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Faith, Hope and Love, these three.

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Dr. McLeod said in a recent meeting: "As well how to cure an earthquake with porous plasters or extinguish Etna with a squirt gun, as to save the city by means of sociology."

A PAPER thus sums up a certain man's preaching to which objection has been made: "Brethren, you must repent, as it were, and be converted in a measure, or you will be damned to some extent."

"OUR theological seminaries are most influential factors in shaping the theology of our churches. We look to them to raise up leaders whom we can safely trust, able and spiritual as well as loyal to our denomination."—Congregationalist.

Dr. GRAY asks in the Interior: "Did you ever notice that when you are unusually happy there is a peculiarly pleasant sensation in the soles of your feet? It is one of those things which one always knew, and yet did not happen to know before." We never knew that, but we have heard a lady say that a baby always begins crying in its toes. But we do not vouch for that.

In the Book of Ceremonies issued in 1536 in England, in the reign of Henry VIII., it is ordered that the font be hallowed on Saturday, Easter eve, and it is added: "For like as Christ died and was buried and rose again the third day, so by putting into the water is signified our death to sin, and the immersion betokeneth our burying and mortifying to the same, and our rising out of the water declareth us to be risen into new life according to the doctrine of St. Rom."

Washington had warned his people in his Farewell Address of the danger of the "spirit of party spirit," and concluded: "In offering to you, as I have done, the councils of an old friend, I dare not hope to make the strong and lasting impression which would wish that they will be usual current of the passions, for us our nation from running the course which has hitherto marked the course of the nations. But if I may even have a partial benefit, some occasion I am at they may now and then regard the fury of party spirit, and on the mischief of foreign disregard against the impostures of a selfish patriotism, this hope will be a sufficient recompense for the solicitude of an old friend, by which they have been in Christ."

TOO LATE.

BY REV. THEODORE L. CUYLER, D. D.

There are some people who seem to have never learned to conjugate the present tense; they are always in the "preterite." I once had a parishioner in New York whose appearance at the church door always certified to me the size of my audience, for nobody ever came in after him. He habitually missed the reading of God's Word, and was barely in time for the "long prayer;" he never got but a fraction of the service, and was but a fraction of a man in all the work of the church. I lately met my neighbor, Mr. John Tardy, watching some masons laying the foundations of some new buildings. "What a fool I was," he said to me; "I might have bought all this land once for only a thousand dollars a lot; now these lots are worth six times as much. That is always my luck." He was right; it is always the "luck" of slow coaches to get no passengers. Neighbor Tardy is always rich in great expectations, but is likely to wear a poor man's hair into his grave. He is always too late.

In Paris every stranger goes to see the splendid mausoleum of the great Emperor who won his many victories because he was generally, as he said, "fifteen minutes ahead of the enemy in every move on the battlefield." France has never reared a monument to poor Marshal Gouchy. His failure to bring up his men in time cost the ruin of the empire at Waterloo. The venerable artist, Rembrandt Peale, told me that in his youth he painted the portrait of Washington. Grand old Pater Patria always entered his study while the State House clock was striking eight. My readers may be familiar with his answer to the tardy secretary who apologized for his delay, saying, "My watch is out of order." "Then," replied Washington, "you must get a new watch, or I must get a new secretary." The two qualities which contributed most to Washington's success were prudence and promptness.

If unhappy delays have cost some men the loss of battles, and other men the loss of profitable bargains, there are innumerable cases in which delays have cost the salvation of the soul. The time-element is made prominent in the Bible. It abounds in such urgent words as "straightway," "now," and "to-day." One of the most pathetic scenes described by our Lord is that of the tardy guests clamoring for admission to the wedding feast, who are told that "the door is shut." At the day of final judgment we may well believe that those who come there from Gospel-lighted lands will be divided into two classes—those who were there because they were there, and those who were there because they were there. The happy hosts on the right hand of the Judge will contain those who "knew the time of their visitation," who obeyed the heavenly voice, who improved the influences of the Holy Spirit, and who pressed in while the gate stood open. And among these happy ones the happiest ones will be those earnest laborers for Christ who caught every opportunity to do good, and by co-operating with the Divine Spirit won precious souls to the Master.

On the left hand of the Judge will be multitudes whose fatal sin was that they were too late. They knew their duty and were often urged to perform it. Christ came to them as he came to the Jews of Jerusalem. Faithful sermons, solemn providences, roused them again and again, as Paul aroused Felix on his throne, but, like him, they put off repentance "to a more convenient season." The doorway into a better life was opened to them by the pierced hand of him who said, "Come

unto me and be ye saved," but they lingered without until the door was shut.

