

WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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A WRITER says: "The church for the times is, first of all, a church that recognizes the fact that the times change." The church for all times is one that recognizes the fact that human nature, total depravity, sinfulness, God, Heaven, hell, the Bible and the only remedy for sin do not change.

The oldest mission under the American Board (Congregational) is the Marathi in Western India. This reports a most blessed year. Seven hundred and forty-eight persons were received on a profession of faith, which is more than three times as many members as were ever received in any previous year.

ONE most important lesson Gladstone taught his fellowmen both by precept and example—he kept the Sabbath holy. No work would he ever do upon that day, no matter how pressing public business was. No plea of "necessity" ever led him to infringe upon the sacred hours. Would that his mantle might fall upon all his successors in office.

A CRIMINAL who was before the court on trial for stealing a horse, put in the plea that his prosecutor was a murderer, and was astonished when the Judge declared that proving his accusation of his enemy would not secure his release. The question before the court was whether he had stolen the horse, and the wickedness of his opponent could not change the indictment against him.

R. F. HORTON in the *Temple Magazine* would the intellect as it did, and says: "We are in want of a firmer theology, of premises deep-laid and of the triumphant conclusions deduced from admitted premises such as our fathers were wont to draw." He thinks the times are improving in this regard: "Those premises are consolidating. Here and there is a man who has got his foot on them. I rather fancy his church is pretty well attended."

The *Japanese Mail* is severe upon the Trustees of the Doshisha College who have defied the opinion of the churches, and snapped their fingers at the resolutions of the Associations. It says that "if the Trustees believe by keeping silence they will in time witness a diminution of criticism of their position, they are mistaken. This act of theirs will never be forgotten." They hope to be able to defy the churches, and that the excitement will cool down and the churches submit at last.

MEMORIZING SCRIPTURE.

BY MERTON.

Fifty years ago, as many of us know, it was the custom in families and in Sunday-schools to have the children memorize much of the Bible. Of late years this custom seems to have fallen into disuse. Parents have become negligent in the matter, and Sunday-schools have almost given up the practice. This, I think, is one of the serious defects in our Sunday-school work. It has, to some extent at least, grown out of the fact that now more than formerly the older members of the church and community are found in the school. When the Sunday-school was composed mostly of children, it was easy to get the children to commit to memory the words of the Bible. Now the older members of the school think it "too childish" to memorize the Scriptures, and the children follow their example. This is unfortunate for the children and also for the members of the church of to-day.

The average church-member of to-day is shamefully ignorant of the Bible. Even many ministers, because of this neglect in the family and Sunday-school, are ignorant of the words of the Book. Many of them do not know whether many of the prominent and popular quotations employed in public speeches to-day are from the Bible or some popular work.

I was once in a large convention of prominent ministers, and the subject of Bible study was under discussion, and a good brother, a regular D.D., arose and spoke about as follows: "It is astonishing, brethren, how ignorant many of our brethren, especially our country brethren, are of the Bible. I heard a good brother quote as if in the Bible the words, 'As the tree falleth there shall it be.'" The brethren of the convention looked at each other somewhat amused, and when an aged brother arose with the Bible in his hand, read the eleventh chapter and third verse of Ecclesiastes, "In the place where the tree falleth there shall it be," and quietly sat down, the house burst into laughter. The brother in much confusion arose and said, "Oh, I did not mean that, but this, 'Every tub shall stand on its own bottom.'"

Surely if our D.D.'s manifest such ignorance, we cannot expect much from the "common brethren." But seriously, the neglect of Scripture memorizing is a great misfortune. There are several important advantages in committing to memory the words of the Bible. The Bible is inspired, and hence the utterance of God Himself. The fixing in one's memory the words will always bring the thoughts of God before the mind. Even if not understood at the time, as the mind develops the words will open up before it because retained in the memory. There are times in the history of the soul when nothing but God's truth can give comfort and satisfaction. In great sorrows that overwhelm men there are no human words that can comfort in the deepest afflictions of life, as in the death of loved ones, all human words seem only hollow mockeries. In such times human speech seems an impertinence. The wise pastor or friend at such a time will only in deepest sympathy quote divine words to the sorrowing one. If such words as "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also," have been stored away in the memory, they will be brought before

the mind by the Spirit, and will be to the suffering soul as refreshing dews upon the parched plant. In the gloom and silence of such an hour the Spirit will apply the words of the Savior, giving great and needed consolation. Ignorance of the truths of the Bible is often the cause of the gloomy doubts that annoy and harass the Christian. No one who is ignorant of the Bible can have the assurance of faith. Accuracy in quoting the Scriptures is exceedingly important, and if these have been committed to memory in childhood, they are retained and enable one to be exact in quotation. Many of our ministers are sadly at fault here. They "quote the substance," and thus often lose the very mind of the Spirit.

An old Scotchman dying was approached by a friend and brother who said: "Brother Sandy, doubtless you can say in this hour, 'I know in whom I have believed?'" "Na, na," said the dying saint, "I will not have even a preposition between me and my Lord—I know *whom* I have believed." Doubtless as a child he had committed that passage to memory, and now it came to him in power and sweetness.

It is a recognized fact that a man's mind is often, it may be almost unconsciously, engaged with the contents of his memory. Fill the mind with the martial and heroic epics of literature, and the soul revels in wars and deeds of valor, making the man a soldier in spirit. Fill it with the writings of novelists and romancers, and the nature soon partakes of the character of the heroes and heroines of such books. Fill it with the obscene, and soon the whole being is corrupted. Fill it with the pure and holy teachings of the wise and good, and the soul partakes of the holy and the life of the good. What, then, must be the influence upon the man when the memory is stored with the great and precious truths of the Bible? Of all the literature in the world, the Bible is the richest and most sublime. How could it be otherwise? It contains the wisdom of God since it is a transcript of the divine mind. It is all-pure gold without any alloy. These grand truths cannot remain in the memory and not influence the life. The words of the Book are strong, tender, loving and character moulding. We can truly say of God as we read His Book—

"Thy words had such a melting flow,
And spoke of truth so sweetly, well,
They drop'd like heaven's serena snow,
And all was brightness where they fell."

Christ said: "The words I speak unto you, they are spirit and they are life." These words convey unto us a wonderful idea of the superiority of God's words above those of men. The meaning is that the words of God are living, and the memory bring home to the soul through the Spirit's development the agents which quicken and give spiritual life to men. They are the seeds which develop into the fruits of the Spirit. To be a strong spiritual Christian, then, one must be familiar with the Word of God. Christ said to certain ones: "Ye do err not knowing the Scriptures." Churches composed of men and women who know the Scriptures can not be led astray into the isms of the day. When the Bible is neglected by the ministers and members, all kinds of errors gradually creep into and destroy the strength and beauty of the church. We see this illustrated in Roman Catholic countries where the Bible is forbidden to be read and men are ignorant of its teachings. That great counterfeit organization could not flourish where the Bible is studied. Indeed, I doubt very much if it could ever have existed had not God's Word fallen into disuse. Let us, then, return to the good old custom of our fathers,

and teach our children at home and in the Sunday-school to memorize the Scriptures, that we may have in the future strong churches filled with men and women who have known the Scriptures from their youth. Well said Cowper:

"A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives but borrows none."

CALLED TO—WHAT? HOW?

Every Christian is called to service. Somewhere, some way, he is to do something for the Lord who has redeemed him. The call is a divine one. It is Christ who says, "Follow me." It is the Lord sitting upon the throne who says, "Whom shall I send, and who will go for us?" Where the call of one's fellow Christians harmonizes with God's call, happy results may properly be anticipated, but no call of men can take the place of the call from on high. There is a mission for every Christian, but only divine wisdom can direct him into the right field. That direction will be forthcoming to all who wait upon God for it. Idle and indifferent Christians may not excuse themselves from service on the ground that they fear to run unbidden. The soul that earnestly desires to serve will be directed aright.

The divine call to service comes to those who have felt the regenerating grace and sanctifying influences of God the Holy Spirit. The solemn scene depicted in Isaiah 6:1-8, one of the portions of Scripture assigned us, shows that the message of God must be delivered by purified lips. The process of purification may be painful. The live coal from off the altar is suggestive of heroic measures for cleansing from sin. Nor will any soul who beholds God in his purity and holiness fail to realize the need of such measures. A lively sense of sin that leads to the confession, "Woe is me, for I am undone, is not appeased by anything less than a conscious application of the divine remedy and cleansing power. These are intimately connected with the altar of sacrifice which suggests the cross where the Lamb of God died the just for the unjust that He might bring us to God. No sacrifice, no substitution; no substitution, no salvation. Conviction of sin and uncleanness was followed in Isaiah's case by confession of the same, then by the divine cleansing, the divine call and the prompt and hearty consecration to service on the part of Isaiah, in the response, "Here am I; send me." The order of these essentials to success in service should be strictly observed: Conviction, Confession, Cleansing, Call, Consecration.

It is a tremendous responsibility that God has laid on men in giving them this power of choice, this freedom of will that determines which of two roads they will travel, which of two masters they will serve. But it is a responsibility that none of us can escape. God lays the motives before us that should be sufficient to direct any reasonable being, so that there will be no danger of mistaking the worse for the better way. But God does not compel any man to serve him against the man's will. "If any man will," he may come and take of the God-given life freely, but if he will not, he may stay away and perish. Joshua emphasized this truth by announcing his own decision: "Whatever the rest of you may do, my own course is plain, my mind is made up; I and my house are satisfied with Jehovah; 'We will serve the Lord.'"

A collection of Scarce, Curious and Entertaining Pamphlets and Tracts as well as Manuscripts as in Print found in the late Earl of Oxford's Library.

London MDCCXCVI Vol. VII. p. p. 369-376. Pamphlet Printed 1647. 16 pages

A Scotch Political Presbyterian Slain by an English Independent; or the Independent Victory over their Cunning and Bribing.

A Traji-Comedy. The Persons—A Scotch Presbyterian (Presbyter)

Two Elders An Independent and An Episcopalian Wife (Liturg)

A Dipper (Dipwell) A Courtier Officers Mutes

Scene II. Enter Liturgy and Dipwell Liturgy—And why new Jordan? Dipwell—If we give credit to the card, 'twill tell us, like to that River through which once Levites did bear the ark, 'New River flows.

Liturgy—But can those tender Virgins that resort there to be baptised, endure the bitter blasts of Boreas's & Hyems frosty breath, and not be much impaired in health.

Dipwell—The water without doubt is sanctified; and as the Holy Martyrs girt with flames, sang cheerfully, as if they nothing felt, so compassed about with Ice and Cold those, that we there dip, receive no harm.

Liturgy—Strange delusions

Dipwell—Will Englishmen put on this Scottish yoke? Thence a pope the Independents may send hence this government to be abhorred from England to Geneva, where 'twas born.

Liturgy—Pray Heaven it prove so. My soul abhors their most usurped power

Dipwell—Heaven keep me steadfast to my principles—Is this a limb of the Presbytery?

Liturgy—Yes; but his Merits make him fit.

Dipwell—You hear your sentence—will you depart the Land.

Baptism by

Rev William Perkins University Cambridge

Printed by John Legatt A D 1626

Chap XXXIII. P. 74.

"Then Philip said "If thou believest with all thine heart thou mayest, he said I believe that Jesus Christ is the Son of God" "And they went down into the water, both Philip and the Eunuch and hee baptized him" Acts 8. 38. 38.

"The external form of baptism is the Minister washing the

to the prescript rule of Gods Word

The substance of baptism is water to dippe, and as it were to dive, all the body of the baptized in the water as may appear in Paul Rom 6"

"Of washing there be three points. 1st-The putting into the water. 2nd-The continuance in the water. 3rd-The coming out of the water"

Signifying Death to sin. Buriall or rising to Newness of Life, the which we attain by the power of Christ's resurrection"

Dr Ames' A Fresh Suit Against

Human Ceremonies in Gods Worship

Printed in the year of our Saviour. 1633

His rejoinder to Dr Morton Bishop of theater

"New River"—The River Lee near the Wapping Church where the Baptists Immersed. "Geneva"—Calvin the Father of Presbyterians.

"I will easily grant the Catabaptists, and confess that the Strife which they made about Baptisme, hath not been altogether without benefit; for hence it comes to pass that those things which the foolish superstition of human reason had added thereto, being brought into question, are NOW become vaine and unprofitable"

"Christ Jesus who instituted Baptisme with such Simplicity and purity as Knowing better than all men; what arrogance to add, alter or detract, on the part of man"

"Dipping is preferred to sprinkling for dipping is not a human ceremony"

"Calvins deviso of a new washing, was of idle vanitie, he added to the washings which God had set"

"In vain do they worship me teaching the doctriens and precepts of men i. e. such things as men sett up themselves against my commandment of God"

"Christ is the only teacher of his Church, therefore there may be no means of teaching or admonishing, but such as be ordered."

"When Christ himself instituted baptism he required it to be used; is it a very hard question whether it be lawful for men to add ornaments and that above. As if what Christ himself prescribed were not fit enough. In divine institutions as we must take nothing from, so we must not alter, so we must not add nothing to them. What rites he would have used he himself appointed."

"Sprinkling of water upon the People for Baptisme, an Apist imitation"

"The Anabaptists hold fanatically about rites and formalities (they say) it is not lawful to worship God with other external worship save that which is in Scripture prescribed us. And human inventions without warrant from God in Scrip. are to be reprehended. It is well known that Anabaptists have certain times and places of meeting for worship; certain order of preaching and praying; nay in Baptizing of men—growne, as even Bishops can scarce be ignorant of."

E. O. WHITE.

Tax salary of the minister is not an aim but a debt. This is fundamental. Unless a church grasps this all its after life is bound in shallows and in miseries. A minister is not a beneficiary or a pauper or a beggar. He is a laborer, and the laborer is worthy of his hire. To give him donations and discounts is to demoralize the man and degrade his office. His salary is a debt, and, like all debts, it should be paid fully, promptly, ungrudgingly. A church which holds back a dollar of its pastor's salary is a rogue. If there were a penitentiary for roguish churches it would be full. An honest man's the noblest work of God; a dishonest church is the crowning work of the devil. A minister does wrong in allowing a church to impose upon him. A church which cheats must be disciplined. If, after repeated offenses, it refuses to repent, he should shake off the dust of his feet against it.—C. E. JEFFERSON.

The morning dawned bright and sunny, and the people told him, as he set out, that Rigi would not unveil her glory in such a day, and that he had better not climb the mountain. Yet he went on through mist and rain. He met tourists coming down disappointed because they had seen nothing. They urged him to turn back, but he would not do it. Up and up he still climbed, and at last the fog suddenly cleared, and the whole system of glorious mountains revealed themselves. This is the story of all the Christian life's mysteries—rain, fog, darkness for a time, and then light and blue sky and splendor of revelation. "What I do," said the Master, "thou knowest now, but thou shalt know hereafter." Perfect, unquestioning trust is the way to peace. Do not wait to see—do not ask to see—but believe in God and be at peace.—J. R. MILLER, D.D.

You will find some Christians who know not whence their next bread is to come, speaking of the bounty of their God, while some other are repining in the midst of plenty.—Flavel.

THE BEGINNING OF SPURGEON.

BY REV. THEODORE L. CUYLER.

A letter from Mrs. Spurgeon lies before me in which she says: "So many sweet and sacred memories of my beloved husband clustered around the dear old Tabernacle that it is like a second bereavement to lose it. If they get money enough to build twenty Tabernacles they can never restore the 'holy and beautiful house' where Charles H. Spurgeon preached Jesus Christ to poor sinners." I do not wonder at the heart ache under which my afflicted friend wrote this pathetic letter; for in that immense edifice that has recently been burned, a vaster number of souls listened to the pure, precious Gospel than in any other building during this century. The money will be raised, and that blessed temple of worship will be rebuilt; for there is no minister's name in these modern days that is quite so dear as the name of Charles Haddon Spurgeon.

Those who wish to study the beginnings of this wonderful ministry must read the "Autobiography of Spurgeon, compiled from his diary and letters by his Wife and Private Secretary," and recently published by the Fleming H. Revell Company. This is the first Volume and it covers the first twenty years of the renowned preacher's life; it is so fascinating a book that I have devoured it like a dish of ripe, June strawberries. If ever there was a boy that was father to the man it was the boy Spurgeon. Everything that was characteristic of him in his mature meridian power—his racy humor, his keen observation, his originality, his marvellous memory, his eloquence, and his love of sound doctrine—was as visible in him at fifteen as when he was fifty. He struck twelve from the start.

Spurgeon came from a most godly ancestry; he was the oldest of seventeen children, and his father and grandfather were both of them zealous and orthodox Congregationalist ministers. After his conversion—at the age of fifteen—and his admission into a Baptist Church, his mother said to him, "Ah, Charlie, I have often prayed that you might be saved, but never that you should become a Baptist." To this Charles replied: "Then the Lord has answered your prayer with His usual bounty, and given you more abundantly even than you asked for." The story of the boy's conversion on that stormy Sunday in that Primitive Methodist Chapel in Colchester, under a plain exhortation from the words, "Look unto me and be ye saved," given afresh in this Autobiography. But Spurgeon does not mention the name of the illiterate exhorter; although his father afterwards learned that he was a stranger that came that Sunday from the neighboring village of Bromley. As the boy Spurgeon happened to attend that little Chapel only on that Sunday he did not learn the stranger's name and never saw him again! The humble worshippers in that Chapel, however, are so grateful for that wonderful day's work that they have placed a marble tablet in the wall right over the pew where the boy Spurgeon sat on that stormy Sunday morning! It was about the best day of his life on that 6th of January, 1850.

The story of Spurgeon's boyhood—first in his father's manse at Kelvedon, then with his lively old grandfather at Stambourne, then at school at Maidstone and Newmarket, is one of the rarest bits of autobiography I have ever enjoyed. The boy's mother writes that the boy's writings of people in his after life began to show itself in his early childhood. I have had many a hearty laugh over his descriptions of the rustic people and the quaint old church in which his grandfather did his humble work. Like Abraham Lincoln, Spurgeon never went to College, and he thanked God for it to his dying day. While he was at school in Cambridge, Dr. Angus came all the way from London to see him in regard to his entering "Regent's Park College" in London, and made an appointment to meet him at the house of Mr. Macmillan, the publisher. Spurgeon went to the house at the time appointed and waited patiently for two hours; Dr. Angus was shown by a stupid servant-girl into another room and after waiting awhile, went back to London!

Spurgeon always insisted that "the Lord's hand was behind the servant-maid's mistake," and he went by a shorter cut into the ministry than any theological school could have given him. He had begun to devour books when a child and he continued to be an omnivorous reader all his life, with a memory as tenacious as Lord Macaulay's.

The story of his first preaching—in the little cottage at Teversham, a few miles from Cambridge—is about as romantic as the account of his conversion. He was a boy of sixteen, wearing a round jacket, and a pupil (and assistant teacher or "usher") in Mr. Leeding's school. A pious young friend got him to go with him to Teversham, and Spurgeon supposed that his friend was to be the preacher.

On the way Mr. Spurgeon said, "I trust God will bless your labors to-night." "My labors?" said he, "Oh! dear, I never preached in my life; I never thought of doing such a thing. I was asked to walk with you, and I sincerely hope God will bless you in your preaching." "Nay!" said young Spurgeon, "but I never preached and, I don't know that I could do anything of the sort." They walked together till they came to the place, "my inmost soul being all in a tremble," says Mr. Spurgeon, "as to what would happen. When we found the congregation assembled, and no one else there to speak of Jesus, though I was only sixteen years of age, as I found that I was expected to preach, I did preach; and the text was: 'Unto you therefore which believe, he is precious' (1 Peter 2:7)."

At the end of the sermon, an old woman cried out, "Bless your dear heart, how old are you?" The youth very solemnly replied, "Please to wait till the service is over before you make any such inquiries; now let us sing." That evening's impromptu effort before a cottage-meeting of rustics was the first note in the most marvellous ministry in the nineteenth century. A year or two afterwards Spurgeon preached again from the same text at Waterbeach, and the heads of it are preserved in this Autobiography. It has precisely the same features of happy "heads" and incisive divisions as some of his pulpit-notes which he gave to me twenty years afterwards! What could a College or a Theological Seminary do for such a boy?

From 1851 to December, 1853, young Spurgeon continued to study and teach, as school-usher at Cambridge and to preach to a rural flock in the neighboring village of Waterbeach. He preached with such extraordinary power that at the age of nineteen his fame had reached London, and he was invited to supply for one Sabbath the pulpit of the "Park Street Chapel." This had once been a famous church, but had so run down that on that Sabbath an audience of about one hundred and fifty people had to be drummed together! Among those especially invited to help fill empty seats was a Miss Susannah Thompson, who afterwards became Mrs. Spurgeon and whose pathetic letter now lies before me. That day's work brought the brilliant youth to London and secured him a seat in the Tabernacle.

