 and joined South Fork church. After about ten years he removed to Little Mount

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church, of which he was a member till death, February 1, 1891, he married Miss Mary E. Jones, by whom he had eight children. In 1871 he married Miss Annie K. White, who survives him. They had six children.

Brother Miller was a Baptist of the strongest type. In his death his church sustained a great loss. His wife loses a devoted husband, his children a loving father. The writer preached Brother Miller's funeral in Little Mount church, in the presence of a large and sorrowing crowd of friends, from the text 1 Cor. 15:20.

J. E. BROWN,  
Buffalo, Larue county, Ky.

**CHRIST ON THE HEART'S THRONE.**  
BY REV. THEODORE L. FRYLER.

Two rival kings cannot reign together in the same palace. Self and the Saviour cannot control the same heart. The essence of regeneration is a change of heart-rulers; no one is a genuine Christian until stubborn, sinful self has yielded, and opened the door to Jesus, and seated him on the throne. If this process could be performed once for all, then a Christian life would be a simple and easy matter; but self is cunning and persistent in stealing back again—often in subtle guise and under smooth pretenses. So the door must be guarded continually. Keep thy heart's throne with all diligence; no man can serve two masters.

At certain rocky cliffs on the ocean-side curious mollusks may be seen sticking closely to the rocks. Each mollusk clings so tenaciously that the dash of the waves cannot tear it away. The secret of its hold is that the mollusk is empty; if it were filled either with flesh or air, it would be swept off immediately. This illustrates the spiritual condition of every sincere, conscientious Christian who has been emptied of self, and clings to the Rock of Ages by the law of adhesion. If this Christian allows pride or self-conceit to steal in, or if he begins to grow himself with the sins of the flesh, he will soon yield to the waves of temptation and be swept away. Just as long as he is weak in himself, he may become somewhat through Christ Jesus dwelling in him. "When I am weak, then am I strong," said the great apostle;

that is when Paul got emptied of self Jesus flowed in and ended him with power unto all long suffering and joyfulness.

That is the conflict with us ministers every Sabbath; shall self or our Saviour get into that pulpit? Shall the sermon be for

our glory or his? Spurgeon tells us what a blessing to him in his youth was that text: "Seekest thou great things for thyself? seek them not"; and there are plenty of us who have had that text used as God's rod to rap us hard. All our best Sabbaths have been when Christ was in the pulpit, and self down under the stairs.

This is the battle which our people have to fight every day in the week—the endless conflict between self in some form and the claims of Jesus to the heart's throne. In the simplest things this rivalry comes up. When the bell for prayer-meeting rings, self has its ready excuse of fatigue, or bad weather, or attractions elsewhere; and unless these impulses of self-indulgence are silenced, and Christ's voice is heard in the conscience, that church-member's seat is vacant, and his heart is the worse for it. What is true of his devotional duties is equally true as to his duty of contributing to the Lord's treasury. Self mutters the stereotyped pleas—"The times are hard," and "I can't afford it," and "There is no end to these calls of charity." No; there will never be an end to such calls as long as human misery and suffering and ignorance remain. The real trouble is that selfishness has got hold of the purse-strings, and the servant of Christ is trying to rob his Master. If Jesus has the heart-throne, he will hold the purse also; and giving will be a solid satisfaction even if it costs the surrender of many creature-comforts. In great things and in small things a Christian's crowns are made out of crosses for Jesus' sake.—Evangelist.

Kind words do not cost much. They give a bluster the tongue and lips. We never have heard of any mental trouble arising from this source. They make other people god-natured. They also produce their own image or men's souls, and a beautiful image it is. We have not yet begun to use kind words in such abundance as we ought.

**Only One Line That Does It.**  
There is only one line operating through double daily service from Missouri River points to California, and that line is the Union Pacific.  
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Items of Interest.

NEWS THE WORLD OVER.

Gen. Shafter attacked the Spanish at Santiago, drove in their first line on the first day with a loss of 1,200 men.

Meanwhile the Spanish Admiral Cervera, knowing they were defeated and Santiago practically lost, ran his ships out against Sampson.

Charles Levi Woodbury, one of the great legal lights of Massachusetts, died in Boston on the 1st, aged 78.

Poor Austria is going from bad to worse. The Reichstag behaved little better at its last session than at the previous ones.

There have been two earthquake shocks in Italy rather more severe than usual. At Klete the shock lasted nine seconds.

It is reported and believed that Spain has bought the powerful and swift O'Higgins, which has just been raised for Chile by the Armstrongs.

Admiral Cervera's fleet sailed from Cadix simply to satisfy the Spanish people that something was being done.

It seems probable that the talk of sending Admiral Wilson across the ocean to attack the Spanish coast is merely intended to frighten the Spaniards.

The attention of the English people has been roused to the increase in the cases of lead poisoning among the operatives in the pottery.

The Omaha Bee asks a question worthy of thought: "European nations have reluctantly acquiesced in our assertion of the Monroe doctrine because we have kept aloof from old-world affairs."

President Cleveland sent Mr. Straus, now of New York, but originally from Columbus, Ga., as a minister to Turkey.

The Duke of Norfolk is the lord marshal whose duty it was to superintend the public funeral of Gladstone in Westminster Abbey.

Washington & Lee University.

We call attention to the advertisement of Washington and Lee University, the oldest institution of higher learning in the South.

MUSIC.

Music is one of the most ancient as well as one of the most useful of arts. It is more than coeval with man, for it had its origin in heaven before man was created.

In the early pages of human history instrumental music is mentioned. The phrase, "Almost as old as Adam," is literally true when applied to musical instruments.

From the earliest ages music has formed an important part of religious worship. The band of voices, harps, psalteries and cymbals which executed the anthems in the temple, gave a tone of deep reverence to Jewish worship.

And there is nothing like music for making permanent impressions on the human mind. I do not hesitate to say that music is one of the greatest moral forces in existence.

Music also touches man's emotional nature most powerfully. One of the noted composers of music, on returning from a visit to Scotland, was asked by his daughter to speak of the glories of Fingals Cave.

There is a pathetic incident in the life of Luther which, in a striking manner, illustrates the power of music. When Luther was young, his strength seemed to be wasting away, and at times he appeared almost pale as death itself.

Strong religious impressions are also conveyed by music. What numbers of persons ascribe their conversion to the singing of some Gospel hymn? Some hymns are channels of divine power, and are like brief, pointed sermons set to music.

When Philip P. Bliss was choir master in the Tabernacle at Chicago, he sometimes looked at the crimson cross in the transept

window, and said: "I am glad we have the cross always before us. Let us forget everything else when we sing, and have the people lose sight of our efforts and of our skill, and think only of Him who hung on the cross."

Each succeeding line was armed with a heavier and sharper dart, and went deeper into his soul. He rushed from the Tabernacle to the intoxicating cup and the pool table, but the echo of that song was still in his ears, and everywhere there appeared, as in letters of fire, the question "what shall the harvest be?"

Music also ministers to our joy and pleasure. At a concert was sung that beautiful solo, "Angels ever bright and Fair," which was rendered with purity of style and great depth of feeling.

Let us unite in an effort to restore this excellent and useful art from the degrading purposes to which it is applied, and make all our singing and playing not only scientific and attractive, but also hearty, earnest, and unctious to the fullest degree.

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THE MARKETS.

LIVE STOCK.

Table with columns for various livestock items (Bulls, Cows, Hogs, Sheep, etc.) and their market prices.

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Table with columns for various market items (Bulls, Cows, Hogs, Sheep, etc.) and their market prices, including a section for LEAF TOBACCO.