There will, I can imagine, be an especial bitterness in the fate of those who destroyed themselves by their own procrastination. They will be tantalized for ever by the recollection of the mercies they strangely flung away. The spectre that will haunt them will be a lost opportunity! That spectre will never down to their bidding. It will ring the peals of Sabbath bells in their memories, and remind them how many offers of eternal life were pressed upon them by Christ's message-bearers. It will whisper in their ears the sweet voices of good mothers or loving friends who once urged them to lay hold on that life eternal. It will point them to times and places where the Spirit of God was striving with them; they were often almost persuaded to become Christians. Others passed by them and went on through the open gate; they put off and still put off the great decision until death snatched them away and it was too late! They might have been in heaven; they shut themselves out!

"For all sad words of tongue or pen,
The saddest are these—it might have been!"

Once met a gentleman in the street near his house on the closing day of the year, and simply said to him in a hearty, cordial way, "My friend, isn't it a good time to begin a new life?" God's Spirit sent that sentence like an arrow into his soul; he came that very evening, for the first time, to our prayer-meeting. The opening saw him an earnest, decided Christian, and such he was to his dying day.

The reader of this article may be just now without Christ. You know your duty and have never done it. You expect to do it by-and-by; yet you may open your eyes in eternity and find it is too late. Christ says to you now, "Follow me!" He said this once to two men on the shore of Galilee, and their destiny hung upon ten minutes. So may yours. If you say No to your sins and Yes to Jesus Christ, you will be taking the first decisive step towards heaven. His Spirit will help you. Faith simply means grasping Jesus Christ and doing what he bids you. I entreat you to lose no time. Your eternity may hang on a moment's decision. Make it before the door is shut.

YET I AM BECOME RICH.

More than seven centuries before the Christian era the prophet Hosea was sent to warn the Israelites of their impending doom. But they would not heed his message. Hosea said, "I will tell me that God is angry with you, and will punish me, yet I am become rich." Prosperity is from him, and must therefore be a token of his favor. (See Hosea 12:8). But in less than five years after this warning was rejected, the Israelites were carried into captivity by the king of Assyria.

The fallacy and folly of these Israelites has been repeated in every age. And it is one of Satan's most successful temptations to-day. The prophet of the Lord repeats the divine proclamation: "Except ye repent ye shall all likewise perish." But our prosperous men of business do not say, though they think, "What have we to repent for? We are honest, according to the common worldly standard. We are successful. If we were sinners, like the Turks, God would no doubt frown upon us. But now, instead of frowning, he smiles. Our harvests are abundant. We have health and friends and happy homes. Why not let well enough alone?"

Dr. Pusey in his commentary on Hosea, writes: "As if Israel said, The only result of all with which the prophet charges me is that I am become rich; and since God thus prospers me, it is a sure proof that he is not displeased with me, that no iniquity can be found in me. The ordinary practical argument of men, as long as God withhold his punishment, is that their ways cannot be so displeasing to him. With the men of this world, with its politicians and its tradesmen, this is the one decisive argument: 'I was right, for I succeeded.' It was a good speculation, for I gained thousands by it.' It was good policy, for see its fruits.' Even the heathen laughed at this mode of judging. Hosea says in one of his satires, 'The people hissed me, but I, safe at home, applaud myself when the coin jingles in my chest.' But the fact that men prosper in sin for a time, and that God does not punish, is often the evidence of his extremest displeasure."

In the latter clause of the verse (Hosea 12:8) the Israelites are represented as adding: "In all my labors they shall find none iniquity in me that were sin." They did not claim to be perfect, but their offences were venial. Their deceptions were only in the way of business; their lies were white lies. On this clause Dr. Pusey comments thus: "None suspect themselves less than those intent on gain. The evil customs of other traders, the habits of trade, the seeming necessity for some frauds, the conventional nature of others, the minuteness of others with their frequent repetition blind the soul, until it sees no sin, though with every smallest sale, as Dr. South says, they sell their souls into the bargain."

And Dr. Henry Cowles says: "Ephraim quietly implies that in trade some little crookedness and deception are quite admissible. (Probably he would have said, Who can live by trade otherwise?) But, on the other hand, there are things so flagrant that all the world will call them sin. He hopes, indeed he is quite sure, that they will not find any of this bad sort of sin in his business life. So human nature and the usages and moralities of trade are much the same B. C. 750 as they are to-day."