All young ministers ought to study this Autobiography. Spurgeon began as a doctrinal preacher, and of the strongest type. He says, "I am a thorough Calvinist." His Calvinism always was of about the same type, with that of Dr. Charles Hodge. The glory of Spurgeon's ministry was that he preached Christ. He planted himself on Calvary, and to the last breath he exalted the Cross of the atoning Son of God. He had one great theme, and one great errand—to save souls. He never turned aside to preach politics, or preach philosophy, or preach poetry, or pyrotechny; and he proved grandly that the most popular and powerful preaching of those times was the most intensely Biblical and evangelical. One million volumes of his sermons have been printed, and his eloquent voice must have reached twenty millions of hearers.—Evangelist.

Every honest occupation to which a man sets his hand would raise him into a philosopher, if he mastered all the knowledge that belonged to his craft.

Questions Answered.

BY SENEX.

What is to be done in a case like this? A pastor called to a church and the younger members almost entirely ignorant upon the subject of doctrine. They are earnest Baptists, believing in immersion and close communion. But beyond those two things seeming to know absolutely nothing; unable to give a clear answer to such questions as What is regeneration?

Doctrinal sermons have been tried. The pastor preached them to the delight of his people. They listened attentively, they attended regularly, and they praised him far beyond what the sermons deserved. They agreed heartily with everything he said. But they know no more of doctrine than they did before. They cannot give accurate account of any point, not even the vicarious atonement. What can be done to give them clear ideas, and to enable them to render a reason for the faith that is in them? Fortunately no false, specious doctrine has come to them. But there would be the greatest danger if any kind of false doctrine came upon them, they would be blown about by it. What can be done?

That sounds as if written by the pastor himself, though the note does not say so. And that makes me happy. A pastor who sees the deficiency and the danger, and is seeking to know the shorter way to be done, is a man greatly needed in these times.

There is only one thing to be done. Only one way has ever yet been discovered to indoctrinate the people who cannot study systematic theology regularly, and that is to teach them a good catechism and the proof texts. The divisions in the Shorter Catechism are clear, neat and accurate. Therefore memorizing them is a great advantage mentally. And for grounding men in the faith and enabling them to give a reason for the faith that is in them, there is nothing to compare with these catechisms. The best of all, beyond all comparison, is the Shorter Catechism, the man's soundness in doctrine will be founded on a rock.

You said recently that regeneration comes before conversion, and that infants were regenerated who died in infancy. Are these not new fancies of your own? I never heard of such things. The idea that a sweet, innocent baby dying in infancy would need regeneration, seems to me a very strange notion. I cannot understand how one could be regenerated, for certainly babies cannot believe on the Lord Jesus Christ. Evidently the reading of this questioner—if he has ever read anything on the subject—has been confined to Methodist books. He is utterly ignorant of all Calvinistic doctrine.

How the Holy Spirit regenerates infants and idiots, no one understands. There is no need that any one should understand, for we can do nothing in the matter. Hidden things belong to God. But that dying infants must be regenerated is no new fancy, as the brother would have known if he had been acquainted with the Philadelphia Confession of Faith. Under the head of Effectual Calling that says: "Infants dying in infancy are regenerated and saved by Christ through the Spirit; who worketh when and where and how He pleaseth; so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word." The Presbyterian Confession of Faith says the same in almost if not exactly the same words. I have read many of the leading theologians used in Calvinistic bodies, and never saw one which did not take the position that infants dying in infancy and dying idiots require regeneration.

Nor can I recall a Calvinistic theologian who does not take the ground that logically regeneration comes before repentance and saying faith—that God works first on the sinner dead in trespasses and sins.

There has been some idle speculation as to the exact time when the Holy Spirit regenerates the soul. It has been said that it is at the moment of death. Dr. Strong takes the latter view. There being no possible way of finding out, I have never taken the trouble to consider that point. What is the use of elaborate argument when nothing can be known? But the man who says no one believes dying infants need regeneration is in error. I have seen many of all Baptist and Presbyterian literature. He was evidently a very ignorant Methodist writer.

Two or three wish to know what a Baptist church should do with a member who professes to have reached sinless perfection through the blessing of the Holy Spirit. It is remarkable that the questions proposed by such members with the feminine gender, which would indicate that women are more easily blown about by every wind of heresy than are the brethren.

If the sinless one was the preacher, the section would be a most profitable one to the people. But in the case of a member, it is not set apart to proclaim God's truth, the church can be more patient without injuring the cause of Christ. The brethren should say this or its substance to the sinless sister. She may believe she is perfect, the church waiting and praying for her that she may see the error

of her way. But she must not tell any one she is perfect. That is a small privation to endure for the sake of the church. She may be sure a sinless life will "testify" for her far more loudly than her earnest assertions. Nor must she try to lead any one else to adopt her heresy. If she will thus keep silent, then she can best care for her.

But if she persists in proclaiming her holiness, and urges others to seek a "second" experience; if she neglects any of the meetings of the church and runs after "consecration" meetings, etc., then the church has no alternative except to exclude her. It is a most dangerous heresy, and none of its advocates should be allowed to remain in the church if they teach and seduce the servants of God.

The fact that a member of the church could be caught in the toils of such a silly heresy, which contradicts all human experience, which is contrary to the fundamental doctrines of Baptists, which is Methodism run to seed and run mad, should prove a blessing to the church in showing the need of building the members up solidly in our most holy faith. Let pastor and church see to it the faith of all is founded upon a rock.

A STRANGE THEREFORE.

BY REV. J. A. P. McGAW, D.D.

"Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place, where he was."—John 11:1-3. These two statements should stand to each other in the relation of premise and conclusion. We should rather have expected to read: "When therefore Jesus heard that his friend was sick, he hastened at once to his relief." Instead of that he remained two days where he was, and when he did move toward the stricken home it was, to all human appearance, too late.

The delay, no doubt, seemed unaccountable to the sisters. How often they must have asked the question, "Why does he not come?" After Lazarus died, they probably remembered how Jesus had raised to life the widow's son, and they may have thought: "If he would only come before the burial, there need be no burial." But he came not, and the sisters, with breaking hearts, saw their brother laid in the tomb. When Jesus did come, Lazarus had been dead and buried four days.

Each of the sisters when she met the Master, said, not by way of reproach, but as expressing unavailing regret: "Lord, if thou hadst been here, my brother had not died." This shows the thought that had been uppermost in the minds of the sisters during the period of waiting for the Master. "Oh, if Jesus had only been here, how different all might have been!"

But our Lord had good reasons for his seeming delay, as he always has. The great crisis in his life was near at hand. He was about to die on the cross. Before he gave himself up into the hands of his enemies to work their will upon him, it was needful to give them one more proof of the fact that he was the Son of God, so that they might be left without the shadow of an excuse. Near the city of Jerusalem, and under the shadow of the temple, the most stupendous of all his miracles must be wrought.

If he had been present before the death of Lazarus, he would have restored him to health, and would have been only the author of countless cases of healing. If he had come soon after the death had left the body, and called Lazarus back to life, that would have been no more wonderful than the raising of the widow's son. But when Jesus arrived upon the scene death had done its work. Lazarus was dead and buried, and corruption had begun its work. The fact of death was unmistakable. It was well known in the city, where the family had many friends. It was impossible to be mistaken as to the fact that Jesus gave life to the dead, and, as a matter of fact, the Jews did not attempt to deny it.

There was love in the delay of Jesus for Martha and Mary and all the disciples. They were about to be plunged into the deepest sorrow and perplexity by the death of their Friend on the cross. They needed to have their faith strengthened by an supreme proof of the fact that he was the Lord of life and death.

"There was love in the delay of Jesus for the friends of Jesus in all time and throughout the world. Have you ever derived comfort and consolation from the eleventh chapter of John? I have again and again. We owe that indispensable chapter to the fact that when Jesus heard that Lazarus was sick, he abode two days still in the same place where he was. There is always love in the seeming delays of Jesus. In the hot furnace of affliction the sufferer cries out: "How long, O Lord, how long?" Be patient, O suffering one! It may not be until the fourth watch of the night that Jesus shall appear, but in his own time, not a moment too soon, and not a moment too late, he will come and turn your darkness into day.—Herald and Presbyter.

Every true follower of the Master wishes to give the best possible service. The cause that he loves best. To do this, he must work with others that are moved by the same purpose. Finding many different bands seeking to advance Christ's kingdom, he joins himself to the one that on all accounts seems to be that in which he can best glorify his Lord.—Arthur Kolly.

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.

BOOKS. HISTORY OF THE ORPHEAN BRIGADE. By Ed. Porter Thompson, ex-Superintendent of Public Instruction, author of Young People's History of Kentucky, etc. \$3.75 to \$5.00, according to binding. Sold by Lewis N. Thompson, Louisville, Ky.

This book of 1,104 crown octavo pages is the result of great and patient labor. It is a book of facts, rather than of views and interpretations. Prof. Thompson had a hand in a large proportion of the events he relates, and of the rest his information was received at first hand. An immense amount of material is here gathered, and it seems that nothing of value has been omitted.

Perhaps there never was a finer body of men than this brigade, which was drawn from the best blood of Kentucky. General Joseph E. Johnston, certainly a good judge, said of this brigade: "It is the best brigade in the Confederate Army." And after the war was over this old hero said of this brigade that it was "the finest body of soldiers I ever saw." It is well that the history of this noble body of soldiers should be written, and the task of writing it has fallen into the hands of the author of this history.

The events of the brigade are here gathered together graphically traced, and then sketches of individuals are given. The reader is thus informed in detail as to the men who made the heroic record of this wonderful body of men. The book abounds in incidents and anecdotes, which illustrate the noble life of the soldiers and that of the people with whom they came in contact. Many of these incidents are of great interest, and some of them give glimpses into human nature.

The author makes no attempt at "fine writing." Nowhere does he grate over the events which he writes. His aim, and he achieves it, is clearly, simply and conscientiously to give the facts. And he gives them most satisfactorily. The name of every member of the brigade is given, and so far as allowed by the purpose of the writer, something is said concerning him. Of course, a sketch of every man would be impossible, but no brigade ever furnished more fit material for a biographer than did this one. At the close of the volume, there is a list of the members of the brigade who have since the war occupied prominent and responsible positions, with mention of the position of each. This remarkable list tells its own story of the wonderful character of this body of heroes. The seventy-six engravings add greatly to the volume. Prof. Thompson deserves the thanks, not only of the survivors of the brigade, but of all who love heroism and cherish the history of our country, for writing this notable book.

THE MISTAKES OF INGERSOLL. By the Rev. J. M. McCarty. Cincinnati, O.: Curtis & Jennings. \$1.00.

Mr. McCarty is pastor at Bellevue, Ky. He deals out a series of lectures in reply to the vaunting claims and assertions of the notorious blasphemer, which lectures were so well received that the author was importuned to publish them. The book before us is the result. The author shows a thorough acquaintance with the subjects discussed, and he sharply points out the gross and glaring mistakes of Ingersoll in his statements in regard both to the Bible and to history. This is a good book to give to young men who may have been tainted with Ingersoll's notions.

THE PANACEA FOR POVERTY. Madison, C. Peters, D.D. New York: Bloomingdale Church Press. \$1.00.

The essential idea of this book is that if saloons and liquor-drinking were abolished there would be no poverty in our land. This is undoubtedly a very important and timely question, and such cases could easily be cared for. Other topics are discussed in this book, e. g., Patriotism, Peace and Piety; America's Most Popular Sin; Dependent Blessedness; Fast Life and Its Quick End; Manhood vs. Money; The Pearl of Pearls; The Drawing Press; The Kingdom of the World; Christianity vs. Church-ness; The Spider.

THE DIVINE AUTHORITY OF PAUL'S WRITINGS. Malcolm McGregor, D.D. Introduction by Henry McDonald, D.D. Atlanta, Ga.: The Forte & Davies Co. \$1.00.

Mr. McGregor first explains the need of the discussion, and alas, that the need should be so urgent. Then he explains with great clearness and force the nature of the apostolic office. This is followed by proofs of the genuineness of Paul's apostleship, and the apostolicity of his writings.

Having thus vindicated Paul's authority, Dr. McGregor shows the practical bearings of this authority on current questions, on church order, on the nature of the church, its officers, on woman in the church, on estimate of Christian attainments. The book closes with an

admirable statement of the Pauline doctrines set forth in the 8th of Romans, along with a vigorous discussion of the Divine estimate of the pastoral office. All lovers of sound doctrine will be delighted in reading this timely book, which deserves a wide circulation.

A YOUNG MAN'S DIFFICULTIES WITH HIS BIBLE. D. W. Faunce, D.D. Philadelphia: American Baptist Publication Society. \$1.

Years ago Dr. Faunce published a book with this title which had a wide circulation and did much good. Here he gives us a revised edition in the light of the most recent investigations. Since infidelity is ever shifting its ground, apologetics must adapt itself accordingly. The truth and inspiration of the Bible are vindicated from recent assaults, and the difficulties growing out of miracles, geology, astronomy and history are fairly and kindly met. We bid this book God-speed on its mission of faith.

MAGAZINES.

To receive a copy of the Saturday Evening Post of Philadelphia is to get back to the good when that was the literary paper of the country, and its stories, always pure and wholesome, were read aloud in the family circle. It was founded by Benjamin Franklin in 1728, and has gone on with varying fortunes ever since.

It now takes on new life and more than renews its youth. It has been bought by the Curtis Company whose success with the Ladies' Home Journal has been phenomenal. The Ladies' Home Journal has increased from a few thousand to one hundred and fifty thousand or more. And it deserves its success, which has been won by solid merit. We prophesy as great a success for the old Saturday Evening Post.

THE RIGHT PLACE.

The Lord Jesus knows better than His people what is the right position for them to be in. We are told that when our Lord was on the point of leaving the country of the Gadarenes, the man "that had been possessed with the devil" prayed Him that he might be with Him. We can well understand that request. He felt grateful for the change that had taken place in himself. He was full of love for his Deliverer. He thought he could do better than follow our Lord, and go with Him as His companion and disciple. He was ready to give up home and country, and go wherever Christ would. And yet, strange as it appears at first sight, the request was refused. "Jesus suffered him not." Our Lord had other work for him to do. Our Lord saw better than he did the way he could glorify God most. "Go home to thy friends," He said, "and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

There are lessons of profound wisdom in these words. The place that Christians wish to be in is not always the place which is best for their souls. The position that they would choose, if they could have their own way, is not always that which Jesus would have them occupy.

There are none who need this lesson so much as believers newly converted to God. Such are often very poor judges of what is really good for them. Full of the new views which they have been graciously taught, excited with the novelty of their present position, seeing nothing around them in a new light, knowing little of the nature of sin and the weakness of their own hearts, knowing only that a little time ago they were blind, and now, through mercy, they see, they are in the greatest danger of making mistakes. With the best intentions, they are apt to fall into unwise courses about their plans in life, their choices, their motives, and their positions. They forget that what we like best is not always best for our souls, and that the seed of grace needs winter as well as summer, cold as well as heat, to ripen it for glory.

Let us pray that God would guide us in all our ways after conversion, and not allow us to err in our choices, or to make hasty decisions. That place is most healthful for us in which we are kept most humble, most taught our own sinfulness, drawn most to the Bible and prayer, led most to live by faith, and not by sight. It may not be quite what we like. But if Christ by His providence has placed us in it, let us abide with God. The great thing is to have no will of our own, and to be where Jesus would have us be.—The Rev. J. C. Ryle.

There is a valley, the valley, but through the valley. Ah! then it must be a straight and plain path, and one that leads somewhere. Yes, I am assured that it is, and that the destination is nothing less delightful than Heaven itself. How, then, can I fear, when once by faith I have connected the valley with the Heaven to which it leads? This going must be like the flight of a bird through some dark cloud, and then out into the full light of the sun. It must be like some traveller journeying through a deeply shadowed canyon between the mountains, and then coming out into the broad and smiling country where the sun is shining in its glory, and where every green herb and beautiful flower is springing up to bless. Surely, if it is only a quiet walk through the sheltered valley, and the valley itself opens out full and broad in the shining fields of Heaven, why, indeed, should I fear?—G. B. F. Hallock.

SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 24.

ELIJAH'S FLIGHT AND ENCOURAGEMENT.

1 Kings 19:1-16.

MOTTO TEXT.—"Rest in the Lord and wait patiently for him."

And Ahab told Jezebel all that Elijah had done... Jezebel is an illustration of the old saying that just as a good woman is the best of the race, so a bad woman is the worst.

So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time... Either her rage blinded her or she felt that Elijah was completely in her power.

And he arose, and did eat and drink, and went in the strength of that meal forty days and forty nights unto Horeb, the mount of God... The distance from Beersheba to Mount Sinai is about two hundred miles.

And when he saw that he arose and went for his life, and came to Beersheba, which belonged to Judah, and left his servant there... Jewish tradition has it that this servant was the son of the widow of Zarephath.

And sat down under a juniper tree... A bush which grows in the desert near springs of water, which makes the sight of it always a welcome one.

In his despondency he prayed to the Lord for death... He had had great hopes of accomplishing a mighty revolution in Israel and bringing them back to the worship of Jehovah.

should have prayed to die? How many great blessings we might lose if God should answer all our prayers as we pray them... And as he lay and slept under a juniper tree, then an angel touched him and said unto him, Arise and eat.

While he was sleeping the deep sleep of exhaustion the angel had been preparing a simple meal for him... The utterly exhausted man arose and ate and laid down again to the refreshment of sleep.

And he arose, and did eat and drink, and went in the strength of that meal forty days and forty nights unto Horeb, the mount of God... The distance from Beersheba to Mount Sinai is about two hundred miles.

What doest thou here, Elijah?—It is probable the angel directed him to Horeb, but he had run away from Jezreel and laid himself down under the juniper tree in the wilderness in despondency if not in cowardice.

And he said: "I have been very jealous for the Lord God of hosts... It is evident that although there was no reproach in the question itself, yet Elijah felt he had done wrong and needed to justify himself.

Go forth and stand upon the mountains before the Lord... That is, go out of the cave on the mountain side... Either Elijah understood this to mean that he was to go out when he heard the voice of the Lord, or he obeyed so slowly the wind and the earthquake passed by before he reached the door.

visible to Elijah's eye, but heard in a still small voice... And Elijah veiled his face in humility and went to the door of the cave to hear what God would say unto him.

Again comes the question: "What doest thou here, Elijah?"... And again Elijah answers it just as he had before: "Go return on thy way to the wilderness of Damascus."

OUR STATISTICAL TABLES.

1897.

Sixty-one associations reported 1643 churches with a total membership of 167,808 and a net increase of 5,921, contributed for all purposes \$314,005.94; 45 associations reported 772 Sunday-schools with 45,467 scholars and 1,697 conversions; 16 associations reported no Sunday-schools; 771 churches reported no Sunday-schools.

1898.

Sixty-three associations report 1,570 churches with a total membership of 175,849 and a net increase of 11,021, contributed for all purposes \$289,517.29; 45 associations report 759 Sunday-schools with 45,506 scholars and 1,800 conversions; 17 associations and 817 churches report no Sunday-schools.

Some features of these tables are encouraging, others show progress in the wrong direction... Many churches and district associations do not report their contributions nor Sunday-schools, consequently our tables show only a part of the work of the denomination.

J. K. NUNNELLEY, Statistical Secretary. Georgetown, Ky.

NORTH BEND ASSOCIATION.

After due consultation with my church, fellow-officers and others, it has been decided, in view of the National Encampment of the G. A. R. in Cincinnati, O., September 5 to 10, to suspend the association from September 7 to September 14.

B. F. SWINDLER, Moderator. Covington, Ky., July 9.

We extend a cordial welcome to Rev. J. B. Moody, D.D., and wife to Kentucky to enjoy their vacation... They are the guests of Deacon Tandy, about three miles from Pembroke, Bro. Moody's old home.

The eternal stars shine out as soon as it is dark enough... And after them all—God. Not

LETTER FROM MISSOURI.

I am glad to say the dear old Recorder finds me regularly every week, and it is a delight to me to read it. I love it because it is a Baptist paper, and I love its editors more because they make it what it is.

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

Hood's Pills

He wrote for the Independent under the false color of a Pedobaptist to the great injury of his brethren, and he at the same time at the head of our Baptist Seminary. Can Dr. Whitsitt justify himself in this and pass it off as a mistake?

I write this in the name of our adorable Redeemer and for the sake of our common Christianity, with no personal ill-feeling to anybody, but with love to God and his people.

L. M. BERRY, D.D. Warrensburg, Mo.

PROGRAMME.

The following is the programme of the Blackford Association, to be held with Friendship church, Hancock county, Ky., July 29, 1898, and continue over Sunday:

- 1. Introductory sermon Friday at 7:30 p. m. by H. V. Bruner. First subject Saturday morning. To what extent is it detrimental to missions for churches to call pastors belonging to other associations?—L. Burdette, J. D. Hawker. 2. What can the laity do toward the mission work within the association?—P. M. Whitlow, J. F. Day. 3. Relation of the Circles meeting to missions—H. V. Bruner, Ira L. Rice. 4. Is it detrimental to missions for a preacher to accept a church which is in debt to her former pastors?—H. W. Morton, W. Richards. 5. Who should have control of the Gospel tent belonging to the association, and how should it be used?—C. J. Bruner, W. R. Oldham. Everybody invited.