We live in the most prosperous times that the world has ever seen. No nation has grown richer as fast as we have in the past thirty years. And the result is that we are self-satisfied and self-righteous, as were the Israelites in the days of Hosea the prophet. We serve God formally while Mammon reigns in our hearts. If the goodness of God does not lead us to repentance, he may soon reveal himself in judgment. Let all our modern prophets and preachers, who are so full of the Word of the Lord, be faithful in trying to arouse the consciences of their hearers, that they may turn from their idols unto the living and true God.—C. E. B., in Herald and Presbyter.

"I know that thou art a man of God," said the man of letters, the man of honor, the man of mark, but how infinitely better to be known as a man of God, one of God's men, a man after God's own heart! And how splendid the tribute when we are so addressed by those with whom we have been wont to live! That "familiarity breeds contempt," is one of the world's commonplaces, but when a man is filled with the Holy Ghost, the more he is known the more clearly he is proved to be a man of God.—F. B. Meyer.

THEOLOGY AND THEOLOGICAL SCHOOLS.

Can a theological seminary be maintained on an un denominational basis?

If its support were possible, would it be desirable for the members of any denomination of marked and conscientiously held peculiarities to educate their ministers therein?

These are increasingly important questions, and many circumstances indicate the necessity of giving serious attention to them.

It is doubtful if any un denominational theological seminary can be permanently maintained, with a large patronage. The spirit of denominationalism as distinguished from sectarianism must increase. No communion can grow without it; only those are augmenting their resources and influence whose members both know, believe and love their distinctive features.

No church can permanently grow if its pulpits are filled with latitudinarians, nor can any one long exert moral power if its pulpits are filled with platitudinarians, and no church can make numerous accessions, except by perverting from other denominations, if its pulpits are filled with attitudinarians. Only those religious bodies can flourish whose pulpits are filled by men who have convictions, who believe, who know what and why they believe, and attach importance to that which distinguishes them from others.

The current talk that the differences among the denominations amount to nothing is promoted by those who wish free course for the propagation of destructive ideas, and not by those whose chief object is constructive. Men who wish a field in the pulpit to preach doctrinal novelties, whether destructive of the general principles of the Gospel or not, cry for liberty, and if they cannot gain that they declare for toleration; and though they have been borne with till their influence has blasted many a once promising plant, if they cannot secure toleration, they raise the cry of persecution, and make temporary capital as martyrs.

Congregationalism is primarily built upon the individual society. A minister may preach almost anything not entirely contradictory to the fundamentals of the evangelical system, and so long as a majority of the people sympathize with him, so long he can maintain his place. Even though a majority might disapprove, if a minority is able to maintain him by personal and pecuniary support, he may remain for many years. This is stated merely as a fact, and not as an attack upon that system. It has its advantages; whether or not this possibility is one is for its own enthusiastic supporters to consider.

But the situation possible in Congregationalism is destructive to Presbyterianism, is wholly incompatible with the progress of Baptist principles, though that body is congregational in government, and it would reduce Methodism to forcelessness in less than a quarter of a century. This is demonstrated by isolated effects in churches in particular localities where the pulpit is without unction, the means of grace without life, conversions practically nonexistent, and the constituency of every class dwindling.

The Lutheran body, supported in large measure by race and language and immigration, is strongly denominational, and is divided into bodies some of which have little more to do with each other than the more restricted of them have with other denominations; but it is strongly theological and relative to the views of its ministers it maintains a strong discipline.

The Protestant Episcopal church, besides serving as a kind of denominational cave of Adullam, has great capacity to thrive, because of its assumptions and its requiring practically only that its clergy shall conform to the Prayer Book and refuse to exchange with ministers of other denominations. Hence it contains at least three parties, the high, the broad, and the low, all of whom agree upon conformity to the liturgy and non-exchange. It will allow Heber Newton to coquet with all forms of heresy, and Father Ritchie to write with a pen dipped in gall and wormwood, and out-Romanize Rome itself.

A difficulty is the puerile unwillingness to enforce concurrence with the fundamentals, and a high standard of Christian life. The idea that any man can honestly remain in a church and preach doctrines contrary to its standards, and the idea that to summon a teacher of error to give an account of himself is persecution and contrary to liberty, are both contrary not only to the Scriptures, but to reason and common honesty. Yet these are boldly put forward and appear to paralyze self-protecting efforts on the part of those who are willing to allow what they claim, liberty to think, but not to practice and preach open treason to what is professed by all.

The lesson for Methodists, of all these difficulties and modifications elsewhere, is to promote sound and liberal education of ministers in their own theological seminaries; to watch vigilantly the seminaries themselves, lest tares should be sown there—a subject of growing importance at the present time—to examine closely such candidates for the ministry as come to us from other denominations, or who have been educated in their seminaries; and to have it understood that we deem those views of truth, which distinguish us from others, of sufficient importance to justify our separate existence.

Should any among us essay to preach contrary to them, it is the duty of the church to admonish them; and, should they persist, to take away the authority which the church has given them.

All these things can be done without denying that other evangelical bodies are true branches of the living vine; they cannot be neglected without our own speedy decline.—New York Christian Advocate.

THE INDIVIDUALISM OF CHRISTIANITY.

BY H. W. GORDON.

What keeps the physical world in being? Its molecular forces. Each particle of matter is a centre of those forces which cause the whole to adhere and give to the mass its life and energy. Molecular force rules the world.

So also in the world of mankind. Human society is simply a mass of individual men and women. Such abstract terms as Society, Humanity, and the like, mean nothing apart from the living people who make up these aggregations of humanity. As these people individually think, feel and act, so the society which they form exhibits the same characteristics.

To change the character of human society, or the world of mankind, the individuals composing it must be endowed with some moral and spiritual force adapted to work the desired transformation. The renovating force must act primarily upon the separate people who make up the corporate body, rather than upon the body itself. Make these people right, and the body will be right. Elevate the character of each person, and the character of the society, the neighborhood and the nation will be correspondingly raised in the moral and social scale. Endow these units of humanity with a moral and spiritual energy, working in their lives, and a higher life will be manifested in the world of mankind.

Now this is precisely the mission of Christianity. So far as it is a living thing in the world—neither a dry eclesiasticism, nor an abstract philosophy, nor yet a dreamy mysticism—it is a moral force, a spiritual power designed to act entirely on individual men. Its aim is not to change existing customs, institutions and social organizations in their corporate character. It rather aims to reach individuals, one by one, to give to each one a moral and spiritual energy which will first transform the man himself, and then make him a living agent to act on others, to work a similar work in them. This is seen in the whole history of Christianity.

Many persons are much interested in the Sociological Aspects of Christianity, and in Institutional Religion. Will any one of them point out a single passage in the New Testament where measures are taken to act on existing social or political institutions? In the Acts of the Apostles are recorded the things which Jesus con-

tinued to do and to teach through the Holy Spirit, after he was taken up. Here we have the doings of a divinely guided church. Where in the Acts is there anything relating to social customs and institutions? Where do we see the energies of the Apostolic church directed to accomplish such social and institutional changes? In those days slavery existed in its most horrible form, as also polygamy, gladiatorial shows, and the most shocking immoralities, many of which were sanctioned by law. But under the apostles no direct effort was made to abolish these institutions or to suppress these practices. It is as individual sins that they are rebuked and forbidden. All Christians are warned to abstain from such things in their individual lives; never are they directed to take measures of a social or political nature against them.

The church of the New Testament is an assembly strictly for religious purposes. Its institutions are only such as are necessary for the worship and service of Jesus. It has no "societies" to care for the domestic, the social or the political life of the people—further than to relieve its own objects of charity. Its efforts are directed to an intense individualism, first, to convert people one by one; then to build each up in righteousness, purity and love; and, finally, to make each an effective agent for the propagation of the faith. But as little bands of such Christians appeared here and there amid the awful corruptions of those times, they exerted a most powerful, though silent, influence to remove those evils and abolish the institutions which protected them. It was the social molecular force of the Christian religion which wrought such reforms as were accomplished in the ancient heathen world after the introduction of Christianity.

The most effective meeting consists of three only—the Christian, his friend and God. With sincere, earnest look and tender accent, let the Christian plead with his friend. This will prove more effective than many a finished sermon and eloquent address. For however powerful the sermon or eloquent the address, if it fail to reach some soul with converting power, it will not accomplish as much as a single interview. But the effect of personal work does not stop with the salvation of that one soul, however precious it may be; in the vitalizing of this unit of society another centre of force is created to act on many another. What the world needs to-day is the personal contact of spiritual Christians with their fellowmen—a contact in which by example, spirit and persuasive appeal these unconverted ones are led to give themselves to God.—N. Y. Observer.

WHEN Lazarus lay at death's door and the messenger was sent in haste to the Master, with the pathetic statement, "Behold, he whom thou lovest is sick," no response came to the suffering family. Such was the confidence of Martha and Mary that they deemed it only necessary to give our Lord the information without making a formal request. Such confidence, which must bring all our days' passed, sorrow came, but no answer. The delay must have been inexplicable to their waiting hearts. Our Lord had his own plans. He had a reason for delay. "For your sakes," said he to his disciples. He proposed a much more important work than healing a sick man, and all for their sakes. The reason of delay was in them as well as for our comfort, "on whom the ends of the world are come." But his delay was not a denial. He did come at length. He came with an answer to their message at the right time. He came when he could make known the precious truth that he was "the resurrection and the life."—Ex.