Situation—Wanted To Teach. By a young lady of the highest qualifications, graduate of one of the leading Universities, also of Wellesley College, Massachusetts. Address W. P. HARVEY, Louisville, Ky.

A PETITION.

To the Baptist Associations, churches and pastors of Kentucky:

DEAR BRETHREN:— We your committee, appointed at the late session of the General Association of Kentucky, to memorialize the President and Congress of the United States, to secure to the people of the Island of Cuba, the fullest religious liberty, whenever it may be admissible for the President and Congress to act in the premises; herewith submit the subjoined form of petition which we respectfully request shall be copied by our associations, churches and pastors and circulated with the utmost activity to secure the names of all such petitioners as desire such a government for Cuba as is suggested in the petition herewith submitted. Please fill petitions and forward to me at Greenview, Ky. J. S. COLEMAN, Ch'n.

July 6, 1898.

To his Excellency:

William McKinley, — President of the United States, and to the Congress of the United States.

GENTLEMEN:—

Whereas at a regular annual meeting of the General Association of Kentucky Baptists, recently held in the City of Hopkinsville, Kentucky, it was resolved to appoint a committee whose names are hereto affixed,—to memorialize the President and Congress of the United States, in relation to securing to the people of the Island of Cuba, a staple form of Government which shall recognize not only human or civil liberty, but which also shall give to that people, the fullest religious liberty, rights of conscience and soul freedom.

Now therefore, we the Baptists of Kentucky, and all others who herewith unite in our prayer, being loyal subjects of our government, do most earnestly and respectfully petition your Excellency and the Congress of the United States, that when it may become necessary, or advisable, for you to suggest or formulate a Civil Government for the people of the Island of Cuba, that there shall be a total separation of church and state, and the fullest recognition of entire religious liberty, the rights of conscience and soul freedom, giving each and every human being on that island the high and indefeasible right to worship and serve God according "to the dictates of their own consciences." Trusting therefore that our petition will find favor with you we shall ever pray.

J. S. COLEMAN, J. D. CLARDY, W. J. STONE, Committee.

THE JOY THAT REMAINS.

Life does not complain of her fortune for lack of joys, these are many to all; but how to keep that which blesses, the philosophers might well seek to know. There is a laugh for every face, a joy for every soul, but who hath wisdom to retain the happy visitors? It would seem strange, were it true; that in a state so short as our life here, no way is made possible to retain the best gifts. We would rather conclude that in a condition whose chief characteristic is brevity, we would be more concerned about obtaining than retaining. Herein appears most marvelously God's greatness and man's littleness, for God in his wisdom has contrived to put in a moment of duration the sure gifts of man.

man, in his weakness, does not contrive to retain them for the same short moment. What is the matter with man that he cannot keep the little joys that fall into his treasury? I dare to undertake the solution of the problem. You shall not sigh: "O, death in life, the days that are no more."

The rule is simple; put your joy before you. If our view of life looks no farther than the present we may lose our joy at any moment, for the circumstances of the next moment may not, will not, be the same as of this; and so if our joy depends upon the circumstances of any period of time shorter than the end, as is our greatest fault, this joy may cease before the end shall come; but if we locate our joy beyond the changing circumstances of time it cannot end in time. This is putting our property beyond the touch of rust to corrupt, and the presence of thieves to steal.

Brother, take a comprehensive view, found your joy upon a basis that includes the end with the beginning. Include all life and the gate of eternity in the body and structure of your joy, and then has your joy no end. Sorrow, dark robed, may enter your door and frown; but joy will smile and will not depart. Then shall sorrow depart as a messenger, having brought good supplies. Let those grow up a joy that can smile in the grave, and her name is Eternal. Joy is the laugh of the soul; but the soul is immortal, and so may be the laugh.

Joy is the condition of oneself, approved by oneself. It ceases when this condition changes. Joy, then, to remain must be freed from change; but our life here is one of circumstances changeable evermore. What, then, shall we do? This will we do, we will comprehend all changes incident to our life here and place our joy beyond them, and be happy notwithstanding them. We will take life as a unity, embody it as a consistent whole, then is the cloak of joy broad enough to cover it. If any one will combine his life like this God will take from the wardrobe of bliss a beautiful garment of joy and button it on him forever.

If a painter wishes to picture living joy let him represent the Apostle Paul running his race; passing right on with head aloft, forgetting the things that are behind, disregarding the things at the presence, and, reaching forth unto the things which are before, he presses on toward the mark. Earth's troubles may as well get out of the way, for happy Paul will reach that mark.

It is said that Jesus, "for the joy set before him, endured the cross, despising the shame." He lived this life with his joy set before him.

Brother, march toward the sun and your shadow will fall behind you. ULYSSES RANSOM. Hopkinsville, Ky.

ALONE must every son of man meet his trial hour. Each man's temptations are made of a host of peculiarities, eternal and external, which no other mind can measure. You are tried alone; alone you pass into the desert; alone you must bear and conquer in the agony; alone you must be sifted by the world.—Robertson.

TAKE the self-denial gayly and cheerfully; and let the sunshine of thy gladness fall on dark things and bright alike, like the sunshine of the Almighty.—J. F. Clardy.

DISCIPLINE.

These are not the words of a preacher, but of one of the leading lawyers of the country; a lawyer who is as famous as an earnest Christian watching keenly all which concerns the cause of Christ, as he is for his great legal knowledge and ability. This is what he thinks of matters which have attracted general interest in the religious world. He is writing in regard to the Northern Presbyterian denomination of which he is a member.

The views that are sincerely entertained by some good men in our Church, that the way to meet violations of ordination vows and erroneous and heretical teachings is not to enforce the discipline of the Church and the removal from it of the offenders, by the judicial and orderly procedure provided by our Constitution, but to permit the offenders to remain in the Church and propagate their views, to create discussion to the end that by such discussion they may be converted from the error of their ways, are erroneous. To my mind such views are utterly destructive of organization, violate the common code of honesty, and will disintegrate and eventually destroy any denomination that permits itself to be thus treated. When a man violates his ordination vows and changes his views on the fundamental principles of his denomination, common honesty and good faith require that he shall retire from the denomination at once. He cannot honestly remain in a denomination or party, into whose membership he obtained admission on a vow to support its faith or principles, and having changed his views, retain that membership and assail the faith or the principles of the church or party that he vowed to maintain. Far better that a denomination or party should be small in numbers and homogeneous, loyal and true to its principles, than that it should be great in numbers, divided into factions warring against each other, and representing no distinctive principles and no settled faith.

"It is a manifest evil and wrong to permit, on the plea of toleration, conciliation or peace, the sacrifice of the views and faith and polity of a majority of a denomination, at the will or in the interest of the minority. The faith and polity of a denomination as expressed by a majority of her members should control in all her agencies and in the administration of all her work. If the views of the majority are to be sacrificed and discredited, or her faith and polity to be administered in the interests of the minority, on the ground of conciliation and harmony, then the life is only a question of time."

STATEMENT.

[Bro. Burlingame earnestly requested that an extract from his statement to the church should appear in this week's Recorder. As it came too late for us to give space to the whole extract (which we would gladly have published), we give the part which expresses his views on the current controversy and the action of the church. He gives as his reason for his negative vote at Hopkinsville his high estimate of its value to the denomination, and adds:]

My conscientious and sincere opinion was and is, that the best interests of the cause of Christ and of Southern Baptists require

us to retain our hold upon the Seminary, and to strengthen it, if possible, so that instead of losing the school and giving it over to become worse, we may redeem and purify it as may be necessary.

In conclusion I desire distinctly and emphatically to repudiate and disclaim every error in doctrine or in conduct of which Dr. Whitsitt has been proved guilty. My limited study of the primary question at issue leads me to believe that there were true Baptists in England before 1641. I most certainly believe heartily in the continuance and perpetuity of the church of Jesus Christ from its establishment. I most certainly and positively believe that the church of Jesus Christ, and our relation to it is of more importance than unity of church connection in the family life, and that no consideration whatever should induce a woman to leave a Baptist church to join a society of which her husband is a member. My private opinion is that because of the most unfortunate controversy which has been maintained for two years, interests of our Master's kingdom would be advanced and the peace of Zion promoted by the resignation of Dr. Whitsitt; but for this private opinion, involving as it does no matter of vital doctrine in the Gospel, I propose to be accountable to no living man, but to God only.

Geo. E. BURLINGAME.

WHEREAS, Reports are liable to be circulated abroad calculated to mislead as to the relation of Clinton church with its present pastor, Eld. Geo. E. Burlingame; therefore be it

Resolved, 1. That since Bro. Burlingame's vote "no" at the Kentucky General Association seemed to favor Whitsittism in the minds of many, we repudiate that vote as such, and state that it (Whitsittism) does not represent Clinton church, but that we think Dr. Whitsitt should resign at once.

2. That this church in consideration of explanations made, hereby express its confidence in the sincerity and integrity and motives of its pastor in his action on the Coleman resolutions at Hopkinsville, Ky.

3. That this church regrets the hasty action of a previous session in considering a demand for his resignation, inasmuch as that action [in the estimation of most of the church] was prompted by a misunderstanding as to his views in the matter.

4. That while we hereby renew the pledge of our confidence and our support to our pastor, we express our regret that his vote as above stated was not a correct expression of the will of the church.

Adopted by Clinton church at adjourned session July 6, 1898.

DON SINGLETARY, Moderator.

Thy vine bringeth forth much pleasant fruit, in the trees of the garden; but they enjoy it not; when it is ripe it falleth from them or their owners reap it. But this joy which arises from the quiet or peaceful possession of our own souls—it grows within us, it is a faith within us. No man can and God will not take this joy from us.—Thomas Jackson.

Did you ever feel the joy of winning a soul for Christ? I tell you there is no joy out of heaven which excels it—the grasp of the hand of one who says, "By your means I turned from darkness."—C. H. Spurgeon.

A Perfect Infant Food Gail Borden Eagle Brand Condensed Milk A PERFECT SUBSTITUTE FOR MOTHERS MILK. FOR 40 YEARS THE LEADING BRAND. INFANT HEALTH. NEW YORK CONDENSED MILK CO. NEW YORK.

PROGRAMME.

The following is the programme for the joint meeting of the ministers and members of Gasper River and Clear Fork Associations, to be held at Beechland church, Logan county, July 29, 30 and 31, 1898:

- 1. Sermon for criticism—D. H. Howerton; J. R. Jenkins, alternate.
2. Evidences of the new birth—D. H. Howerton, S. A. Posey. What are the benefits to be derived from Christian homes, and how are they best cultivated?—J. H. Newman, M. M. Hall.
3. What are the Scriptural laws governing church discipline?—J. P. Taylor, S. M. Carlisle.
4. What is a true revival in a church, and how is it to be obtained?—A. B. Doris, J. R. Haws.
5. Who should be taught in our Sunday schools, and what objects should we have in view?—G. S. Browning, J. E. Gardner.
6. What are the duties of a church member to his church, his pastor and his brethren?—G. F. Sutton, W. V. Clardy.
7. Charity, its practical use and affects.—A. B. Gardner, H. C. Hudnall.
8. Give the advantages and the disadvantages of the Gospel Mission plan.—J. R. Jenkins.
9. Give the advantages of the Board plan for mission work.—B. T. Mayhugh.
10. The duty and fraternal feeling of Gospel ministers one toward another.—J. C. Thompson, T. W. Fritchett.
11. Encouraging thoughts on the resurrection of Christ.—B. S. Stuart, D. V. Phillips.
12. Scriptural and historical encouragements for those who love the church of Christ.—G. W. Milam, F. M. Well.
13. Notes of sermon (1 Thes 5:3)—J. B. Stuart.
14. Exegesis of Col. 1:18.—G. W. Fendley.
15. Exegesis of John 12:26.—W. M. Hall, W. B. Fitchu.
16. Foreordination.—G. B. Johnson.

The committee to arrange the above was appointed at a joint meeting of these two bodies at Dunmore in January, 1898. The programme was arranged and adopted by the Gasper River meeting, but a copy failed to get to the Clear Fork meeting, but we hope it will be satisfactory.

A. B. DORIS, A. B. GARDNER, Committee.

Noxz preaches better than the ant, and she says nothing.—Franklin.

THE NIGHT.

The night is come wherein at last we rest. God order this and all things for the best! Beneath his blessing fearless we may lie. Since he is nigh. Drive evil thoughts and spirits far away; O Father, watch o'er us till dawning day; Body and soul alike from harm defend. Thine angel send! For we have none on whom for help to call. Save thee, O God in heaven, who carest for all. And will forsake them never, day or night. Who love thee right. Selected.

OUR PULPIT.

GOD'S FIRE AND HAMMER.

BY C. H. SPIRIGON.

Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?—Jeremiah 23:29.

As we noticed while reading the chapter, there were a great many pretenders in the times of Jeremiah, so that, when the true prophet of God came forth and declared, "Thus saith the Lord," he was met by false prophets who contradicted him, and said something the very reverse of what he had to say, and yet prefaced their utterance with the same declaration, "Thus saith the Lord." This, of course, tended very much to harden the hearts of the people against the divine message, and it also grievously embarrassed Jeremiah. He hardly knew how to meet it, it seemed to checkmate him.

This evil also greatly grieved the Lord, for it was not according to his mind that these men should pretend to speak under his inspiration, and to speak as if they felt the burden of the Lord, when he had never sent them, and they had not delivered his message. He therefore gave a test by which the true could be distinguished from the false. In the verse before our text, the Lord asks, "What is the chaff to the wheat?" That which these false prophets said was but chaff, compared with the divine message delivered by Jeremiah, which was as wheat: so the Lord puts the matter thus, "You hear these men speak, and you are interested and pleased, and you say to yourselves, 'This is fine oratory, this man has a grand way of speaking.' You admire his style, his abundance of thought, and all that; but I say to you, 'Is not my Word like as a fire?' It comes not as a thing of beauty, but with force, and energy. It comes to you, not that you may stand and look at it, but that it has within itself a burning and consuming force, and by this shall my Word be known from the word of man—that it has a mystic power about it which cannot be found in the words of men; and a breaking force, as when a mighty hammer smites the rock, and smites it again and again till even the solid granite is compelled to yield." The false prophets had no such force in their words, they did not pretend to have any fire in what they said. They spoke very pleasingly and very flatteringly; they made the people vain, they told them, in effect, that nothing would happen but what would delight them. They might go on in their sins, but it would be all

right; they might indulge the blandest hopes that everything in the future would be according to their own wish. That was man's word; but when the Lord spoke by his servant Jeremiah his Word was "like as a fire." There was something burning about it; human nature did not like it, but human nature was made to feel its force and power. When the false prophets spoke they would bow and cringe to the people and say all manner of soft and pleasing things; but when Jeremiah spoke, in the name of Jehovah, every word seemed to tell upon his hearers. It was as when a mighty man lifteth up a sledge hammer and brings it down with all his force upon the stone he means to break. The message did not comfort the ungodly, but it broke their hearts, for the prophet was seeking, if possible, to separate them from their sins.

We will begin with the statement which is made so plainly here, the Word of God has power in it. It is like fire, it is like a hammer, it is like fire and hammer combined, and it operates upon men's hearts much in the way in which the fire and hammer of the smith operate upon the iron, fashioning and shaping it according to his design. When I have spoken upon this point I will seek first to illustrate this statement, and then to put it to a practical test.

I. First then, the Word of God has power in it.

And, first, the Lord himself says it is like a fire. I am now speaking of God's Word; not even, mark you, God's Word as it is declared by certain men; not as it may come to you garbed with force of eloquence, beauty or poetry, animation of expression and the like; but the Word of God itself, the truths which are revealed in this wonderful Book, the truths which the Holy Ghost has been pleased to make known to the sons of men. These are "like as a fire."

You who are the people of God must often have felt greatly comforted, encouraged and cheered when you have been hearing the Gospel, just as when, on a cold day, and you are half benumbed, if your eyes are blinded forth by a fire by the genial glow which you feel. You delight yourself in the Word of the Lord as you warm your hands at a bright cheery fire. Is it not so when God's Word is preached? Men may laugh at us and say that we have a very sweet tooth for certain doctrines; but even dogs know when they are well fed. "The ox knoweth his owner, and the ass his master's crib;" and we are not so foolish that we do not know when we are comforted and comforts our heart, and what kind of teaching it is that makes us glad in the midst of the winter of our discontent. There is far too much teaching nowadays that will not comfort a mouse. You might hear it to all eternity and never be relieved of a single ounce of the burden of life. You might come in and out of the house of God, and you might perhaps say, "Yes, it is very pretty;" but what is that to a man who has the burden of life to carry, and the battle of life to fight? But when you hear the glorious Gospel of the blessed God it lifts you up out of your discouragements and makes you say, after all, "It is worth while to live, it is worth while to suffer, it is worth while to press forward; for we see the great love the Lord hath toward us, and what good things he hath laid up in store for them that love him."

The Word of the Lord is like a fire, for it warms and comforts the hearts of his people. There is such a thing as unctio; I cannot tell you what it is, but I can tell you when I hear a sermon from a man who has it, and I can tell you when I hear a sermon that is without it; and I know that if it is God's Word there is a savour, an unctio, a sweetness, a delightfulness about it that makes our very hearts to leap and dance within us because of the blessed and glorious sound of the Gospel of God. Happy are the people that know this joyful sound!

But, next, fire is only at work very moderately when it yields us comfort; it has also the effect of paining, awakening, arousing. You put your finger in the fire and you will know that it burns. You lay your hand upon a red-hot bar of iron and you will not need anybody to tell you that there is fire within it. So, even if you are an unconverted man, if you have as yet no knowledge of the power of the Gospel of God, yet if you come in contact with it I will warrant you that you will know it. Very likely you will show that you know it by getting very angry, growing very indignant. Men do not like being singed and scorched by the Gospel. When a fellow has burnt his hand he does not feel pleased with the hot iron; and the Gospel often operates upon men most beneficially when it excites their wrath. I have not much hope of the sinner who keeps on hearing the truth and saying, "Yes, I like that kind of preaching; I quite enjoy our minister's sermons." I have a great deal more hope of a man when he says, "I will never hear that fellow again, I cannot bear to listen to him," and goes out in a rage. He will come again before long; the hook is in his jaw, he is feeling the sharpness of it, and he will not be able to get away from it.

The Word of the Lord is as a fire; and if a man touches fire, it will burn him, and he will be made to know that he has come into contact with it. Have you not, dear friends, felt it to be so? If you have sat for years under any ministry, and have remained not only unconverted, but unmoved, if you have always felt perfectly pleased and satisfied with yourself and with what you have heard, I should think it cannot have been the Gospel of Jesus Christ. If it has been the true Gospel of the grace of God, I am sure that it will either make you angry with yourself, or angry with your sin, or angry with itself, for, if you do not hate your sin you will hate the Gospel. With all its lovingness, God's Word is so stern a witness that it is like fire, in that it pains, and startles; and awakens. Men cannot go to sleep when their fingers are on fire, neither can they when the true Gospel is sounding aloud in their ears.

Fire also has a melting power, and so has the Gospel of the Lord Jesus Christ. Oh, dear friends, there are some of us who once had hearts of steel, nothing seemed able to move us and melt us; but we came under the influence of the blessed Spirit of God, and under the sound of the Gospel, and soon we began to feel, we began to tremble, we began to be in distress, we began to lament, we began to seek the Saviour, we began to trust him. All things were changed under the influence of the divine fire. Oh, that we could get the hearts of many hardened ones into the very center of the blessed flame till the holy heat should make

them flow like melted wax before the presence of the God of Israel! Certainly the Gospel has a wonderful power to melt the heart of man.

But our text also says that God's Word is like a hammer; "and like a hammer that breaketh the rock in pieces." So that, whenever a minister has the Gospel to use, this simile should teach him how he ought to use it; with his whole might let him strike with it mightily blows for his Lord. I should think that it does not require any great education to learn how to use a hammer; I do not know, it may do; but it seems that to use a hammer aright, one has nothing to do but to strike with it. A stone-breaker, for instance, gets a good, strong hammer, and a heap of stones to strike at, and he has but to hit them as hard as he can, and to keep on hitting till all are broken. Brethren, when you preach take the Gospel hammer and strike as hard as ever you can with it. "Oh, but I must try to improve the look of my hammer; it must have a mahogany handle!" Never mind about the mahogany handle; use your hammer for striking, for hammers are not for ornament, they are meant to be used for real hard work. And when you come to use the Gospel as it ought to be used the result is wonderful; it is a rock-breaking thing. "Oh!" you cry, "There is a very obdurate man there!" Strike at him with the Gospel. "Oh, but he ridicules and scoffs at the truth!" Never mind if he does, keep on smiting him with the Gospel. "Oh, but, in a certain district, I have wielded this hammer against the rock for years and nothing has come of it!" Still go on wielding it, for this is a hammer that never failed yet. Only continue to use it; everything is not accomplished with one stroke; nor, perhaps, with twenty strokes. The rock that does not yield the first time, nor the second time, nor the third time, nor the twentieth time, will yield at last. There is a process of disintegration taking place at every stroke; the great mass inwardly moving even when you cannot see that it is doing so; and there will come at last one blow of the hammer which will seem to do the deed, but all the previous strokes contributed to it, and brought the rock into the right state for breaking it up at last. Hammer away, then, brethren, hammer away, with nothing but the Gospel of Jesus Christ. The heart that is struck may not yield even year after year, but it will yield at last.