LIFE is a train of moods like a string of beads, and as we pass through them, they prove to be many-colored lenses which paint the world their own hue, and each shows only what lies in its focus.—Ex.

THE measure of the love of God is to love without measure.

WEAK ELEMENTS IN THE MINISTRY OF TO-DAY.

BY ALVAH F. GORDON.

What is said in this article refers entirely to the Baptist ministry, and it may be that all Baptist preachers do not possess all these few weaknesses all the time, but doubtless all of them are in full possession of some one of these weaknesses all the time, and more than likely that all of them can acknowledge to owning some one of the elements mentioned some of the time.

The first weak element which is noticed and is noticeable is the amount of levity which has worked itself into our social intercourse and is seen largely in our public utterances. This was very noticeable in the speeches at the Southern Baptist Convention this year, and of which the writer heard several remarks— one coming from a distinguished-looking old gentleman in a drug store in Norfolk. Among other things, he said: "I never heard as much foolishness in religious talks in my life as I have heard here; every fellow seemed to be trying to excel the other fellow in telling campaign-anecdotes." Make all the allowance for this remark on any score you may, still it was largely true. The writer heard this question asked more than once while at the Convention, as groups of people would debate as to whom they would hear at different times: "Is he funny?" The expression, "He is a jolly fellow," is too frequently applied to the ministers of to-day. We do not mean to decry Christian cheerfulness, but there is want of seriousness in our private and public talks.

No one cares to see, to hear talk, or to talk with a God-forsaken looking man or woman. Nor do the most frivolous enjoy frivolity all the time. We don't want a sanctimonious, longfacedness, but a dignified, Christian cheerfulness. Some of us need to read and consider Ephesians 5:4 and 1 Peter 1:18.

The lack of doctrinal preaching is another weakness, and there is too much attempted sensationalism and not enough Gospel—too much science and not enough Scripture—too much out-spiration and not enough inspiration—too much talk about the lessons of the flowers or the moon or the rainbow and not enough about the lessons of Jesus Christ. This may be attributed to a lack of courage, that which none of us ought to be wanting in. Some men are afraid of Gospel sensations or the sensation that the Gospel earnestly preached creates. Some are afraid of hurting peoples' feelings, and some are afraid of losing their job. The man who, under the responsibility of the ministry, can't rise in his pulpit above such considerations is not worthy to be in the ministry. He needs to read 2 Cor. 4:1-6, 2 Tim. 4:2, 1 Cor. 1:17.

Or this lack may be born of unbelief—skepticism. Men don't preach as though they believe the Bible—the very air seems to be pregnant with unbelief, every phase of the Gospel is brought in question and the pew as well as the pulpit is more or less affected.

The last thing of which we shall speak is that of the wisdom of the world. "The wisdom of this world" is pertaining to the fact that Paul speaks in 1 Cor. 2:1-5 (1 Cor. 3:19). No fault is found with much wisdom a man may possess, but ever much knowledge he may have, but the objection is raised to his using so largely upon this with win the world for Christ. It does not, it is urged from the fact that we as privately said that the bred and Seminary-trained men the best pulpits of the land, this be true or not, it is toward the doing of the world which we are now speaking. highly educated, we find a sort of evidence that he ev upon his wisdom. He said "collency of the power was of of us." The greatest religion modern times have and do cc who are not considered e Let ministers learn and kno but withal ever remember something stronger and upon which we must depe in saving this world, ever our God.

SCRIPTURE FOR KEEPING THE FIRST DAY OF THE WEEK AS THE SABBATH.

BY REV. R. A. LA RUE.

Baptists are distinguished for strict adherence to the Word of God. Their trade-mark, registered in martyr blood through all their history of trial and triumph, is, "Thus saith the Lord." Obedience is better than compromise of this, has been their reply when convenience and expediency beguiled them. Therefore we are required to give the Scripture for the practice that is in us on almost universally accepted points, as well as on hotly disputed ones. There are a few devout Christian hearts even in our own ranks who have allowed themselves to become confused in the progress of their education through Patriarchal, Jewish and Christian Dispensations in regard to the Sabbath. Recognizing a "thus saith the Lord" is sufficient to remove their every doubt and fear, we shall address ourselves to giving this and nothing more.

1. We refer you to Scripture proving the seventh day to have been the Patriarchal and Jewish Sabbath (Gen. 2:2). "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which he had made." Observe it is not here given to man. It is God's memorial of finished creation. We have no other mention of it for a period of about 2,500 years. It then appears in the history of the Jews as God's peculiar, chosen people, after he had brought them out of Egyptian bondage (Ex. 16:25). "And it came to pass that on the sixth day they gathered twice as much bread to-morrow is the rest of the holy Sabbath." We next find it in the law given for Israel's government (Ex. 20:8): "Remember the Sabbath day to keep it holy: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." We deem these Scriptures sufficient to prove our first proposition, viz., the seventh-day Sabbath is purely Jewish, because all three passages are addressed only to the Jews except the first, which is a mere historical statement.

2. We next refer you to Scripture giving the significance of the Sabbath to the Jews, thereby showing the Sabbath thus far was applicable only to the Jews (Ex. 31:17): "It is a sign between me and the children of Israel forever." Not between God and other nations, but Jewish. Therefore the distinguishing Jews in its observance from others. It was also a memorial of their deliverance from Egypt (Deut. 5:15): "But the seventh day is the Sabbath of the Lord. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath." From these Scriptures we see thus far the Sabbath was peculiar to the Jews, because no other people could apply it. As well insist upon the sinner celebrating the Lord's Supper as the Christian celebrating the Jewish Sabbath, it is sounding brass and clanging cymbal to him. It is not a sign of finished creation, of a chosen people or deliverance from Egypt to any but the Jews.

3. We now invite attention to prophetic Scripture, foretelling the passing away or fulfilling of the Old Covenant and the entering in of the New (Jer. 31:31): "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and they shall be my people." And in the next verse: "Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them." Observe the old covenant was written on tables of stone, whereas the new is to be written in their hearts. A change of covenant was unquestionably foretold. But let us see if it really came to pass. "The law appeared in recognition of Jesus as the Fulfiler of these. A voice from God the Father told the disciples: "This is my beloved Son; hear ye him." Moses and Elias disappeared; Jesus as Fulfiler, Teacher, remained.

4. We have now given Scripture showing the seventh day to have been the Jewish Sabbath, and that it was the Sabbath under the old covenant in which it was incorporated was succeeded by a new covenant. It now remains for us to give Scripture showing that the old covenant was fulfilled, and that the first day of the week is the Sabbath under the new.

We give you the words of the Fulfiler of the law himself, who said, "I am not here to destroy the law and the prophets. I am not come to destroy, but to fulfill." Again in Luke 16:17: "It is easier for heaven and earth to pass, than one tittle of the law to fall." And in Matt. 12:3: "when assailed for despising the Jewish idea of the Sabbath, Christ replied that he was not the author of the Sabbath." These passages, the words of Christ himself, prove the law was not set aside or abolished, but fulfilled, or made complete in Christ. Now we are prepared for Rom. 8:3:

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." And Rom. 10:4: "Christ is the end of the law for righteousness to every one that believeth, and of who-believe in him are free from the curse of the law." These passages being true, we are not under law, but under grace.

But some will ask, what has become of the ten commandments? They are what these Scriptures show to have been fulfilled, obeyed, completed in Christ. They are not destroyed, but fulfilled. (Rom. 13:8): "Owe no man anything save to love one another; for he that loveth his neighbor hath fulfilled the law: For this thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet, and if there be any other commandment it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law." The Jewish Sabbath was one of law; it was fulfilled by the Christian Sabbath of love. It was one of rest; ours is one of loving service. (John 13:35): "But why the first day of the week as Sabbath? 1 Cor. 15:11: "If Christ has not been raised, then is our preaching vain. Your faith is also vain, and ye are yet in your sins."

From this we see Christ's resurrection was the consummation of the new covenant of grace, ushered in this it all failed; with this it was sealed bearing date of the first day of the week. If finished creation was worthy a memorial Sabbath, much more finished redemption, and it was so ordered (Matt. 28:1): "In the end of the Sabbath, as it began to draw to close, the first day of the week, came Mary Magdalene and the other Mary, to see the sepulchre. His resurrection had not yet taken place, as it was not yet the third day. These women came again in the early morning, Mark 16:1: tells us they came "when the Sabbath was past," which would be the third day, ushered in the first day of the week, and Luke 24:1 says practically the same. The second visit they entered in and found not the body of the Lord Jesus. Thus Christ unquestionably lay in the grave the seventh day, or Jewish Sabbath, fulfilling its law of rest, and rising very early the first day of the week, ushered in the new covenant of grace with its new day of worship. Therefore Paul exhorts in Gal. 5:1: "Stand fast therefore in the liberty wherewith Christ hath made us free," and in Col. 2:16: "Let no man therefore judge ye in meat, or in drink, or in respect of an holy day, or of the Sabbath day, or of the Jewish law, but under the truth, Christ the resurrection of the Sabbath day to keep it holy" in loving service, not rest, of him who was raised for our justification the first day of the week.