I do trust that I am speaking the truth about some of my hearers who have been listening to me for a long time. I have hammered at you with it, and you have not yielded. I do not see that I have done much yet, but I do know that this hammer does not go to be beaten; and as long as you live, and I live, it will do the same work. In the name of the everlasting God the Gospel shall still be brought to bear upon your heart and conscience. O God, grant that we may not be disappointed at this result of our labors; but may the hard hearts yield, after all, to the blows of the Gospel hammer!

If any of you are in the habit of hearing sermons which are very fine, very elegant, very logical, very proper, yet if they never strike you as the hammer strikes the rock, if they never aim at breaking your hearts, do not waste any more Sundays in hearing them, for they are not God's Word. This Word is a hammering word; and if the

preacher's message does not smite you, if it does not ultimately break you in pieces it is because it is not the Word of God to which you have been listening. This is the test which God himself gives here to distinguish the true from the false, "Is not my Word like as a fire, and like a hammer that breaketh the rock in pieces?"

Now put the two together—the fire and the hammer—and you will see how God makes his servants who are to be instruments for his use. He puts us into the fire of the Word; he melts, he softens, he subdues. Then he takes us out of the fire and welds us with hammer-strokes such as only he can give, till he has made us fit instruments for his use; and he goes forth to his sacred work of conquering the multitudes, having in his hands the polished shafts that he has forged with the fire and the hammer of his Word.

So far I have dealt with the statement of our text, that the Word of God has power in it, like as a fire, and like a hammer that breaketh the rock in pieces.

II. Now I want, in the second place, to illustrate this statement by noticing certain parts of God's Word which have, to our personal knowledge, operated both as a fire and a hammer upon the hearts of men.

A large part of God's Word is taken up with the revelation of his law, and you cannot fully preach the Gospel if you do not proclaim the law of the Lord. Men will never receive the balm of the Gospel unless they know something of the wounds that sin hath made. If the law of God is faithfully preached, what a fire it is! What a hammer it is! That law which takes cognizance of our words and our thoughts, that law which we are constantly breaking by sins of omission and sins of commission, that law which declares that God will by no means clear the guilty, that law which must be followed by punishment upon those who disobey it—for the Lord our God is a jealous God, and he will not have his law trampled upon—that law is both a fire and a hammer. When once the Spirit of God blesses the solemn declaration about the law of God, so as to bring them home to the conscience, what a hammer it is! What a fire it is!

I shall never forget the time when I felt that fire so that I could not rest day or night, and when I felt that hammer till I seemed broken in pieces with its tremendous blows. That law which will justify no man till he keeps it perfectly, that law which condemns every man who has violated it but once, that law which demands death as the penalty for a single sin—that law which casts man into prison, out of which he can never come till he has paid the uttermost farthing—that law is indeed a fire and a hammer, and many have been burned and broken by it. Remember, how John Bunyan felt its force for years, and many of us for briefer times have, nevertheless, realized that there is no

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teaching in the world that is so terrible as the proclamation of God's law, nothing that so breaks the heart in pieces as a true revelation of the just demands of the Most High God.

But, beloved brethren, have you not also felt that there is fire-work and hammer-work in the teaching of the Gospel? Oh, how often have we seen men, who have not been moved even by the law of God, at last won to Christ by the preaching of the Gospel—the Gospel of free grace and dying love, full forgiveness for the greatest sinners; immediate, ir-reversible pardon given in a moment to every sinner who believes in Christ! Oh, how this Gospel has acted like a fire, and burned up all the sinner's opposition! How this Gospel has also been like a hammer to break down human obstinacy! The Gospel of redemption through the precious blood of Jesus, the Gospel which tells of full atonement made, the Gospel which proclaims that the utmost farthing of the ransom price has been paid, and that, therefore, whosoever believeth in Jesus is free from the law, and free from guilt, and free from hell—the telling out of this Gospel has made men's hearts burn within them, and has dashed out the very brains of sin, and made men joyfully flee to Christ. So, preach the Gospel then, the Gospel of justification by faith, the Gospel of regeneration by the Holy Ghost, the Gospel of final perseverance through the unchanging love of God. Preach the whole of the glorious Gospel of the blessed God, as it is revealed in the covenant of grace, and you will be doing fire-and-hammer work of the very choicest sort.

Above all, brethren, what fire-and-hammer power there is in the doctrine of the Cross! The ever-blessed Christ of God has the sins of all his people laid upon him, and he is fastened to the cross of shame. He whom angels worshipped is hanged up as a felon; he bleeds and dies for guilty men. When every other piece of artillery has failed to break open the gates of the city of Mansoul, the battering-ram of the cross has made every timber start. Man must yield when the power of the Spirit of God applies to his heart the doctrine of the precious blood. The old, old story of the cross has more power in it to melt the heart of man than all the other stories that were ever told; you must often have felt it to be so. You who are servants of God, have you not often been melted and broken down by the story of the cross? Yes, and you are not ashamed to be so broken down; rather, do you smite upon your breasts with indignation that your hearts should be so hard to

may always be deeply sensitive to that sacred tragedy, that divine story of him who was found guilty "of excess of love," but guilty of nought beside. Yes, brothers and sisters, one might go on to illustrate the truth of this statement, that everywhere God's Word has power as a hammer and as fire, but especially those parts of it which speak of the law, the gospel and the cross.

III. Time fails me, so I must close my discourse by asking you to put the statement of the text to a practical test: "Is not my Word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces. Let us, first, try it upon ourselves. You are very sad, aren't you? Your heart is cold. Now, brother, read a chapter from the Word. Open the Bible, sit

down and study it. Ask God to bless it to you, and I am sure you will soon be delighted to find that it is like a fire to warm and comfort you. When you are sad, do not run into your neighbour's house, do not sit down alone, and weep in sullen despair; get you to the Word of the Lord. There is such sweetness in it, there is such power in it, that in a short time you shall have beauty instead of ashes, and songs instead of sighs.

You say that you are not sad, but you are very sleepy; you have become very drowsy and dull in the ways of God; you have not the earnest spirit you used to have, nor half the spiritual life and vigour you once felt. Very well, then come to God's Word; read it, study it, listen to it, find out where that Word is faithfully preached, and go there. Oh, how quickly the Lord has blessed some of us in times of great barrenness! A single sentence has brought us out of our lethargy into holy energy. One chapter of that Word has operated upon us more swiftly than a charm. "Or ever I was aware, my soul made me like the chariots of Ammi-nadib." Cling to the Gospel, whatever the state into which your heart gets; if you would again enjoy your first love, remember where you received it; it was in the hearing of the Word. Therefore, go and hear it again, and search the Scriptures for yourself, that you may be revived and restored.

Perhaps another friend says, "I have lost so much of my comfort, and assurance, and joy, that I feel as if I had grown quite cold and hard and insensible." Why need you be cold when God's Word is like as a fire? Why need your heart remain like a rock when God's Word is like a hammer that breaketh the rock in pieces? Go back to the Gospel, dear friend; that is the cure for your hardness and coldness. I saw the other day a man whom I used to know as a very energetic Christian. He went away from us, and joined another church, where the pastor is an eloquent man, and he has been there for years. I said to him, "Well, how are you getting on?" He answered, "Oh, I hardly know! I always like to hear the minister preach." "But how does your soul prosper?" I enquired. "Ah!" he replied, "you have puzzled me now, for ever since I have been there I have not dared to think whether I have a soul or not. The fact is, that kind of preaching does not do for people who have souls." "Oh, dear me!" I said to him, "if I were you, I would flee from the place; if the preaching does not feed your soul, and make you grow in love to God and in likeness to Christ, what is the good of it?" We must feel the power of the Word upon our hearts; it would be strong and active in service for our Lord; but it is according to the nature of God's Word that he who feeds thereon should be changed into its nature. As the Word of the Lord is quick and powerful, if you feed on it, it shall make you live, and it shall fill you with true power; it shall sanctify and purify you, and make you to reflect the character of God.

And next, brethren, still using our text practically, as God's Word is like a fire and like a hammer, if we have used it upon ourselves, let us try to use it upon others. I have an opinion that there are a great many persons in this world, whom we give up as hopeless, who have never been really tried and tested with the Gospel in all their lives. I

am afraid that there are in this place persons of whom we speak as unlikely to be converted, who have never been fully brought under the influence of the fire of God's Word, or beneath the fall of the hammer of the Gospel. "I brought one person," says somebody. "I am glad you have, my dear friend; but have you ever spoken faithfully to that person about his soul?" "Well, I do not know that I have; I have said a little to him." Have you ever plainly put the Gospel before him? "Well, I do not think he was quite the person to be spoken to in that fashion." Ah! I see that you thought you were going to burn him without using fire, and to break that rock without lifting the hammer. The fact is, you believed that something better than the Gospel fire was wanted in his case, or that something gentler than the Gospel hammer was needed. Will you not try that old-fashioned hammer upon him? Will you not try that old fire upon him? I have heard of congregations where men have said, "There is no good to be done there," and I have wondered if they were to try preaching one of the old-fashioned sort of Gospel sermons, if they could get Mr. Whitefield to preach, or have some one to preach the same truth as Whitefield preached, what results would follow. When people say that the hearts of the people are not affected by the preaching in any place I ask, "But was it the Gospel with which you tried to affect them? Was it the very Word of God that was preached?" Our words are like paper pellets thrown against the wall, they effect nothing; but God's Word is like a shot fired from one of the greatest Woolwich cannon. Where it comes it crashes through every obstacle and destroys everything that is opposed to it.

Why should we not always set the whole truth before those whom we seek to save? I believe, that sometimes, even in Sunday-schools, children are taught "to love gentle Jesus," and so on, as if that were the way of salvation. Why not tell them to believe in the Lord Jesus Christ? Why is love to take the place of faith? Let it be the same Gospel for the children that you give to the adults. Try them with the same Gospel and see what will come of it, and let this work be attempted everywhere.

"But," says some one, "there are certain districts where you cannot do any good if you try to preach the Gospel. You must fiddle to the people, and drum to them; and then you must have amusements and entertainments for them, you must have penny readings and concerts." Very well, convert sinners that way if you can, dear friends; I do not object to any of that, and that results in the winning of souls. Stand on your head if that will save the people; but still, it seems to me that if God's Word is like a fire there is nothing like it for burning its way; and if God's Word is like a hammer there can be nothing like that Word for hammering down everything that stands in the way of Jesus Christ. Why, then, should we not continually try the Gospel, and nothing but the Gospel?

"Well," says one, "but the poor people are dirty; we must have various sanitary improvements." Of course we must; go on with them as fast as ever you can; the more of such things the better. There is nothing like soap and whitewash for dirty people and dirty places; but you may whitewash and soap them

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as long as you like, yet that will not save their souls without the Gospel of Christ. You may go to them and plead the cause of temperance with them, and I hope you will; the more of it the better. Make recitatives of every one of them if you can, for it will be a great blessing to them; but still, you have not really done anything permanent if you stop there. Try the Gospel! Try the Gospel! When the Gospel was tried against the world in the days of Paul—when the power of the great empire of Rome had crushed out liberty, and when last of the most abominable kind made the world rock in the nostrils of God—nothing was done but preaching Jesus Christ and him crucified, and the common people heard of Jesus Christ, heard of him gladly, and believed in him; and very soon down went the false gods, down went the brutal lusts of the Roman empire, and a great part of the world was permeated with the Gospel; and it goes to be done again, and it must be done again. But remember that it is only to be done by that same Word of the Lord which did it the first time; and the sooner we get back to that Word the better; and the more we throw away everything else but the simple telling out of that Word, the more speedy will be the victory, and the more swift and sure will be the triumph for our God and for his Christ.

O sirs, if you want to have your hearts renewed it is the Gospel that must melt them! If you want to be saved it is the Gospel that must save you! "Believe on the Lord Jesus Christ, and thou shalt be saved." This is the substance of the revelation from heaven; accept it, and God bless you, for Jesus Christ's sake! Amen.

CHRIST DISOBEYED:

I. How? Do many of God's children know that they are living daily in open disobedience to Christ by ignoring the last command ever given to his followers (Matt. 28:10-20; read also Ps. 96:3)? Are you not opposed to Foreign Missions by not praying, giving or going yourselves to help one billion souls to find Christ, who alone can save them (Acts 4:12; Rom. 10:13-17)? Are Kentucky Baptists alive to the saving of this world when they averaged last year less than 8c per member?

Eight associations last year reported not a cent for Foreign Missions. Think of the number of churches composing an average association, and the number of members in said churches. II. The remedy.

1. If pastors would lead the way and give \$25 a year for Foreign Missions, which they could easily average, and get only twice that amount from the combined membership of each of their churches, which they could do with the proper work and faith, then Kentucky would give over \$112,000 a year instead of \$1,200, as they did the year gone by.

2. The people need to know about the work more than by an occasional sermon; this end can be secured by taking the denominational papers and *Home and Foreign Mission Journals*. Why could not many try this plan, and I believe that when we realized the importance of keeping posted on this question that ere long the tithes would be brought into God's store-house, and we would not dare sleep at night until we would earnestly pray, "Lord bless the dark lands and send forth laborers into the harvest." J. F. CARROLL.

The *Presbyterian Banner*, of Pittsburg has changed its form, following the lead of most other of our religious exchanges. But more than that, it has absorbed *The Presbyterian Messenger*, which was started a few years ago as a rival, at a smaller price and with the purpose of supporting the Briggs and Smith element in the Presbyterian church. The *Banner* is a paper of great value until the guarantee funds were gone, and then it had to follow its long line of predecessors into the maw of an older, stronger and more positively orthodox paper. "Sit transit."—*Journal and Messenger*.

A phenomenon.—"It's remarkable," said Senator Sorghum, "how differently people are affected by the same thing."

"Have you been reading medicine?"

"No. I was thinking of my speech. It kept me awake four nights, and put everybody who heard it to sleep."—*Washington Star*.

His bath riches sufficient who hath enough to be charitable.—T. Brown.

EDITORIAL.

The war with Spain seems to be drawing to a close. The complete destruction of Admiral Cervera's squadron removes the one danger to our coast cities and releases our fleet for offensive operations wherever a blow can be struck by warships against Spain. Our victories have been at sea rather than on land. Our soldiers at Santiago have fought bravely and have proved themselves heroes, yet without the warships they would not have been able to accomplish what they did. In the destruction of the Spanish fleet at Manila not an American life was lost, and in the destruction of their more formidable fleet near Santiago, only one American life was lost; while on land many American lives were lost, without any corresponding results. Well may the British papers talk about "the tremendous efficiency of the American navy."

So far the war has brought to light only three heroes, and they are in the navy—Commodore Dewey, Commodore Schley and Lieutenant Hobson. What Admiral Sampson can do remains to be seen. When the Spanish fleet left Santiago, Admiral Sampson was off consulting with Gen. Shafter, and it was Commodore Schley who commanded in the destruction of the Spanish fleet. So Schley, rather than Sampson, is the hero of that battle. Now that Admiral Camara's fleet is returning from the Suez Canal to Spain, Commodore Watson, who is to command the American fleet sent to destroy those vessels, will have the opportunity to show what he can do. We feel a special interest in him because he is from Kentucky. There seems little prospect of Admiral Sampson's having an opportunity to make himself a hero with the American people, because of the destruction of Camara's fleet, there will be little material left for naval warfare with Spain. Admiral Sampson has indeed bombarded San Juan and the shore batteries at Santiago, but the results furnish no material for popular enthusiasm. Lieut. Hobson's exploit was on a comparatively small scale, but it has deservedly made him a popular hero.

General Shafter might have been a hero in the eyes of the people had he not boasted that he could "take Santiago in forty-eight hours," and at the end of that time sent a despondent dispatch that he could not take it. The general who was general that he made his attack prematurely, and so needlessly sacrificed many valuable lives. So far the three heroes are Dewey, Schley and Hobson.

There has been a most astonishing stupidity (that word is none too strong) in the provisions made for the army. For example, thousands of freight cars loaded with army supplies have been standing at Tampa, and no one there knew what were the contents of any of the cars, for there were no bills of lading. Then in embarking troops, regiments would march down to the landing, and not knowing what transports were intended for them, would go aboard the one most convenient, and the ship would be signaled to come back that the troops might be transferred to other ships. Still again, a lot of mules were driven into the close and hot hole of a ship some time before it was to

sail. After 13 of the mules had died from the closeness of their quarters, the animals were unloaded from the vessel. These are samples of the colossal stupidity that has characterized the management of things at Tampa. The public know how there is always some unexpected "delay" in getting off expeditions from Tampa. Such stupidity is utterly without excuse. There was no occasion for appointing incompetent commissaries and quartermasters, because there are plenty of men living, who are still fit for service, and who made good commissaries and quartermasters during the war between the states. Such blunders as we have mentioned were not occasioned by simple inexperience, but by amazing stupidity somewhere. Let us hope that no more such blunders will be committed.

The United States are so much more powerful than Spain that the issue of a war between the two countries could not be doubtful. Even without any skill we can beat Spain by "main strength and awkwardness," but the comfort and safety of our men must be duly guarded, and so we hope our officials will show the greatest skill. The war may last some time yet, despite our victories. Napoleon said of Spain that it was the easiest country to overrun and the hardest to subdue of all the countries he knew.

General Miles, the commander-in-chief of the army (and who happens to be a Baptist), has now gone to the front. He will have the opportunity to make himself a popular hero. We believe he is a safe general, who will do nothing rash, but we doubt whether he has the dash and daring which the people demand in a hero. We will be glad, however, to be convinced that he has these qualities.

Let all the people heartily support our Government in this war, while manifesting sympathy with the suffering, even our suffering enemies. That was a noble utterance of Captain Phillips, of the battleship Texas, when his men cheered as they saw the enemy's ships burning and their crews leaping overboard: "Don't cheer, men, for the poor fellows are dying." The 20,000 women, children and old men, driven out of Santiago, are also objects of sympathy. The noble treatment our men have accorded to these, as well as to their prisoners, is an impressive object lesson to the world. It robs the war of half its horrors.

The *Christian Index* thinks a "colossal blunder" was committed by our General Association in Hopkinsville, in their naming two men for the vacancies from Kentucky on the Board of Trustees of the Seminary. The charter of the Seminary requires the Trustees to elect one of three nominated for each vacancy by the Southern Baptist Convention, in case that body sees fit to make any nominations at all. The *Index* thinks, therefore, that the General Association should have named only one instead of two. Does the *Index* really think the General Association was guilty of a "colossal blunder" in expressing their opinion as to whom they desired to represent Kentucky Baptists in the two vacancies in question?

But the editors of the *Index* must have failed to read the resolution on this subject passed at Hopkinsville. That resolution was as follows:

WHEREAS, The request from this body to the Southern Baptist Convention, that the delegates from each

state be allowed to make nominations for vacancies on the Board of Trustees of the Southern Baptist Theological Seminary from the state, was referred to a committee to report next year; therefore be it

Resolved, That in case the Convention next year shall make nominations, we request that the Kentucky delegation be appointed to make nominations for vacancies from Kentucky; while if the Convention shall decide not to make nominations, we request the Trustees to elect J. A. Middleton to fill the vacancy caused by the death of Dr. Pratt, and J. M. Weaver, D.D., to fill the vacancy caused by the resignation of Theodore Harris.

There is nothing obscure about that. If the Convention nominates, the request is that the Kentucky delegation present the names for vacancies from Kentucky. If the Convention does not nominate, then the matter is left to the Trustees, and they are requested to elect J. A. Middleton, Esq., and Dr. J. M. Weaver for the two vacancies from Kentucky. Certainly that is plain sailing.

If the Convention shall nominate, then the Kentucky delegation will certainly put these two names in the list, and the Trustees, knowing who are the choice of the General Association, will, no doubt, elect these. Surely they will not refuse to give the Baptists of Kentucky the men they want to represent them on the Board. So that whether the Convention makes nominations or not, we are confident that the two vacancies from Kentucky will next May be filled by J. A. Middleton, Esq., and Dr. J. M. Weaver. We would be glad to see all the other states do likewise.

Will not the *Index* publish the action at Hopkinsville on this subject, so that its readers can see just what was done? We are sure it will, as a simple matter of fairness.

It is hard to make the brethren who believe in sacerdotal baptism see that it is just as difficult for those who do not believe in it to agree to the necessity for it as it is for the believers in it to accept anything else as baptism. The distance from the "alien-baptism folks to the sacerdotal-baptism folks is just as great as from the latter to the former. There is only one thing to do with this vexed question—let it alone. The brethren who are against sacerdotal baptism, so far as we are acquainted with their temper, are not disposed to compel their brethren to accept this view, nor are they disposed to have the sacerdotal view forced upon them. They offer no yoke to others; they will wear none themselves.—*Religious Herald*.

The distinction is here drawn between "sacerdotal baptism" and "alien baptism," and the line is here drawn between "alien-baptism folks" and "sacerdotal-baptism folks." Alien baptism is that which is administered outside the Baptist denomination and is administered by those who call "sacerdotal baptism" must be that which is administered within the Baptist denomination. The "alien-baptism folks" then must be those who advocate baptism administered by those who are not Baptists, while the "sacerdotal-baptism folks" must be those who advocate baptism administered by Baptists.

We confess our surprise at seeing such language even in the *Religious Herald*. Evidently we are misinformed, the editors of the *Herald* were themselves baptized by Baptists, and therefore they have received what they stigmatize as "sacerdotal baptism." Certainly they cannot favor what they thus stigmatize. Hence to be consistent they should receive an "alien baptism." A man should himself submit to the sort of baptism he believes in. The "alien-baptism folks" among the Baptists should

not submit to baptism at the hands of Baptists, because that is "sacerdotal baptism," according to the *Herald*. The "alien-baptism folks" among the Baptists, therefore, cannot consistently administer baptism themselves, since it would be "sacerdotal baptism," being administered by Baptists. These "alien" brethren should receive no baptism administered by Baptists to be consistent. For if it be right for Baptists to administer baptism to one man, it must be right for them to administer it to all men, and this would involve the universal prevalence of what the *Herald* calls "sacerdotal baptism." No man who opposes "sacerdotal baptism" should practice it or encourage others to practice it. No man who favors "alien baptism" should fail to practice it. Thus our "alien baptism folks" should receive no baptism except such as is administered by non-Baptists.

It is written, "one Lord, one faith, one baptism." If this one baptism be "alien baptism," then all other sorts are wrong. The *Herald* cannot regard "alien baptism" and "sacerdotal baptism" as the same, for it puts the two in sharp contrast. If "alien baptism" be right, it logically follows that only "alien baptism" should be practiced, and that Baptists should never baptize any one, but should have all their baptizing done by other denominations.

And, moreover, if "alien baptism" be better than Baptist baptism, does it not follow that alien churches are better than Baptist churches, and that alien ministers are better than Baptist ministers? More than that, if "alien baptism" be the right thing, Baptists have no right to exist. Without any Baptists in the world, the people could get "alien baptism," alien churches, alien preachers, &c., &c., &c.

We do the *Herald* the justice to publish in full its editorial on which we comment, and we leave our readers to judge of the propriety of our comments.

The *Christian Index* thinks it right to refuse to let editors know who are attending the Seminary, on the ground that since two editors are trustees they might get ahead of the other editors. But the *Index* misses the point. We did not ask whether an editor should be discriminated against. We asked—what reason is there why any editor should not be allowed to know, if he wishes to know, who are attending the Seminary? What is there in the fact that certain brethren are attending the Seminary to make it proper to keep their attendance a secret from any editor who wishes to know? We extend the question and ask, why should any Baptist, who wishes to know who are attending the Seminary, be allowed to know? Why should any concealment be practiced in such a matter? What wrong use could be made of such information? Bro. C. T. Alexander was in the Seminary last year. What reason is there for concealing that fact from anybody who wants to know? And so for each of the others. The names are published near the end of the session, and the information then is imparted. If there is any reason for secrecy, how does that reason disappear near the close of the session? If there be no reason for secrecy in April, how can there be any reason for secrecy in December? We hope the *Index* will kindly explain.

Now is the best time you will ever get to do right.

Editorial Varieties

The Baptist Banner comes to us now in eight-page form.

When Mr. W. S. Gilbert, an opera composer, was in a company of preachers, he said he felt "like a lion in a den of Danians."

We were sorry to hear of the death of Dr. J. L. Girardeau. He was one of the clearest, strongest and wisest thinkers of our time. A master workman has gone to his rest.

The Irish in this country are speaking out in opposition to the idea of an Anglo-American alliance. If that alliance should ever become a fact, the business of "twisting the British lion's tail" would cease.

An effort is on foot to arrange for conversions by different denominations in sending missionaries to the Philippine Islands. Which denomination shall have Manila? Is a question we do not think can be satisfactorily answered.

Mrs. McFadden, in the "Beside the Bonnie Briar Bush," was not far wrong when she said preachers should be examined in temper before being ordained. That practice would have prevented the ordination of some who are prominent in Zion.

Dr. W. D. Powell is to serve our army in Cuba as an interpreter. He not only knows the Spanish language, but he knows the Spanish character as well. It is suggested that he may, after the war is over, remain in Cuba and engage in mission work there.

The Norton family in Louisville have given \$5,000 as a permanent fund for keeping Norton Hall in good repair. Last year they spent a goodly sum in refitting and adorning the Hall, and now they make provision for keeping it in good condition.

The Independent comes to us in magazine form, so that like the Outlook it becomes a weekly magazine. We wonder if the weekly magazines will not supplant the monthlies in time. We value the Independent very highly, although we do not always agree with it.

At the recent Northern Presbyterian General Assembly the fact was brought out that only one-seventh of their churches contribute to all their boards. This surprises us. We knew the old saying that a Presbyterian church cannot exist where there is not a bank; and we supposed they did better than one in seven.

We meant to have called especial attention to the sermon in last week's issue by Rev. W. W. Weeks, of Toronto, Canada. We are very glad the brethren in Toronto are publishing so many of Pastor Weeks' strong, straight and Gospel-saturated sermons. They cannot fail to do good. These sermons can be had at a cents apiece, or 25 cents for a dozen, postage paid. We are glad they are having a wide circulation.

The South Carolina Baptist replies to the *Christian Index* statement that Baptists in South Carolina generally accept alien immersions. The Baptist says: "We should like for the *Index* to state in what part of South Carolina this departure prevails. It must be in a corner, for we never heard of its prevalence, and we have very grave doubts if a preacher who avowed his belief in alien immersion could get a call to one of our churches." We are glad the South Carolina Baptists are so sound.

The American Baptist Flag, now printed in Fulton, Ky., comes to us with a new heading. The words "American Baptist" are put on a United States flag on the first page. On the other pages the heading remains as before. The Flag will wave as vigorously as ever. It is no more a flag of truce. Editor Hall not only has the courage of his convictions, but, what is far rarer, he has the courage to have convictions. The fact that some will be offended and some will be hurt by his utterances does not deter him.

A July number of the Foreign Mission Journal is unusually full and interesting. Board wishes to double the circulation of the Journal, and they should have the support of our brethren in all the territory of the United States Government and the South needs to know what the *Journal* tells him, and the cause needs that he shall know it. We are glad of the good showing Kentucky makes in the list of contributions; thanks to a special contribution of five hundred dollars from Walnut-street church of this city. The price of the Journal is only five cents a year. Address: Foreign Mission Board, P. O. Box 100, Richmond, Va.

The Methodist Conference are beginning to speak out in condemnation of the methods used in getting help from the United States Government for the Southern Methodist Publishing House. The Bishops have agreed that if Congress will say the claim would not have been allowed had they known about the bargain with Mr. Stahmann, the money will be refunded. Some Methodists are demanding the resignation of Drs. Barbee and Smith. The Southern Methodists have their Barbee and Smith matter; the Southern Presbyterians have their Woodrow and Houston matters; the Southern Baptists have their Whitsett matter, and so it goes. "We are all poor editors."

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Five joined by letter.

Broadway—Pastor Jones preached. Seven joined by letter.

Chestnut-street—Pastor Weaver preached. One received for baptism and one baptized.

East—Bro. A. F. Baker preached. He will supply during Pastor Christian's absence.

McFerran Memorial—Pastor Eager preached as usual.

Twenty-second and Walnut—Pastor Hunt preached.

Franklin-street—Pastor Edwards preached in the morning and Bro. F. M. Masters at night.

German—Pastor Wm. Ritzmann preached. He begins a series of illustrated sermons on the heart.

Highlands—Pastor Dawes preached. One received for baptism.

Logan-street.—Bro. A. W. Graves preached in the morning and Bro. A. F. Allen at night.

Parkland—Pastor Gordon preached. One received for baptism.

Portland-avenue—Pastor Shelton preached at both hours.

Southgate-st.—Pastor McFarland preached. Two joined by letter.

Third-av.—Pastor Boyet preached. Four received by letter and two for baptism.

Twenty-sixth and Market—Pastor Thompson preached. Mission day. Two received for baptism and three baptized.

Glifton—Pastor Masters preached in the morning and Bro. J. N. Edwards at night.

Oakdale—Bro. J. Bell preached in the morning and Bro. W. J. Holzclaw at night. The pastor, Bro. Leger, will return to his field Friday, and will preach next Sunday.

East Mead—Pastor Whittinghill preached. Sunday-school growing. One approved for baptism.

Point—Pastor Casey preached. Three professions.

Gospel Tanti—Bro. Farrer has begun finely.

Jeffersonville (Ind.)—Pastor Marks preached in the morning and Bro. J. L. Neyl at night.

THE STATE.

Pastor J. H. Dew, having resigned the care of the Logan-street church in this city, the church has called Bro. J. W. Low, and he has accepted the call. Bro. Low desires to go as a missionary to China when the way shall be opened for him.

Pastor A. J. Ramsey, of Nashville, has accepted the call to the pastorate of the Dayton church in that state. After a month's rest he will enter upon his work.

Bro. Wm. E. Mitchell writes: "Please announce in your next issue that the Bracken Mission Board will meet at Carlisle Friday, July 22. Hope all the members will take notice and be present."

Bro. C. E. Eades writes: "In your column, 'Time and place of meetings of District Associations,' you give Daviess County to meet at Greenville August 16. You should say Glenville August 16." Glenville is in Daviess County.

The debate between Bro. J. N. Hall and Mr. Williams, the Christadelphian, begins August 1 at Zion, six miles from Henderson. Whenever we hear that J. N. Hall or J. J. Porter is to hold a debate with any one we can't help feeling a little sorry for the other man.

Bro. J. M. Perkins writes: "It has now been six months since we called Bro. L. H. Voyles to the pastoral care of the Dayton church in this city, and we wish to testify to his worth as a strong, able minister, and in simple justice to say that no church ever had a better or more efficient pastor than he has proven himself to be since he has been with us. Our membership has grown in numbers. The attendance at regular services—prayer-meeting and Sunday-school—has largely increased. The pastor's salary is paid promptly. Our contributions for general purposes, improvements, missions and Sunday-school have about doubled. And, finally, the Dayton church is in a very prosperous condition. We also hear very compli-

mentary reports of Bro. Voyles from the brethren at Cammer, where he is pastor. He is doing splendid work in this field, and we hope to be able to keep him with us for a long time to come."

Bro. H. C. Roberts writes: "I preached my second anniversary sermon at Mayfield July 3. There was a large congregation and a good interest. During the two years there have been 23 additions to the church, 64 of these were by baptism. The church has raised something over \$5,000 for all purposes. Of this \$1,100 were given to missions. The Sunday-school has grown from 150 to 452 (the number present last Sunday). The finances of the church have run very smoothly. For the last year debts have been promptly paid, and there is still some money in the Sunday-school and church treasuries. The church pays her pastor promptly. The pastor is a man of God, and the church is united, and great blessings are looked for in the next twelve months."

OTHER STATES.

Bro. T. D. Bush writes: "We closed a meeting at Cheneyville, La., on the 6th inst., with 17 accessions, 13 baptized. Among the 13 were 4 from Methodist families, 2 from the Catholics and 1 from the Episcopalians. Bro. James Benton assisted me. I was aided by Messrs. A. Bunkle, J. Bunkle and L. Compton, with good results. Seventeen sessions at the former place and 9 at the latter; 9 baptized at each place. At Le Compton we received one Catholic, an intelligent lady in good standing in the Methodist church. At Bunkle I baptized the wife of a Greek Catholic. The foreigner liked it much, and clamored for me to baptize his babe also. Bro. M. E. Weaver, of Natchitoches, assisted me at Bunkle. Our Baptist work in Louisiana is progressing. Bro. D. D. A. are being multiplied like grasshoppers."

Rev. Henry P. Aulick, a Kentuckian and graduate of Georgetown College and Rochester Seminary, has been pastor of the First Baptist church, Tuscan, Cal., and after a successful work he has been compelled on account of failing health, to resign. He has been and remains at and now reports that he is greatly improved. We trust and pray that this noble and consecrated young brother will be spared to the cause he so much loves.

Bro. J. B. Moody, of San Antonio, Texas, is visiting for a few days in Hot Springs, Ark. He was the beloved pastor in this city for two years. He is held in high respect and esteem by the church and people generally.

Bro. G. A. Grammer, of Troup, Texas, has been called to Van Buren, Ark., and will soon enter upon his work as pastor in that city.

Bro. J. B. Moody was granted a leave of absence by his church in San Antonio, Texas, and will spend much of the time visiting in Kentucky.

Bro. Fred D. Hale, of Owensboro, Ky., will hold a series of meetings with the First church, Hot Springs, Ark., in Sept. or Oct.

Pastor Chas. T. Alexander, who has done such good work at Big Spring, Texas, has accepted the call to the pastorate of the Cisco church in the same state.

No man has made a nobler fight than Pastor G. W. Perryman has done in the fight of the church where sensationalism and not the Gospel had been preached before he went there. We looked upon his going as we do upon a man who volunteers for a forlorn hope. He has done a good work, and God will reward him, and we hope will come back to Kentucky.

We congratulate greatly the Elmore church, of South Carolina, that Pastor W. A. Pearson has accepted their call. A strong, godly, talented man, he has had favour with God and man wherever he has been.

The Damascus church, Ala., has set apart Bro. Walton S. Address to the full work of the Gospel ministry.

A meeting in the Stephenville church, Texas, closed with 21 professions of religion and 23 additions to the fellowship of the church.

The Bethel church, Harrison Co., Mo., has set apart Bro. Thomas Dowell to the full work of the Gospel ministry.

The Fordland church, Webster Co., Mo., has set apart its new house for the worship of God.

A meeting in the Harmony Grove church, Ga., closed with 24 additions to the fellowship of the church.

The church at Lexington, Junction Bay Co., Mo., has set apart its new house for the worship of God.

MISREPRESENTATION CORRECTED

There have been many bitter personal attacks on me since the current controversy began, and many misrepresentations concerning me have been industriously circulated. Some of these have seemed to me worth while to contradict, and others not. Those who invented these misrepresentations can easily invent others when the first installment is corrected. Where men have publicly made charges against me I have demanded either proof or retraction, usually getting neither. I hold that a proper sense of honor demands that if a man makes a charge, he shall when called upon, either produce his proof, or else retract the charge. I am at a loss to understand what notion of personal honor is held by those who will publicly make charges and then when called upon will either give proof or make retraction.

The special misrepresentation now to be corrected is that I hired some students in the Seminary last session to attend theatres in Louisville in order to make a case against the Seminary, and to induce my own students to attend theatres. I have heard this story from several states, which indicates that it has been "passed along the line." It is utterly false. I did nothing of the kind. My complaint before the Trustees in Norfolk was made, I believe, then and there, on the right time and right place. Being a Trustee and a Baptist, I want what ever is wrong in our Seminary corrected. Hence I mentioned the notorious fact that students in the Seminary did attend the variety theatre in Louisville, and I demanded perfect freedom, except that the advice of the faculty was against it. This was admitted by Drs. Whitsett, Kerfoot and Robertson in the meeting of the Trustees. They owned that students had been attending theatres, and I demanded discipline, and that there was no discipline exercised on the subject. Dr. Kerfoot, however, advocated discipline.

Tracing the story back, I found that it originated in a letter written by Dr. Dargatz, in which he said that he had been attending theatres, he went before the student body and told them he would make no formal investigation on the subject, but asked that all who had been guilty would come to him and confess it. Five students and one of our officers, who said that when the Law and Sunday Observance Association were trying to shut up the saloons and theatres on Sunday, either my son or I employed him to go to the Buckingham theatre so as to become a student, and to manage the affair of the violation of the Sunday laws. This letter was privately shown to several Trustees, and the false impression got abroad and was widely circulated that this attendance on the part of one student two years ago was all there was in the charge of theatre-going on the part of one who had been bribed to go. I was given no opportunity to meet the charge, and not till "I had been 'passed along the line'" did I hear of it.

The facts are as follows:

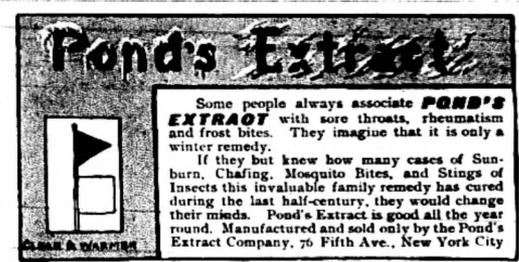
1st. I was chairman of the Executive Committee of the Law and Sunday Observance Association, and we employed Col. H. L. Stone, Hon. J. T. O'Neal and J. H. Eaton as our attorneys. These lawyers did get two students to visit the Buckingham theatre, and to do so for their own pleasure or entertainment, but that they might bear testimony to the violation of the law and help secure its enforcement. They were not expected to remain through the performance, and they did not remain.

2nd. This did not take place during the last season at all, and had nothing to do with the complaint made to the Trustees. What two students going to a theatre to be legal witnesses against this theatre years ago, has to do with the attendance of students at theatres last session for their pleasure, I fall to see.

3d. No complaint has ever been made, to my knowledge, in regard to those students' visiting that theatre. The complaint was made of theological students attending theatres, and the lowest standard of their own pleasure and entertainment.

4th. No mention was made in the meeting of the Board, while the matter was under discussion, of the case of these students being employed to visit a theatre by the Law and Sunday Observance Association. On the contrary three members of the faculty distinctly admitted that the charge of theatre-going last session against some of the students was true.

5th. It could hardly be expected that all who were guilty would voluntarily confess it, and I am sure of all that were guilty who frequent the most disreputable the-



Pond's Extract

Some people always associate **POND'S EXTRACT** with sore throats, rheumatism and frost bites. They imagine that it is only a winter remedy.

If they but knew how many cases of Sunburn, Chafing, Mosquito Bites, and Stings of Insect and family remedies has cured during the last half-century, they would change their minds. Pond's Extract is good all the year round. Manufactured and sold only by the Pond's Extract Company, 76 Fifth Ave., New York City

NEWS AND NOTES FROM SPOKANE, WASH.

As the WESTERN RECORDER is read everywhere, or sought to be, a line from this northwest corner of the universe will not be out of the scope of its readers.

Baptist affairs are moving on in the Northwest in an encouraging way, though not as rapidly as some might wish. The exciting war news, of course, as everywhere, detract from the interest many might take in their souls, but, notwithstanding, there are souls being saved and the Master's kingdom is increasing here as elsewhere.

The plain duties of the New Testament are needed everywhere, and it does seem that they are needed in this great western country more than anywhere else in the world, as there is so much of ism and seism of every color and description held up as the religion of the day. Let us have Christ.

Baptist affairs at this particular point are on the up-grade, and good reports may be expected in the near future.

Spokane has been blessed in the two latest additions in the pulpits of the city. Rev. O. Van Osdel, D. D., and Rev. Geo. R. Varney, D. D., of Cincinnati, O. The latter came to the North-Side Baptist church (which lately changed its name to "Grace Baptist church.") early in April, having been called early in January, and if all reports are true, and we believe they are, he has completely fulfilled all the highest hopes of his church, and the work is now on a higher plain than ever before in the history of the church.

Dr. Van Osdel has grown every day in wisdom and grace, and his possible of the First church from his location here eighteen months ago. His is a heavy work indeed, for, added to his other labors, he has a house to build, and the work is no small undertaking. A \$50,000 church must be put up, and he should have even more than that, it has already suffered from the lack of a suitable house of worship; and that is the extra task which is resting upon Dr. Van Osdel and his devoted people now. This great and growing metropolitan city of ours should have a Baptist church commensurate with the city and the needs of the Baptist people.

The First church has two very flourishing and promising missions, one, a Chinese mission, in which Spokane is already well advanced, one which will count in the great day of reckoning. There have been a goodly number converted and added to the church from the "Chinese boys," as they are commonly called, two of whom have come out boldly and announced their purpose of becoming missionaries to their own native land, while others are seriously considering the question.

All of the Chinese members are, of course, very poor, but they raised \$27.00 last year for Foreign Missions alone, besides giving to other objects liberally. It would be a touch, and I think so often, the heart of the hardest anti-missionary on earth to hear of such a thing.

Thanking God and the Baptist people for lifting them of the Savior's love, and turning them from the worship of idols to the love of the Lord Jesus Christ.

This scribble has been on the retired list for five months from the effects of "nervous prostration." Much of this time I have not been able to read a line, or do anything; but now, from my experience, I shall await the opening of the year, to return to the "blue grass" of old Kentucky, or some other field of the South, as the Lord may open the way. I must work in a lower altitude and warmer climate. We have heard, and now know from experience, that the hardest duty of a soldier is to wait and wait till he can get out of the hospital again. With many good wishes for the RECORDER.

Fraternally,
D. V. BAGBY.

He hath not learned the lesson of life, who does not every day surmount a fear.—Emerson.

ORDINATION.