6. In conclusion, we refer you to the practice of the Apostles and early Christians. Christ first appeared on the first day of the week. His first recorded appearance was on the first day of the week, and was upon the first day of the week the Holy Spirit came as promised. From this the disciples would very naturally conclude Christ had appointed it as their meeting day. Paul preached to the disciples the first day of the week. They celebrated the Lord's Supper the first day of the week (Acts 20:7): "The next day to give upon the first day of the week (1 Cor. 16:1), and John in Rev. 1:10 tells us he is in the Spirit on the Lord's day, which doubtless was the first day of the week. Christ is Lord of the Sabbath, and the Sabbath is the Lord's day.

Summing up: We have given Scripture showing the seventh day to have been the Jewish Sabbath.

Second, We have shown from Scripture that this Sabbath was peculiar to the Jews.

Third, We gave prophetic Scripture foretelling the fulfilling of the old covenant and ushering in of a new.

Fourth, We gave Scripture showing the fulfillment of the old covenant Sabbath.

Fifth, We gave Scripture for the first day or Christian Sabbath.

Sixth, We gave Scripture showing the Apostles and early disciples observed the first day of the week as Sabbath. Therefore we submit, believing we have given Scripture for keeping the first day of the week as the Sabbath.

A BIBLE VIEW OF SANCTIFICATION.

BY REV. J. E. MAHAFFEY.

Endeavoring to meet the spiritual and intellectual demands of my people, I have recently been forced to a more careful study of the doctrine of Sanctification, and not finding it explained in the Bible, I submitted the following paper to the members of the Synod, hoping that some of our better placed will correct me if I am mistaken:

It took me about ten days to get over my preconceived ideas and allow the Bible an impartial hearing. I thought that sanctification meant two things: separation and consecration on the human side, and acceptance and cleansing on the Divine.

With concordance in hand, I began the study of the Gospel, and in a few days concluded that it was impossible to force in the "cleansing" idea. Being much perplexed at this, I turned finally to the vocabulary of the original language, and found that the word rendered "sanctify" means literally to set apart from a common to a sacred use; to hallow, to consecrate to religious service, etc., whether a person, place or thing.

I then began again as follows: Gen. 2:3-

"God blessed the seventh day and sanctified it (set apart and hallowed it)." It certainly did not need cleansing or purifying. Ex. 13:2: "Sanctify (consecrate) unto me all the first-born." Here it is plain that a parent cannot purify a child unto the Lord; cannot make a child intrinsically pure, as some will have sanctification to mean. Ex. 19:10: "Set bounds unto the multitude, and sanctify (set apart or separate it)." Here again the idea of cleansing or purifying is impossible. The Lord just meant that the mountain was to be separated from the people by a fixed line which they were not to cross over. Lev. 19:34: "I will be sanctified (hallowed) in you, and you shall be sanctified (set apart or separate it)." Here again the Lord did not need to be cleansed or purified, either figuratively or really. Turn to Lev. 27:14-27, where you will find a frequent and plain use of the word, meaning nothing more than consecrating or setting apart of fields, houses, etc., to the Lord, and in no instance can we get the idea of cleansing or purifying. Ezek. 36:23: "I will sanctify (hallow) my great name," etc. It cannot be that the name of the Lord was cleansed or purified. Many such examples might be produced, but it is useless to multiply. Take only one more, Joel 1:14: "Sanctify ye a fast," means clearly that a fast is to be set apart and the time appointed.

So much for the word in the Old Testament. Now let us see whether the same use and meaning of it is preserved in the New Testament. Matt. 23:17: "For what ear ye greater than the gold of the temple that sanctifieth the gold?" Also, verse 18: "the gift of the altar that sanctifieth the gift." Now what is the meaning of these expressions? Do they mean that the temple cleansed or purified the gold, or the altar the gift? Such an idea is absurd. The meaning here agrees perfectly with that of the Old Testament, namely, separation from a common and dedication to a sacred use. It was the temple that sanctified (made sacred) the gold, and the altar that sanctified (made sacred) the gift. Indeed, if cleansing or purifying, either figuratively or literally, were here intended, another and altogether different word, would have been used. But that word is not used. On the contrary, *hagiazon* is used; which, both from its meaning as a word and the connection in which it occurs, clearly denotes separation from a common to a sacred use. The idea of "cleansing or purifying" is not it.