Bro. L. B. Parker was called to the pastorate of Corbin church, and by request of that church was ordained July 23. The presbytery consisted of Pastors W. B. Estes, J. H. Blackburn, M. E. Foley, E. L. Stephens, J. W. Turner, Wm. B. McGarity and H. H. Hibbs. Estes presided; Stephens acted as clerk; Hibbs examined candidates, asking the usual questions, which were answered with unusual intelligence; Stephens led in ordination prayer; McGarity preaching sermon; Hibbs gave charge to candidate; Estes gave charge to church; Blackburn presented the Bible and candidate pronounced benediction. Bro. Parker carried with him a splendid record, and we bespeak him good success. H. H. Hibbs.

DEAR RECORDER:—We have just closed a very precious two weeks' revival with our little church at Bear old Recorder, and its members made greatly to rejoice. Bro. H. C. Risner, of Mt. Washington, and recent graduate of the Seminary, assisted by H. M. and A. C. Burrows, preached for us twelve days, and, like Paul of old, he preached only in Greek and his own language. Risner greatly endeared himself to all the people. Our church and community are greatly benefited by his work. We thank God and take courage. Thirty-two were added to our church as the result of his labors. His letter and his own heart were full of love and his words were full of pleasure or entertainment, but that they might bear testimony to the violation of the law and help secure its enforcement. They were not expected to remain through the performance, and they did not remain.

2nd. This did not take place during the last season at all, and had nothing to do with the complaint made to the Trustees. What two students going to a theatre to be legal witnesses against this theatre years ago, has to do with the attendance of students at theatres last session for their pleasure, I fall to see.

3d. No complaint has ever been made, to my knowledge, in regard to those students' visiting that theatre. The complaint was made of theological students attending theatres, and the lowest standard of their own pleasure and entertainment.

4th. No mention was made in the meeting of the Board, while the matter was under discussion, of the case of these students being employed to visit a theatre by the Law and Sunday Observance Association. On the contrary three members of the faculty distinctly admitted that the charge of theatre-going last session against some of the students was true.

5th. It could hardly be expected that all who were guilty would voluntarily confess it, and I am sure of all that were guilty who frequent the most disreputable the-

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United Confederate Veterans Reunion

ATLANTA, GA., JULY 20-22, 1898.

For the occasion of the Reunion of the Grey at Atlanta, July 20-22, 1898, the Southern States Touring and Traveling Co. has arranged a round-trip ticket at very low rates. All Veterans and their friends should take advantage of this opportunity. It is guaranteed to be unsurpassed as an all-purpose Gospel song book. Barnes & Beauchamp, 2714 Olive St., St. Louis, Mo. 35c each; \$3.00 per doz. To any pastor one for 25c to examine with a view to its use.

The city is going to give the Veterans and visitors a grand time, and will also herself to show what the hospitality of the South is. Information as to rates, sleeping berths, etc., call on nearest agent or Wm. H. Taylor, Assistant General Passenger Agent, Louisville, Ky.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE DRUNKARD'S DAUGHTER.

[These beautiful and touching verses were written by a young lady in reply to a friend who had called her a monomaniac on the subject of temperance.]
Go feel what I have felt,
Go bear what I have borne;
Mink 'neath a blow a father dealt,
And the cold, proud woman's scorn;
Then struggle on from year to year,
The sole relief the scalding tear.

A SQUARE PEG IN A SQUARE HOLE.

BY SYDNEY DAYRE.

"Where's John?"
Mr. and Mrs. Ransom, their daughter Alma, two small children and their guest from the country, Mrs. Maria Staples, a cousin, were about to sit down to the tea-table when this was asked. Mrs. Staples observed that the question seemed to hang a cloud over the family gathering.
"I don't know, I'm sure," said John's mother, with a fretful look; "he's always late."

dog-well," with a little laugh. "I did have a fright that day."
"How do you like it?" asked John, with eager interest.
"A little Swede boy—we have a great many of them out our way—came running to me from the harvest field. 'Hiram—Hiram—a man I hire—is out him in the reaper—dreadful!' That was all I could hear; but I know what he said. 'Where is he?' says I. 'Out under the big tree,' says he. Well, you may guess how I felt as I hurried out. And then I found under the big tree, not Hiram, but poor Carlo—a fine fellow we've had for years. He'd got in the way of the reaper, somehow, and had a bad cut; but I found the bone wasn't hurt."

had cooed on his neck as he caressed it that morning.
"Is that all about his window?" said Barbara, just then bringing in hot cakes.
"And I told Barbara I wanted the window kept open," retorted John, angrily, "and she kept shuttin' it, so I just—broke it. Now she can't shut it."

days treated with more tenderness than ever before. He was a little nervous by it, but from the hillside from the far-off carriages, eager with a boy's eagerness for new and untried delights.
John had never been in the country before except for a few days' picnic or an excursion. The small, rather poorly kept farm, on the hillside which Mrs. Staples was trying to conduct as best she could with the aid of a little hired help, was a thing of beauty in the charmed eyes of the boy who had lived for all his days with scarcely an inch of ground on which to set his foot.
"Do look at him!"
Mrs. Staples said to herself, laughing, as she stood at the window and watched John taking his first look over the premises. He behaved like one intoxicated—no, indeed, he surely was with the elixir in the fresh air, the fresh sun, the fresh sky, the relief from constant carping criticism, and the delight of new surroundings. He went up the hillside pasture with a rush and a long-drawn-out whoop, now stopping in his impetuous bounds to examine some early spring crop, or an ant-hill, or to eagerly inspect the four-footed creatures who stared at the stranger with their large, gentle eyes. He could not contain himself. He fairly rolled on the ground and again shrieked in the ecstasy of uncontrolled movement. It was so beyond with a delightful to be out of sight or sound of any who would find fault.
Aunt Maria came to him as his proud brought him to a tumble-down hen-house, and again smiled at his enthusiasm.
"I should have more of them if I could keep things any better," she explained. "There really is more profit in poultry than anything else I can do, but I have to go as I can."



A more pitiful sight than a mother and her child, both captives and shackled in a dungeon, could not well be imagined. There are thousands of mothers and their babes who lie shackled by disease in the dungeon of death.
Without knowing it, or having the faintest comprehension of it, the fault lies with the mother. Too many women enter upon the responsibilities of wifehood and motherhood while suffering from weakness and disease of the delicate and important organs that make wifehood and motherhood possible. A woman who suffers in this way cannot be a capable wife and a competent mother. Before entering upon the duties and responsibilities of these positions, she should see to it that her health, both general and local, is thoroughly restored. Dr. Pierce's Favorite Prescription is the best of all medicines for this purpose. It acts directly on the sensitive organs concerned, making them strong, healthy and vigorous. It promotes regularity of the functions, allays irritation and inflammation, heals ulceration, checks unnatural and exhausting drains and restores the system and builds up the shattered nerves. It turns the dangers and pains of maternity into safety and ease. It is a medicine that is made from strong, healthy and competent ingredients. It is a medicine that is good for no other. Dealers sell it and no honest dealer will suggest a substitute.
Dr. Pierce's Favorite Prescription did me so much good that today I am well again and stronger than I have been for years. Write Mrs. Alex. Locke, of Wisc., Isabella Co., Mich. I have a baby one year old and as fat and healthy as one could wish to see. I took two bottles of Favorite Prescription. I keep Dr. Pierce's Pleasant Pellets in the house all the time. My family take no other kind of pills."

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"I knew 'twas somewhere here, 'cause I saw the bird fly away when we boys came by. So I came and lay down by the tree till the bird came. I'd stay out all day to watch 'em if I could."

"That would become of your studies then?" with a smile. "I wouldn't care. I hate 'em!"

"Oh, you don't quite mean that?" "I do. I'd never see a book again if I could help it. I don't like books; I like things like these, and these."

"The way which had for a moment returned to his face lifted, as, with a sweep of his hand, he indicated some sheep on a slope near him, and a shed on which a number of pigeons were plucking themselves."

"But you can like both." "I guess not." John shook his head with a depressed air.

"I would," said Mr. Hains, with another smile at the boy's earnestness. "There is a great deal to consider in your question. In the first place I don't believe your father would let you in the next; I couldn't ask such a thing from him; in the next, you wouldn't do it yourself when you thought it over seriously."

"I would," said John, confidently. "I could be a farmer without books." "Yes; but you would be no better than a boy to ploder a pair of workin' hands without brains. Now listen, my boy; it takes just as good an education to make a first-class farmer as a first-class anything else."

"I don't amount to anything for study, 'twas always been so." "Have you ever tried your best at it?" John look up with a quick, frank glance.

"I don't believe I have," he admitted. "Fact is, the only book I've ever saw that I like is a clerkin' book at Aunt Maria's. It tells all about 'em—all the different kinds. I never knew before but what there was just one kind of hens and geese and things, but there's lots; and Aunt Maria's goin' to let me take all the care of 'em here, and I'm goin' in for new kinds and try what I can do with 'em."

"So, you are finding already that there is something in books which helps in farming." "That's about all, I guess. Folks don't need books to tell 'em how to plant and reap."

"You'll know better than that when you are older. Now my boy—the teacher took his hand with a friendly clasp; "don't you think this would be a good time to take a new book, to show that it is in you to study, to do anything that comes in your way to do?"

"You will find all your enjoyment in things greatly increased by carrying books along with them. Also—don't forget it—by regarding the wishes of your parents, even when they run contrary to your own. It is in for new kinds and all the time, either in city or country, living up to the best that is in you."

"This did not come all in one talk, but by short suggestions dropped as opportunity came. Mr. Hains lent John a book on birds, in which he found a new pleasure."

Another class of things soon demanded his attention. He watched Aunt Maria trying to drive a nail one day, laughing at the poor lady behind her back till he felt ashamed of himself. He took the nail from her hand. He had never really had room to swing a hammer before when it struck.

much noise. Now he found the legitimate delight of a boy in tools. The hen-house was his first care. No wonder Aunt Maria had had poor luck with her few hens when the accommodations were so scanty. Nesting time was coming on.

every spare hour in enlarging the hen-house, then in constructing nesting boxes. His head was full of new plans. Aunt Maria had one or two good ones. He had never really had room to swing a hammer before when it struck.

He continued to enlarge his variety, and, now talking learnedly of Houdans, Brahmas, Plymouth Rocks and other breeds, beloved of chicken farmers, set his brood hens and waited eagerly for results.

A happler boy never breathed than John as he watched the tiny feathered beings which soon made the hen-house lively. Coops must be built to keep the precious broods in safety. He scarcely knew how to talk time to sleep.

and a summer full of happiness stretched out before him. "There are boys and boys," commented Aunt Maria.

With the approach of autumn came a heavy cloud. Mother wrote that John must come home. She said:

"You've stayed there twice as long as we expected you would. Aunt Maria must think we mean you to visit her forever. You must be home in time to begin school."

John sent a fervent supplication that he might stay where he was and go to school, boarding with Aunt Maria. But this was refused. It was cheaper to have him live at home, and extra expense could not be thought of.

John carried his despair to Aunt Maria. "They don't know what they're bringin' on themselves," he said, with a rueful half smile.

"If there wasn't room for me there before, how would it be now, when I've had room to stretch and holler and do for six months?"

Aunt Maria could easily imagine how it would be, and felt sorry both for the boy and for the home folk. Very seriously she dreaded the results of trying to curb the boy's restless disposition—to take him from the pure, wholesome pursuits in which his energies found such satisfactory outlet.

"John," she said; "I don't know how I'm going to be able to spare you."

"The boy's face was a study. That it could really be an object to any one to have him "round" was a new and rare notion to him.

"No, I don't," she went on; "you're such a help to me. Things are so much better kept up now. You do so much that I can't do myself, and that I couldn't hire done."

"Will you tell the folks so?" said John, breathlessly.

"I will; and I'll tell 'em, too, that you more than pay your board. Look how profitable the chickens are getting to be. It's all because of the way you've taken hold of 'em. And you can keep up your studies with Mr. Hains."

"Yes," put in John; "he knows something besides books. And, anyway, I don't mind books so much when they go along with things, as they do here."

"I'll write and ask 'em," promised Aunt Maria.—Independent.

WHY THE SERMON WAS DULL.

"The dullest sermon I ever listened to," exclaimed Sam, petulantly, as he came home from church.

"Yes," replied grandpa, a twinkle in his eye. "I thought so myself."

"Did you, grandpa?" exclaimed Sam, glad to have someone stand by him.

"I mean to say I thought you thought so," replied his grandpa. "I enjoyed it because my appetite was whetted for it before I went to church. While the minister was preaching I noticed it was just the other way with you."

"Just the other way—how?" Sam demanded.

"Why, before you went," answered grandpa, "instead of sharpening your appetite for the sermon, you dulled it by reading the trashy paper. Then instead of sitting straight up and looking at the minister while he preached, as though you wanted to catch every word he said and every expression of his face, you lounged down in your seat and turned half way around. I never knew anybody who could hear a sermon right from the side of his head. Then you let your eyes rove about the church and

sense. You dulled your ears by listening to a dog that was barking, and the milkman's bell and the train puffing into the station. You dulled your mind and soul by thinking you were at a terribly dull sermon, while he was trying to get through and stay through the sermon, and so you made yourself a dull listener. And I never knew it to fail in my life that a dull listener made a dull sermon."

Morning Guide.

Beware of Ointments for Catarrh that contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as to disease of the eye it is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine, as it is taken in bottles only. It is sold in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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O blest retreat! to it I flee
From earth-born care and strife
To hold sweet fellowship with thee,
My God, my light, my life!

Attic Prayers.

I have great faith in attic prayers. A professing Christian had been lamenting to me his sense of wickedness. He had a different consciousness, though, to express to me one day. Said he, "I felt wicked because I was wicked."

we are told that he "offered up prayers and supplications with strong crying and tears unto him who was able to save him from death."
From all these lonely intense struggles what results!
Jacob became Israel. Elisha brought the dead child to life. Hezekiah's life was lengthened fifteen years, and Christ "was heard in that he feared."

PROGRAMME.

The following is the programme of the Fifth Sunday Missionary meeting, held with Bethel Baptist church, Franklin Association, July 30-31, 1898:

- SATURDAY, 10 A. M.
Devotional exercises—Rev. J. T. Burton.
Roll-call and responses.
Address of welcome—Rev. Stucker.
Response—Earnest Jones.
Sermon—Rev. M. B. Adams.
AFTERNOON, 1 O'CLOCK.
Devotional exercise—Rev. B. F. Adkins, Jr.
Proper attitude of Christians to the temperance question—Rev. W. E. Gwatkin, Rev. Garrett Reed and others.
Family Worship—Rev. M. B. Adams, Rev. J. F. Burton and others.
Proper Sabbath Observance—Rev. R. W. Weaver, Jo. T. Staten and others.
SUNDAY, 9:30 A. M.
Devotional exercises—Rev. J. H. Burdine.
Report from Sunday-schools.
10:15-11:15—Sunday-school work.
10:15-10:30—Object of the Sunday-school—Dr. C. V. Williams.
10:30-10:45—How to have a prosperous Sunday-school—Earnest Jones.
10:45-11—The church's duty to the Sunday-school—W. S. Farmer.
11-11:15—General remarks lead by J. T. Burton.
11:15-12—Sermon—Rev. R. W. Weaver.

A church must be aggressive as well as defensive. It must make fresh conquests, as well as maintain its doctrines and principles. It may have a history rich and precious, but it must enlarge and perpetuate it by steadily advancing stages of godly and redemptive enterprise. It must not sit down under the cover of respectability and gentility, but must work among the masses and lift them up. The call of God is to a living, not to a dead, church. It is nothing without convictions, but there must be constantly embodied becoming activity.

LOCAL OPTION.

There seems to be quite an interest among Christian people in our state on the question of local option. This is a righteous and natural interest. A committee of select brethren from all denominations prepared and presented a local option bill, to which there was no legal objection, to our last Legislature and asked that it be made a law. The Senate passed it; but the steering committee of the House would not suffer it to come to a vote. And when a test vote was made as to whether the bill should be taken up, some of our good Baptist brethren voted against it. This is certainly enough to arouse the people. The question confronting us is, "Shall the good people of our state rule in this matter, or shall corrupt politicians continue to enslave us?" The public conscience is becoming sensitive at last. When Dr. Kerfoot, on the floor of the General Association, in connection with his able report on this subject, stated that in the future he would break party lines, if necessary, and vote for legislators who are known to be sound on this question, his statement was endorsed by the rising vote of the entire audience. And why should it not be so? What question can come before us which so intimately affects our homes and happiness as this one? What right, next to our religious liberty, can be dearer to us than the right to say at the polls whether strong drink shall be sold in our midst? And yet our politicians say we shall not exercise this right. Will we re-elect such men to office? If so, we deserve to be enslaved by them. When a man becomes a professional politician and sells himself to the whiskey power, he can no longer be trusted. We need in our legislative halls true men, men who can be trusted and who truly represent the best interests of their people. And what has party to do with it? Our legislature, except when it elects a United States Senator, has nothing to do with the tariff, the war, the money question, or with any question whatever of national politics. And shall a man sacrifice his dearest home interest for the sake of party ties and of politicians who care nothing for him but to secure his vote? True Christian manliness forbids it. Christian citizenship can not afford it. Let every Christian voter in our state prayerfully weigh this question. Let the members of our churches and all lovers of law and order arise in their might and say to our law-makers, "We will have a constitutional local option law." We will have the right to vote as we desire—party or no party. When the good, moral, liberty-loving citizens of our state awake to the merits of this question, the issue will no longer be doubtful.
All who wish to keep posted on local option issues will do well to take and read 'The Kentucky Star.' It is edited at Georgetown, Ky., by J. J. Rucker and Z. T. Chay. There are 50 cents a year or 25 cents to clubs of ten or more subscribers. The question appeals to our best social and religious interests. Let every true Christian carefully consider its claims.
E. N. DICKEN.
Franklin, Ky., July 4.

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EDUCATIONAL.

The following is the programme of the Ministers' and Deacons' meeting of Sulphur Fork Association, to be held at Bedford, Trimble county, July 29-31:
FRIDAY NIGHT.
Sermon—B. H. Dement, I. W. Bruner.

SATURDAY.
What is truth?—J. T. Sampson, J. B. Tharp.
Why I am a Baptist—J. S. Satchell, R. E. Reed.
Design of baptism—G. W. Wheatley, L. S. Chilton.
Perseverance of saints—W. W. Foree, J. M. Eaton.
Exposition of the parable of the wheat and tares—I. W. Bruner, B. H. Dement.

SUNDAY.
Importance of Sunday-school work—J. T. Wilson, L. M. Theobald, followed by five-minute talks on experience in Sunday-school work.
The duty of every member of a church to support all of its interests—S. O. Mitchell, — Stratton.
Obligation and privilege to send the Gospel to the world—D. N. Porter, W. B. Hall.
Money in the Lord's work—how to secure it—R. M. Priest, F. J. Yeager.
J. M. FOWLER, Pastor.

A RECENT incident in Copenhagen reminds us of our Saviour's injunction to the rich young ruler, to sell all that he had and give to the poor, that he might have treasure in Heaven. A countess, formerly a lady-in-waiting at the Court of Berlin, addressing a gathering of workmen, announced her intention of selling her mansion and donating the proceeds to the poor. She had, she said, lived in the palace of an emperor and in the huts of fishermen and she was convinced that the poor man was happier than the millionaire. The benevolent act of the countess is beyond all praise, and her unselfishness will receive a reward greater than any earthly honor. May her example induce others to do likewise, and may her words make many pause in their haste to be rich, by the knowledge that the possession of wealth will not lead them into the paths of peace.—Sunday-school Chronicle.

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THAT the faculty of reasoning was given to man is good evidence that God expects him to be reasonable. But it is not evidence that man is expected to depend exclusively on his reason. It is given to man to apprehend those things which his reason cannot comprehend, but which he feels to be true and trustworthy. It is in his most unreasoning moments of faith and trust that man often shows himself most reasonable.

If you would be lovable and loved, be slow to take offense. Others can then feel at ease with you, and it is often love is given to those in whose presence one is not at ease.

"The Grecian ladies are sunburned."
—The Good Old Day, Act I, Scene 2.
Our dames soon rid themselves of this trouble, they used Pond's Extract.
When God would have a man be good by way of a man.

THE MINISTERS' MEETING AT VINE GROVE.

July 6th and 7th were days of interest to the Vine Grove church. A ministers' meeting was held with us at that time. The first subject for discussion was the Design of Christ's Miracles, by Bro. J. P. Jenkins, who read an excellent paper in which he said that their "chief design" was to teach that Christ was the Messiah. But the question as to whether miracles had ceased provoked a little interesting discussion. Some held that they had not, others that they exist in modified forms, while others that they have ceased.

The Lord's Supper—For Whom Instituted? was next presented in a paper, both historical and logical, by Bro. W. P. Harvey. He showed how that other denominations agree with the Baptists in restricting the Supper to those who have been baptized and hold church fellowship. The reason Baptists do not commune with others is because they differ from us in practice in one or both of these.

Brethren Willett and Barrow then discussed the question, How Interpret Christ's Parables? These brethren laid down some useful and helpful rules, which if observed would save us many a time from making the Bible contradict itself.

A paper on Our Home Board, closing the discussion of the day, was presented by Bro. E. K. Shultz. Bro. S. is young in the ministry, having been ordained by Brandenburg church only a few months ago. His paper was clear, full of information and well read.

At night Bro. Weaver preached to us on Moses' question to Israel, Who is on the Lord's side? After giving the setting of the text, Bro. Weaver said we may get on the Lord's side by conviction, repentance, faith. He thought that it is not enough that only faith be preached but that repentance should receive due emphasis. For except ye repent, ye shall perish.

SECOND DAY.

The discussion was opened by Bro. T. T. Eaton, after devotional exercises conducted by Bro. J. J. Willett. Bro. Eaton took the place of Bro. J. O. Willett, who had not yet arrived. The subject was our Foreign Mission Board, about which the speaker said many interesting things.

This subject was followed by Scriptural Sanctification, discussed by Bro. Weaver. He evidently does not believe in the "second blessing" theory. He thought there could be less than three blessings, I am sure, for he said sanctification first is a gift, second an act, and third a process. In the "process" he is able to enjoy several blessings. The subject was well handled and well received.

This subject being passed, Bro. Eaton preached a sermon on the Duties of a Deacon. He thought the qualifications of a deacon as laid down in the Bible a high standard, and that few deacons come up to it. Their main duties are, he said, to serve tables, first of the Lord, second of the poor, and third of the pastor. The qualifications and duties were further discussed by Brethren Barrow and Willett.

The solemn ordination of Bro. George Hicks to the deaconship was then, amid tears, engaged in. Bro. Weaver leading the prayer. After prayer a song was sung and the hand of fellowship was extended Bro. Hicks.

It was now 8 P. M., and not being willing to adjourn, it was

moved that Bro. J. O. Willett address the body on our Foreign Mission Board, which he did with great credit.

At night the house was packed to hear Bro. Eaton lecture on "The Women." The lecture sparkled with wit and humor, pithy sayings and sound philosophy. Brother Eaton said the first person to add a postscript to a letter was a lady, Miss Add-a-line Moor.

Here the meeting closed. Allow me, please, in behalf of the church, to express to these brethren, one and all, our thanks to them for their profitable stay among us. To have such brethren is a blessing. They know how to encourage, to strengthen and lift up. We humbly hope that the stay was enjoyable to you as it was profitable to us. How these older brethren can make us younger feel on a plane with them, not by their coming down to us, but by lifting us up to them! Fraternally yours,

T. J. DUVAL.

PROGRAMME.

The following is the programme for the meeting of Circle No. 3 of Warren County Association which convenes with New Gasper church July 30th and 31st, 1898. Saturday 10 A. M.—Devotional exercises, J. J. Gill.

10:30 A. M.—How can we secure better interest and attendance at our Saturday church meeting, E. H. Brookshire, W. L. Moorman. 11 A. M.—Reflex influence of missions, B. T. Mayhugh, J. Whitt Potter.

DINNER.

1:30 P. M.—Relation of the Sunday-school to the church, Frank Rust, Gen'l Perry. 2 P. M.—How aware the latent forces in the churches, E. V. Baldy, R. L. McGowan. 2:30 P. M.—Have we any Scriptural authority for Sunday-schools, W. H. Mitchell, J. H. Payne.

3 P. M.—How best develop missions in our churches, C. W. Freeman, C. G. Davenport. Sunday 9 A. M.—Devotional exercises, W. M. Buris. 10 A. M.—Why are immersions performed by any other than Baptists invalid, E. H. Brookshire, W. M. Hall. 11 A. M.—Sermon, C. W. Freeman.

There will be dinner on the ground Saturday and we trust this meeting will be largely attended, also that all who come will come resolved to enter into the spirit of the work and make this the meeting of the year. This is the last one before our association shall meet so let us all endeavor to make it the most profitable.

C. W. FREEMAN, Vice President Circle No. 3.

A little girl won a prize by reciting "Little Jim" at a Glasgow Sabbath-school Band of Hope competition, upon which she was awarded a scarf for her own wear. Instead of taking it, however, she asked timidly if she might receive a woollen cravat. No sooner was her request granted than she ran to her little brother, who was in the hall, and folded it round his neck. Another girl renounced a garment for herself that she might obtain a shirt for a younger brother. The hearty cheers of the children present showed that they fully appreciated these acts of self-denial. This little incident is a beautiful illustration of the law of love, and should be told in every Sabbath-school in the land.

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, Barron Co. 10th. Clear Fork—Epley Station, 10th. Elkhorn—Upper street, Lexington, 10th. South Kentucky—Middleburg, 10th. Daviess County—Glenville, McLean county, 10th. Shelby County—Mt. Vernon church, 18th. Green River—Cauey Creek, Grayson county, 20th. South District—Bruner's Chapel, 23d. Concord—Owenton, 23d. Bethel—Mt. Giload, Allensville, 23d. Barron River—Capital Hill, 23d. Gasper River—Green River church, 23d. 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—Cattlettsburg, 7th. Little Bethel—Friendship, Muhlenburg county, 7th. Long Run—Beechland, Valley Station, 7th. Lynn—Aetna 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. Stocton's Valley—Mt. Pisgah, Cumberland county, 10th. Nelson—Bardstown, 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 Rock—West Point, 14th. Goose Rock—Girdler, Knox county, 21st. Landmark—Red Lick, 21st. Salem—Rhude's Creek, 21st. Freedom—Burksville, 23d. South Union—Patterson's Creek, 23d. Edmonson—Holly Springs, 28th. Goshen—Sandy Hill, 28th. 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. Enterprise—Had's Creek, Pike Co., 7th. West Union—Antioch, 12th. Ohio Valley—Zion, Meigs county, 18th. Blood River—Central City, Marshall county, 19th. Graves county—Farmington church, 26th. East Lynn—Mt. Carmel church, Taylor county, —. East Union —. Rockcastle—Sinking Valley church, Pulaski county, —. 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. NUNNELLY, Sec'y.

When thou prayest rather let thy heart be without words than thy words without heart, and remember emphatically either prayer will make thee cease from sin or sin will certainly entice thee from prayer.—Bunyan.

HOW A WOUND HEALS.

When the Blood is Pure a Wound Heals Quickly. The Fact Demonstrated in the Case of a Baptist Clergyman at Ashley, Ohio.

From the Times, Ashley, Ohio.

Elder A. S. Shoemaker has been a life-long resident of Ashley, Ohio, and is favorably known by a large circle of friends in this part of the state. For many years he has been a prominent Baptist minister. He has been Mayor of Ashley for three successive terms, filling the position with dignity and honor, and has held other offices of trust.

He is sixty-two years of age, hale and hearty, and attributes his present health condition entirely to Dr. Williams' Pink Pills for Pale People. "For about twenty-five years," he says, "I was afflicted with rheumatism and was constantly in pain. I could not remain in one position for but a few minutes at a time and could sleep but little at night. I was dragging out a miserable existence. Especially in damp, muggy weather I would be very miserable. I frequently remarked that I was a traveling barometer, as I could always tell when a change in the weather was coming. I tried a great many remedies that were recommended, but they did not help.

"One day while at work and complaining of my pain in the presence of Mr. Elias Bishop, a neighbor, he asked me if I had ever used Dr. Williams' Pink Pills for Pale People. I told him no. I had never heard of them. He advised me to try them, saying they had benefited him and might help me. I had tried so many different remedies with out receiving any benefit that I did not think it worth while to throw away more money.

"Time passed on for nearly a year until one night I was suffering in my pain and thought of Dr. Williams' Pink Pills for Pale People and concluded to try them. In the morning I went to the drug store and purchased a box of the pills and commenced using them according to directions.

People and concluded to try them. In the morning I went to the drug store and purchased a box of the pills and commenced using them according to directions. "It was the wisest thing I ever did. On the third night after commencing their use I went to bed and slept all night without a particle of pain. I continued taking the pills until I used five boxes and have not felt any symptoms of my old trouble since that time, now two years ago.

"Just after I stopped the use of the pills I met with an accident. In chopping wood I cut my foot very badly, the axe going clear through the instep of my foot. It was thought the wound would be very hard to heal for a man of my age, but for the surprise of everybody it healed quickly without any difficulty. I attribute this also to the good condition of my blood through the use of the pills.

"In rheumatism the blood has an acid impurity which irritates the sensitive tissues that unite the joints and cover the muscles, thus causing those intolerable tortures which rheumatic sufferers endure. Rheumatism is always dangerous as it is liable to attack the heart. "Years ago those afflicted were told, as if taking away some of the impure blood could remedy the disease. This folly has been abandoned, and today physicians prescribe and druggists recommend the use of Dr. Williams' Pink Pills for Pale People as their marvelous vegetable pills go directly to the seat of the trouble exerting a power for inducing purification and eliminating the blood by eliminating poisonous elements and renewing health-giving forces, thus making a potent remedy for curing this disease.

Hot Weather Household Comforts. Mattings in endless variety from 12 1/2 to 50c per yard. Fibre Carpets—choice designs. Lace Curtains from 40c to \$50.00 per pair. Mosquito Bars 75c to \$8.00 each. Screens, Shades and all Interior-Furnishings. We continue the sale of past season's "DROPPED" PATTERNS in Carpets and all kinds of Floor Covering at about One-Half value. Place your order now while this sale is on. W. H. MCKNIGHT SONS & CO., WHOLESALE & RETAIL. 225 Fourth Avenue. 328-330 W. Main Street, LOUISVILLE, KY. PLEASE NOTE—We are sole agents for the Interior Hardware Co. of Indianapolis. Come to see us for estimates on floors and Interior-Furnishings.

A CHANCE TO MAKE MONEY. The orange grapes and peaches a year old, fresh as when picked. Use the California Cold Storage Co. method. The fruit is packed in ice and kept perfectly fresh, and costs almost nothing, can put up a bushel in ten minutes. Last year I sold direct to over 125 families. Last week anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience for so much, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail a sample of fruit and complete directions to any of your readers for nineteen-two-cent stamps, or only the actual cost of the samples.

SPEED—COMFORT—SAFETY THE— OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD. BEST ROUTE FOR YOU.

Improved Schedules to Florida Beginning July 6th, via Southern Railway and Queen & Crescent Route. On account of increased travel to Florida and other Southern points, the Southern Railway, in connection with the Queen & Crescent Route, have inaugurated, beginning July 6th, through connections, train service as associated agents, from Cincinnati, Jacksonville, Tampa, Miami, etc. On this new schedule, the train leaving Louisville 7:40 a. m. and Cincinnati 9:30 a. m. arrives Atlanta 12:50 midnight. From Atlanta 8:30 next morning, Jacksonville 9:10 a. m., Tampa 5:30 p. m.—train being a solid vestibule, through train, with first-class day coaches and Pullman sleepers from Cincinnati to Jacksonville. The Cincinnati-Louisville Lexington connecting therewith. The night train, leaving Louisville 7:45 p. m., arrives Atlanta 11:40 a. m. Will maintain fast present, arriving Atlanta 11:30 a. m., making connection for all points South. On these new schedules of the Southern Railway in connection with the Queen & Crescent Route, the time via these lines to Florida and other Southern points is many hours quicker than via any other road. For information apply to any agent Southern Railway or connecting lines. W. H. FAYLER, Gen. Pass. Agt., Southern Railway, Louisville, Ky.

TRAINS SOUTH. Leave Louisville: 7:45 a. m., 8:25 a. m., 7:30 p. m. Arrive Louisville: 2:30 a. m., 7:35 a. m., 12:25 p. m., 7:25 p. m. TRAINS NORTH. Leave Louisville: 7:45 a. m., 7:30 p. m. Arrive Louisville: 2:30 a. m., 11:27 a. m., 7:10 p. m., 8 p. m. TRAINS, JELICO AND SOUTHEAST. Leave Louisville: 9:00 a. m. and 9:30 p. m. Arrive Louisville: 6:50 a. m. and 5:10 p. m. TRAINS, LEXINGTON AND FRANKFORT. Leave Louisville: 7:30 a. m., 7:50 p. m. and 6:50 p. m. Arrive Louisville: 9:00 a. m. and 9:30 p. m. 8:10 a. m., 11:35 a. m. and 5:18 p. m. Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

A Leather Lesson

Thick leather isn't always durable. Thin leather isn't always comfortable. Gilt leather isn't always waterproof. Dandy leather isn't always best. Low price leather isn't always cheap. The only leather that is all these things is VICI KID. This is the reason it is fast superseding all other leathers. VICI KID is the only leather that repels the cold, yet absorbs no heat. It is the only leather free from oil, yet impervious to water. It is the only leather soft enough for comfort, strong enough for any kind of wear.

VICI KID

makes the most beautiful shoes for women, the most comfortable shoes for men, the most durable shoes for children and so on. The genuine never varies in quality, no matter where you get it. Genuine VICI KID is made only by H. E. Henderson, 410 Broadway, New York. You are getting it and not an imitation, ask your dealer for the VICI KID book. VICI KID is the only leather that repels the cold, yet absorbs no heat. It is the only leather free from oil, yet impervious to water. It is the only leather soft enough for comfort, strong enough for any kind of wear.

Ask your dealer for H. E. Henderson's VICI KID book, showing and explaining the VICI KID shoe making process.

ROBERT H. FORDBERG, Philadelphia.

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Hymns New and Old (music)	10c	15c
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BELLS

How Alloy Casts and Sheet Belles. See How the Chicago The C. B. BELL CO., Elmhurst, Ill.

THE FARM

KENTUCKY TRADE ITEMS.

The Winchester Democrat reports the sale of thirty heifers at \$4c.

Beazley Bros. sold to Walker, of Garrard, a harness gelding for \$180.

John Peggs sold to Joe Sullivan, of Winchester, his crop of tobacco at 9 cents.

John Armstrong sold to Robinson, of Boyle, a gelding for \$125.

Owensboro parties sold 25,000 bushels of wheat in one day at 70 cents.

Hon. John D. Harris, of Madison county, harvested a 600 acre crop of wheat.

T. L. and Will Lillard sold about 165 acres of wheat to Anderson & Spillman at 65 cents.—Advocate.

There were but few cattle at Winchester on court day. The best sold at 4 cents. Several lots of fair sheep sold at \$2.50 per head.

W. W. Hays, of Lincoln Co., bought recently one nice mule for \$75, and shortly afterward sold him for \$95.

The first wheat of the new crop sold in Hopkinsville last week at 60 cents a bushel. The wheat graded No. 2.

Mrs. Henry Schubert, of Mason county, it is reported, made 220 1/2 pounds of butter from seven cows during the month of May.

J. T. and A. Voris have bought in the last thirty days 18,000 bushels of wheat at prices ranging from 70 to 80 cents a bushel.—Burgin Herald.

A. L. Redford bought in Allen county 400 sheep and 200 hogs. He paid 2 1/2 cents for the sheep and from 3 to 3 1/2 cents for the hogs.—Glasgow News.

Diddle, Nell & Yates, stock traders of Gradyville, have 7,000 sheep that they recently purchased at an average of \$1.80.—Columbia News.

Ray Moss & Bro., sold to Hodgkin Bros., of Winchester, a carload of 900-pound heifers at \$3.00 per hundred last week.—Mt. Sterling Advocate.

Wheat is worth 65 cents on the Glasgow market, but the farmers are not falling over each other to get to mill with it at that price.—Glasgow News.

J. D. Simms & Sons, of Lebanon, Ky., bought in Adair county from different parties thirty sugar and army mules at prices ranging from \$37.50 to \$100.

Forty-four hogsheads of Clark county tobacco were sold at Louisville last week. Seven hogsheads brought from 13 1/2 to 17 1/2 cents; 33 hogsheads, 6 1/2 to 13 1/2 cents, and four hogsheads, \$4.65 to \$5.70.

The Interior Journal notes the sales of a lot of 150-lb. hogs at \$4c; some yearling heifers at \$4c; 1,000 common sheep at an average of \$1.80 each; fat sheep at 2 1/2c per pound.

About 100 cattle at Cynthiana on court day, consisting of heifers and light weight steers of medium quality which sold at 2 1/2 to 4 cents. A few good steers sold for about 4 1/2 cents. Demand good for all kinds of grazing stuff. Quite a number of plain to good geldings sold for cavalry purposes at fair prices. No mules on the market.

SIX NEW SALADS.

BY FLORENCE L. ROSS.

Beet Salad.—Bed on torn lettuce, red beets cut into cubes. Over this pour a spoonful of mayonnaise and place on top a small square of cottage cheese. Serve with wafers.

Strawberry Salad.—Choose the heart leaves of head lettuce, heap a few strawberries on each, and dust them lightly with powdered sugar; lay a teaspoonful of mayonnaise on each portion and serve cut lemons with it; delicious for lunch.

Orange Salad, New.—For six persons pare four rather acid oranges. Slice them very thin, cutting down the sides instead of across and sprinkle very sparingly with powdered sugar. Mix one tablespoonful of water and one of lemon juice. Pour over fruit. Set on ice an hour before serving and use before a game course.

Narraganset Salad.—Take equal parts of hickory nuts, walnuts and almonds, blanching the latter, and throwing the walnut meats for ten minutes in water in which onions are boiling. Add tiny bits of celery and pour over a good cream salad dressing. Put a bit of sweet whipped cream on top and garnish with round slices cut from a long radish. Do not peel, as the dainty pink rim adds much to the appearance.

Water Cress Salad.—Select fresh, crisp, well cleaned cress. Cut fine. Mix with following dressing: Mix very slowly, one-half teaspoonful of salt and dry mustard, one teaspoonful sugar with beaten yolks of two eggs. Then very gradually pour on this, beating constantly four tablespoonfuls soft or melted butter. Then as gradually add six tablespoonfuls vinegar. Stir smooth and cook in double boiler until thick. Then pour over whipped whites of two eggs. When cold add one small cup of whipped cream. With this salad should be served a cheese ball, for which this is the recipe: Grate one cup of cheese and put into it the whipped white of one egg. Make into small balls and plunge into smoking fat. Very delicious.

Virginia Salad.—Choose a large head of curly lettuce, open and press apart and remove with a sharp knife the inner leaves. Wash and let it serve as a case or mould from which to serve the following salad: Chop cabbage fine and mix with a cooked dressing made as follows: Mix until smooth, one tablespoonful of butter, one teaspoonful of flour, fifteen drops onion oil, one-half cup hot vinegar. Beat with wooden spoon, cook ten minutes. Pour onto one egg beaten with one-half teaspoonful each salt, sugar, mustard and cayenne. Cook three minutes and cool. Thin at time of serving with one cup of thick sour cream.—What to eat.

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sites pass their entire life upon the body of the sheep, and live by sucking the blood. They can live only a few days when removed from the sheep. Their destruction is comparatively easy, as they are susceptible to nearly all the agents that destroy parasites.

The most opportune time for killing ticks is just after shearing, as the ease of handling and the cost of dip is reduced to the minimum. Nearly all the ticks will leave the sheep for the lambs, so that the work will be very effective if only the lambs are dipped. It is better, however, to dip both old and young. The sheep should be examined carefully about three weeks after dipping, and if any eggs escape destruction, the sheep should be redipped.

The apparatus necessary may consist only of a box or barrel, in which the animals may be submerged, and a table on which they may be allowed to drain. Such temporary arrangements necessitate considerable labor and loss of dip. A special tank may be purchased or built, if a large number are to be handled, as one will soon be repaid for its use. The tank should be about eight feet long at the top, and two feet wide. It should be 4 1/2 feet high and one end made vertical. The sides should slant so that the bottom will be from five to eight inches wide. The bottom should be about 3 1/2 feet long, and one end made to slant so that the sheep may walk out. The tank should be set into the ground and a chute made so that the sheep may be driven into the tank. A good, tight, wagon-bed may be used as a drain floor, and the back end placed over the end of the tank to return the dip. With such an arrangement several hundred sheep may be dipped in a day with comparatively little work and a great saving in dip.

On the whole, it is more economical and satisfactory to use some of the good sheep dips offered upon the market. These dips usually contain arsenic, extract of tobacco, or products obtained from creosote or tar as the destroying agent. As the latter dips are effective and less dangerous in the hands of most people, they are to be preferred. The following, known as the Curdip dip is highly recommended, and may be prepared by any one: Tobacco leaves, 50 pounds; sulphur ten pounds; water, 100 gallons. The tobacco is steeped for an hour and a half, the leaves are strained off and the sulphur added and again boiled for an hour. Keep well stirred and use while warm.

A. W. BITTING, Veterinarian, Purdue University Expt. Station.

There were but few cattle at Winchester on court day. The best sold at 4 cents. Several lots of fair sheep sold at \$2.50 per head.

The first wheat of the new crop sold in Hopkinsville last week at 60 cents a bushel. The wheat graded No. 2.

Mrs. Henry Schubert, of Mason county, it is reported, made 220 1/2 pounds of butter from seven cows during the month of May.

J. T. and A. Voris have bought in the last thirty days 18,000 bushels of wheat at prices ranging from 70 to 80 cents a bushel.—Burgin Herald.

A. L. Redford bought in Allen county 400 sheep and 200 hogs. He paid 2 1/2 cents for the sheep and from 3 to 3 1/2 cents for the hogs.—Glasgow News.

Diddle, Nell & Yates, stock traders of Gradyville, have 7,000 sheep that they recently purchased at an average of \$1.80.—Columbia News.

Ray Moss & Bro., sold to Hodgkin Bros., of Winchester, a carload of 900-pound heifers at \$3.00 per hundred last week.—Mt. Sterling Advocate.

Wheat is worth 65 cents on the Glasgow market, but the farmers are not falling over each other to get to mill with it at that price.—Glasgow News.

J. D. Simms & Sons, of Lebanon, Ky., bought in Adair county from different parties thirty sugar and army mules at prices ranging from \$37.50 to \$100.

Forty-four hogsheads of Clark county tobacco were sold at Louisville last week. Seven hogsheads brought from 13 1/2 to 17 1/2 cents; 33 hogsheads, 6 1/2 to 13 1/2 cents, and four hogsheads, \$4.65 to \$5.70.

The Interior Journal notes the sales of a lot of 150-lb. hogs at \$4c; some yearling heifers at \$4c; 1,000 common sheep at an average of \$1.80 each; fat sheep at 2 1/2c per pound.

About 100 cattle at Cynthiana on court day, consisting of heifers and light weight steers of medium quality which sold at 2 1/2 to 4 cents. A few good steers sold for about 4 1/2 cents. Demand good for all kinds of grazing stuff. Quite a number of plain to good geldings sold for cavalry purposes at fair prices. No mules on the market.

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Ticks do not cause death directly, nor injure the wool, but cause untold torment by their biting and wandering about over the body. This saps the vigor of the old sheep, retards the growth of the lambs, and makes both susceptible to disease.

The tick is a wingless fly about a quarter of an inch long, having a large, strong reddish-gray body and six legs. The head is square, and set directly on the body.

The biting parts consist of a stout proboscis, armed with a row of teeth. It lays only a few eggs during its lifetime, and these contain young ticks. The phar-

A CORRESPONDENT of the Country Gentleman objects to use of pine sawdust as bedding for cattle and as a manure for potatoes and crimson clover on the ground that it does not decay. When constantly saturated with moisture, it is practically indestructible. The best way to use pine sawdust, he says, where it is plentiful, is to burn it and apply the ashes to the land. The ashes are not nearly so valuable a fertilizer as hard wood ashes, but are better than none.

GERMAN country women boil in milk the yarn for their home-knit stockings, so they will not "croak." If black underwear, equestrian tights or stockings that stain are treated in a like manner the result will be very satisfactory.

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Items of Interest.
 NEWS THE WORLD OVER.

The position of the yellow journals that it is unpatriotic not to believe all the stories they can invent against the Spaniards is disgusting. A man is a traitor who believes the dead bodies of the United States soldiers were not mutilated, although the United States surgeon on the spot says they were not. He is a traitor if he believes that Hobson and his men are in the town of Santiago and not in Morro Castle exposed to the shells of their own friends. The definitions of the yellow press are: "Patriotism—to believe all we publish; Treason—to believe the men who contradict our news, no matter how high in command they are."

A typhoon struck Fort Arthur not long since. The Russian war ship *Nissol Volky* was injured and a Chinese torpedo boat destroyer was driven on shore and 130 men on board of her drowned.

New Jersey needed 80 to fill out her regiments in the field. But the examining surgeons threw out so many who volunteered that Governor Voorhes wrote to Surgeon-General Sternberg that either the doctors must be less strict, or the United States would need to order a draft to get the 80 men. He said the examining surgeons were only complying with the law, but most of the standards were not volunteering in sufficient numbers.

The wood-workers are on a strike at Oshkosh, Wisconsin, and the new woman has come to the front in a new role. Several hundred women gathered in a mob, armed with rocks, clubs, eggs and sacks of pepper. The police could not control them, and not a man was allowed to enter the factory, not even the proprietors. At last accounts the amount held the riot.

The Emperor of Germany is soon to make a visit to the Holy Land. The *Deutsche Zeitung* of Vienna says it is with an eye to inducing German emigrants to go there. There are rich valleys in Asia Minor that would support millions of people. Austria is said to look favorably on the scheme, hoping to find in the East an outlet for her surplus population.

The X rays can burn and the burns caused by exposing any part of the body to them are all the more dangerous in that the evil effects are not shown immediately. A man had trouble in his knee, and to locate the trouble the X rays were turned on for an hour. Three weeks afterwards the part examined turned red, the skin came off, and the bone was so constituted the limb had to be amputated.

A writer in the *Omaha Bee* says that in part of Arizona the wells have recently become producers of hot water. In some the temperature rose 20° in a single night. In a few the water went back to its old coolness. The line of the heat follows the general direction of the Sierra Estrella Mountains, a volcanic chain south of the Gila River. Naturally the people are fearing a volcanic outbreak.

The biggest gun of all is being made for the use of the New York harbor. It is to be 9 feet long, to weigh 120 tons, to throw a shell weighing 2,000 pounds a distance of sixteen miles. It will require 1,000 pounds of powder to fire one charge. The next largest gun in the world is one in Germany, which throws a shell weighing 2,000 pounds and requires 500 pounds of powder for a load.

A correspondent of a New York paper, writing from London, says the Tory party is very eager to have the United States enter into the grab game all around the world, thus requiring a very large navy and very heavy taxation. But the Liberal party on the other hand "feels that the step might prove perilous to America's record as the pioneer of liberty and progress."

We have all been familiar from childhood with the June bug, and never heard before of their being in such numbers as to prove a pest. But they have been doing much damage lately, and the New York government has offered a reward for them, and in one caaton more than 400,000 bugs were gathered.

One great reason for the collapse of Greece before Turkey was the corruption in the army and navy. No nation can hope that corruption will be kept long out of its ranks. Now Greece has raised herself and proposes to stop the corruption everywhere, beginning in politics. There is a bright future before this little kingdom if this can be done.

They have been talking for many months about "federation" of the various colonies in Australia which have been as separate and distinct from each other as they are from Canada. At last a constitution was agreed upon and put to the vote. But it failed to carry New South Wales, and so the whole scheme falls for the present.

Congress, after fifty years, it seems to us, of talking about a bankruptcy bill, has at last passed one. It is said to perform the marvelous feat of satisfying everybody. The point of creditors forcing a man into bankruptcy has been carefully guarded.

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. Unless the money accompanies the notice, it will be treated down to 100 words.

MTGEEL.
 Mrs. Elizabeth Patton Steger died June 22, 1898, at her home near Owenton, Ky. She was born in Clark county, Ky., Jan. 22, 1814. She was a noble Christian woman, having united with the Baptist church at Macedonia during the revival of 1861 and was baptized by Bro.ajah Throckmold. She lived in the faith and died as she had lived. She was the mother of eight children, five of whom have preceded her across the other side of the river. Yet many lament her loss, for she possessed a most pleasing character in life—filled with goodness and sunshine that shone on her to many warm and loving hearts. W. P. H.

IS THE DEVIL DEAD? OR, WAS HE EVER IN THIS WORLD TO DIE?

I do not mean the ancient mythological devil, nor any of the mythological devils, nor any of the wild vagaries of ancient or modern barbarism. I mean the great spirit of evil, the author of sin in angels and men, with powers and intelligence only a little less than divine. Is it folly to ask the question? Is it a reflection on the intelligence and religious culture of the age to speak to the question? Whatever may be the religious light of the times there is always a large contingent that live, move and have their continual being in the realm of religious vagaries. Generally these vagaries are without any definite formulation; and one is frequently compelled to pick them out of a veritable chaos of mental and moral rubbish, give them form in words and sentences and then ask who believes them, and he is amazed at the number and character of those who entertain such notions. Amazed to find people, professedly Christian people, who think and reason like philosophers on politics, economies, physics, etc., utterly without the power of logical thought and reason on morals and theology.

"The Saviour's temptation" was the subject of a recent Sunday-school lesson. A teacher asked: "Who tempted Jesus?" Some one answered, "The devil." Then the question arose, "Who is the devil?" Various answers came. Perhaps the larger part of the answers amounted to, "I don't know," while a number were in effect, "The lusts of the flesh, human nature." And this last most earnestly advocated, without a thought of where its advocates are inevitably sure to land. Let us see. Accept the definition, and let us magnify the tendency of the flesh to evil, and pile up illustration upon illustration, showing the awful corruption of "human nature" and the interminable evils it has wrought in the world. It may seem to us that fleshly tendencies to sin are almost divine in power. And our imagination may begin to hover around a terrific figure of a huge serpent writhing in slimy filth, or a monster breathing flame and exhaling volumes of sulphurous smoke. But we forget that this marvelous "lust of the flesh and human nature" devil confines all sin to the human family, and does not allow that there ever were any "angels who left their first estate." So we are compelled to abandon the "lust-of-the-flesh" devil or have another revision of the Scriptures and discover that all the passages about fallen angels are spurious, and leave them out.

But again, God was manifest in the flesh, and the completeness of the Redeemer was in his completeness as man as well as God.

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To be complete God, he must be sinless. To be complete man he must have flesh as man has it and be subject to the demands of the flesh. If, then, the devil is "the lust of the flesh," or "human nature," it was of course "the lust of the flesh" that tempted Jesus, and we have a Redeemer with an inherent tendency to sin! But is it contended that he had flesh as man without sin, or even the tendency to sin? Granted. Then we have in the Scriptures an account of a temptation of Jesus which is a sublime farce—no temptation at all. What nonsense!

But again, the devil ("the lust of the flesh," or his "human nature") led him upon an eminence overlooking the kingdoms of this world and their great glory, and reminded him that all these belonged to him (the "human nature" of Jesus), and he, the said "human nature," would give it to him (Jesus the God-man) if he would worship him (himself). May the Lord deliver us from such insane prattle. It is not sufficient to indignantly rave, "no one said any such thing," for such is incontrovertibly the outcome of the "lust of the flesh," or "human-nature" notion of the devil.

Again: worlds, systems, the laws by which they march with ceaseless rounds, their robes of radiant glory, their treasures of priceless value, countless bleating flocks and lowing herds, myriads of multi-hued fowls, man with his aspirations and desires possible only in an endless being, all say we are here by infinite power, infinite wisdom, God. Nothing short of infinite wisdom, power and intelligence (an actual being with such attributes) could have produced us. Only "the fool hath said in his heart there is no God." On the other hand, the deceitfulness of the heart of man, the groans and sighs of earth's oppressed, echoing and re-echoing through the land, the tear fountains, babbling up in ten thousand homes of sorrow, earth filled with violence, demanding the punishment of a universal deluge, wars innumerable, the bleaching bones on thousands of fields of battle, cities so utterly corrupt as to provoke heaven's wrath in tempests of fire and brimstone, a nation to recognize and crucifying the Redeemer, foretold by their own prophets and announced by their own divinely commissioned countryman, provoking by their incalculable wickedness their dispersion for thousands of years among the people of all the earth, having no king nor governor of their own, hundreds of thousands of crowded prisons, rapine, murder, adultery, incest, sacerdotal robes appropriated by agents of mural darkness and barest depravity, the mother of harlots calling men to blasphemous prayers and hypocritical penance, the cry of Paul for a deliverer from the body of this death, echoed by the saints of all subsequent ages—all, all say in thunder tones that a mighty spirit of evil, nothing less than an actual entity with attributes godlike in force and wisdom, that is, the prince of the power of the air, the God of this world, could have brought about such things. This appears doubly true when we reflect that all this wickedness and much more has been accomplished in the very face of God's opposing power and wisdom, sleeplessly vigilant through all the ages of the human family. In very truth, with few exceptions, in all the years of conflict between good and evil the latter has had so manifestly the ascendancy that even the hosts of God evidently would have been in despair, and would have acknowledged the God of this world as mightier than the Lord of heaven and earth.

inspired with undying faith and anchored by hope to God's eternal throne. If only "the fool hath said in his heart there is no God," what kind of man is he who says "in his heart" there is no actual devil?

FROM WINDES.
 LASCARUS, TOM.

WHAT CAN A MAN DO MORE THAN DIS-RESPECT HIS COUNTRYMEN? Live for them. It is a longer work and, therefore, a more difficult and a nobler one.

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 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.

On July 4th, at Shelby, Ohio, one thousand persons were standing on a bridge. The bridge gave way and many were partially buried in the ruins. Just how many were killed and wounded is not stated, but the number runs up in the hundreds.

The cruiser Charleston on its way to the Philippine Islands stopped to take possession of the Ladronez. The story comes that when the Charleston fired on the little fort, the Governor, who had heard nothing of the war, sent out an apology for not returning the salute, as he had no powder. He had not heard of the war. The story is amusing, but it is shameful if true, for the Charleston should not have fired on the little town without first demanding a surrender.

The country sympathizes with Mr. John G. Carlisle in the loss of his son William K. Carlisle, who died at his home in New York City on the 6th. He had been in New York City six months, having gone there to take the law practice of his dead brother Logan Carlisle. Thus in a short time Mr. Carlisle loses two grown sons.

There seems to be a growing impression that while Europe will not object to the United States keeping Cuba and Porto Rico, the Philippine Islands will be a different matter. Some one said Germany would not more allow the United States to seize and hold territory on that hemisphere than the United States would allow Germany to do the same thing in Brazil. The Philippines are not worth making a fuss over. On hemisphere ought to be enough for one nation.

All the country seems to be glad that the great victory over the Spanish fleet at Santiago was won by Commodore Schley. No one has understood the true inwardness of Captain Sampson's being put in command in Cuban waters over all the admirals and commodores. When Commodore Schley was sent to Cuba, he would have outranked Sampson and taken command, had not Sampson been appointed. Acting Rear-Admiral Schley made no murmur at being placed under a subordinate. It is all the more cause for rejoicing that he was in command when Cervera dashed out, and therefore the glory of the victory is his.

At five o'clock on July 4th the British ship Cromartyshire was sailing under reduced canvas sixty miles from Sabine Island in a dense fog. She was going only four or five knots an hour sounding her fog horn. Suddenly a great steamer came through the fog going rapidly and struck the Cromartyshire. The steamer was struck in the side by the iron prow of the ship and a great hole knocked in the side. It proved to be the French liner La Bourgoise with 75 on board. The steamer sank rapidly, the ship though badly disabled doing all she could to rescue lives. One hundred and sixty-nine were saved out of the whole number. Fortunately the Grecian from Glasgow came along and towed the ship into harbor.

The survivors tell the most horrible stories of the cowardliness of the men. Women were killed by men to get their places on the boats. Only one woman was rescued, her husband protecting and saving her. The officers and crew were most dastardly with the exception of the second officer who launched all boats, kept cool and collected, helped all he could to escape, and went down to his death standing at his post, looking out with brave resignation towards the departed boats.

Rumors are abundant, but trustworthy war news is scarce. Gen. Miles and reinforcements have reached Shafter. Gen. Linera, the Spanish commander at Santiago, offered to surrender if himself and army were allowed to return to Spain. McKinley declined this offer, which the generals on the scene wished to accept, and demanded unconditional surrender, which Linera refused.

There is a contest between Shafter and Sampson. Shafter wishes Sampson to lead the Spanish fleet. Sampson leads the fleet, saying Morro Castle is so high it will have his ships at disadvantage. On Monday the truce ended and Schley bombarded Santiago for two hours. His shell falling short, he then desisted. What has been done since is not known at the time we go to press. Meanwhile Dewey and Schley have won all the glory.

There are all sorts of rumors in regard to the capture of Manila. The most probable of them made Sagasta say Spain could not and would not sue for peace as long as Havana is not taken. If that falls peace will immediately be asked for. The first expedition of Roosevelt reached Dewey, but he has not attacked Manila yet, waiting for more troops.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warehouse 117 West Jefferson St. Works: 18th to 14th on Maple St., Louisville, Ky.

CINCINNATI ITEMS.

The Rev. G. W. Perryman has resigned the pastorate of the First Baptist church to take effect during the month of August. While this action was not entirely unlooked for by his friends, yet everybody is sorry to have such a noble minister leave the city. Brother Perryman has a large place in the hearts and affections of his ministerial brethren, and the members of all the Baptist churches. He is a most excellent preacher and a devoted pastor. Such a man must be in demand speedily. We congratulate the church the first to call and secure him. Moreover his wife is not only a helpmeet in the parsonage, but a diligent worker in the church.

What will be the future of the old First church of this city is a serious question. Her history has been checkered indeed. The edifice is imposing. It is one of the best constructed in the State. It is well adapted to work and worship. But the fact is, the people living in their own homes surrounding this noble sanctuary when built have migrated to our heartful and inviting suburbs. A number of churches of other denominations have either consolidated or sold their property, and it should not be considered strange if this should be the outcome at the First church. However another trial may result in gathering together a congregation and cultivating the field. Let none of the brethren who are looking for green pastures be in a hurry to try their grit or grace hither until fully convinced they are willing to pay the price demanded.

Brother Partridge at Ninth-street is doing a noble work. Colgate University did well in giving him the degree of Doctor of Divinity at the recent commencement. Rev. Mr. Cassidy began last Sunday his labors as pastor at Walnut Hills church. Brother Moss at Mount Auburn is succeeding in increasing congregations, and has been baptizing frequently during the summer, something quite unknown previously. Rev. H. O. Fry has resigned as associate pastor at Lincoln Park Institutional church. The work at this busy temple prospers quite well. The congregations are inspiring. Payments have been made monthly on the debt until some \$8,000 has been paid on same since the first of last November when the edifice was dedicated. Thus the indebtedness has been reduced from \$26,500 to \$20,500. There is still some \$9,000 left in good unpaid subscriptions made on day of dedication. The building is considered one of the most unique in the country. Nearly all the pastors are planning for vacations during August. Congregations in all the churches are small during the months of July and August. The Centennial of the Miami Association will be held in September at the Lincoln Park church. A fine programme has been prepared and a good time is expected.

G. R. ROBBINS.

The following is the programme of the Ministers' and members' meeting to be held at Lost Run, Brookridge county, at 10 a. m. Friday before the fifth Sunday in July 1908. The mode of baptism—J. D. Duncan, H. Veitch, A. V. Armstrong. The proper subject for baptism—W. B. Rutledge, L. A. Sturgeon, T. E. Layman. The origin of Methodism—I. M.

Washburn, H. B. White. If God calls a man to preach, will he do it?—M. P. Compton Joseph Duggins. Will the heathen be saved without the Gospel?—J. T. Lewis, C. M. Buchannan. The evidences of conversion—J. B. Oldham, J. R. Ward. An exposition of Whittattism—W. V. Harrell, J. W. Vallandigham. How may we best promote the interests of our Sunday-school work—J. N. Lynch, R. Basham, A. D. Ashcraft. The mission board will convene at 1 p. m. Saturday. H. V. HARRELL, Com. JOSEPH DUGGINS, Sec.

WILLIAMSBURG BIBLE INSTITUTE

This institute will be held at Williamsburg, Ky., July 18-23, for the study of the Bible. Drs. Kingsdale, McGlothlin, Willingham and others will be with us from abroad, as well as many brethren from our part of the state. Come, brethren, all of you, and let us study together the Bible. Williamsburg church will furnish free entertainment for all. H. H. HINNS, Pastor.

The weight of a man's word is just in proportion to the weight of his character. To utter words is not the main vocation of life. The first half of a minister's life seems to be but a preparation for the second half. If humility, openness, aptness, responsiveness, patience, sweetness of temper, quickness to learn, essential lessons characterize the first, in the second he will be a man, war, thoroughly equipped, whose broadside will come with telling effect, and his harvest will make the angels glad.—Miller.

The truly great and good in affliction bear a countenance more princely than they are wont, for it is the temper of the highest hearts, like the palm tree, to strive most upwards when most burdened.—Sir Philip Sidney.

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.—Henry Drummond.

THE MARKETS.

LIVE STOCK.

Report for week ending July 9. Cattle—Receipts light, only 972 head. Choice milk cows and heavy springers in good demand at steady prices; common stuff hard to sell. Calves—Receipts light and market steady; best veals \$25.50. Common and medium calves, as well as coarse, rough, grassy calves, are very slow sale. Hogs—The market opened Monday active and higher, best heavies, 120 to 150 lbs., mediums \$7.75. Light shippers \$5.60 to \$5.75 and pig \$4.75. Tuesday market quiet and steady. On Monday the market was active and higher on heavies. Thursday's market was active and will be higher. On Friday the market opened active with another advance of 5c. The market closed weak Saturday. Sheep and Lambs—The market was steady at Saturday's prices on Monday and Tuesday. Wednesday the market was druggy and slow, extra spring lambs selling at \$2.50 to \$2.65. Thursday market a little stronger, something fancy selling at \$6. Friday's market steady to firm, with no change Saturday.

CATTLE.

Best good export steers, 1,200 lbs. and up \$4.25 to 4.50 Light shipping, 1,200 to 1,500 lbs. \$3.50 to 4.00 Best butchers \$4.50 to 5.00 Fair to good butchers \$3.50 to 4.00 Common to medium butchers \$2.50 to 3.00 Thin, rough steers, poor cows and scallaws \$1.50 to 2.00 Good to extra oxen \$2.50 to 3.00 Common to medium oxen \$2.00 to 2.50 Feeders \$1.50 to 2.00 Stockers \$1.50 to 2.00

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