John 10:36: "Say ye of him whom the Father sanctified and sent into the world," etc. Here Christ is speaking of himself. He says that the Father sanctified him and sent him into the world. Does it mean that as was used in the Old Testament, namely, separation in the first place, he did not need it, and in the second, the word is from *hagiazon*, to set apart, and not from *katharizo*, to cleanse. A similar use of the word is found in John 17:19: "I sanctify myself, that they also might be sanctified." Here Christ says he does with himself what he would have the Father do for the same word, *hagiazon*, is used in both places. Remember, these words are in what may well be termed the ordinary prayer of the disciples. The Lord says in substance: "As thou hast set me apart and sent me into the world to reveal the truth, even so I send them into the world to reveal the truth, and thou set self apart to this that they also may be set apart. If it was a cleansing with them, then it was with him also. But he needed no cleansing, nor does the word *hagiazon* mean that in either case.

1 Cor. 1:2: "Unto the church of God which is at Corinth, to them that are sanctified in the word of the Lord Jesus Christ (in the original), with all that in every place call upon the name of Jesus Christ our Lord, etc. What declarations are here made? 1. That the people of the church at Corinth had been sanctified. 2. That they were called saints along with others who call upon the name of Jesus Christ our Lord. Paul means that these sanctified people had been actually cleansed from all carnality, filthiness of the flesh, and "the least and last remains of sin," as some make sanctification to mean? or does he mean that by a professed acceptance of the Gospel and faith in Christ, they, in uniting with the church, had been separated from heathenism and idolatry of the world? Let us have Paul's own testimony as to the answer of this question. After reviewing his visit to

And I brethren, could not speak unto you as unto spiritual, but as to carnal, babes in Christ. I have as a man begotten you, as ye have envy, and strife and divisions, are ye not carnal, and walk as men? The whole tenor of the epistle makes the Apostle's meaning unmistakable on this point.

1 Cor. 7:14: "For the unbelieving husband is sanctified by the wife, etc.," "else were your children unclean; but now they are holy (*hagia*), as the word is translated, and as the other lingered in heathenism. Now, inasmuch as Christianity involves more than any heathen religion, and inasmuch as they agree to remain together, there is an implied concession on the part of the unbelieving Christian husband, and he is counted as separated from heathenism, and hence the children also are counted holy (*hagia*, separated).

1 Thess. 4:3: "For this is the will of God, your sanctification." "Even" is not in the original, and I think make a wrong impression by being inserted as though sanctification were a very extreme and difficult duty. The original more fully describes Paul's meaning—i. e., separation from the wicked practices of heathenism, some of which he mentions. Heb. 10:10: "By the which will we are sanc-

tified through the offering of the body of Jesus Christ once for all." That is, we are set apart to the conditions of salvation without any need of further sacrifice for sin. If internal purity is here meant, then all are thus pure, which we know is not true. To make this more clear, take verse 20: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing?" Here the sinner is said to have been sanctified by the blood of the covenant, and because he counts it an unholy thing and trobles upon the Son of God, he is worthy of sorer punishment. There is certainly no "actual cleansing from the least and last remains of sin" in this instance.

I may add, in conclusion, that a person, place or thing when sanctified, is said to be holy (*hagios*); but this does not mean real or intrinsic holiness. As a general rule in the original when intrinsic holiness is meant, another and different word, *hoshetai*, is used. As for example, Eph. 4:24: "Which after God is created in righteousness and true holiness (*hoshetai*)." Heb. 7:26: "For such an high-priest became us, who is holy (*hagios*), harmless, etc." Also in Titus 1:8, speaking of the internal character of a bishop, the same word is used; and in Rev. 15:4: "For thou only art holy (*hagios*)." This distinction ought to be borne in mind. I do not insist that it is an absolute rule with all the writers of the New Testament; there may be exceptions, but it is a general rule.—Southern Advocate.

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.

THE NEW CITIZENSHIP. Christian Character in its Biblical, Ethics, Sources and Relations. By Samuel Zane Batten. (Green Fund Book No. 12a). 12mo. cloth, pp. 300. Philadelphia: The American Sunday-school Union, 1422 Chestnut Street.

IN APRIL, 1898, the American Sunday-school Union offered one thousand dollars in two prizes to be given to the best book in the Income Fund. One prize was \$500 for the best book, and the other \$500 for the next best book, written for the Society, on "Forming and Maintaining Character on the Principles of the Bible."

In this book was awarded first prize. A prize book is expected to be good, since it is chosen from many in a free field where every one can compete. This volume on "The New Citizenship" is a rich treasure. It will provoke thought, awaken aspiration and inspire to nobler living. The right ideal is portrayed in a careful fashion, showing profound spiritual apprehension and a wider grasp of the best that has been known and thought in the world. "The Guide Book," which is the key to life and its mission, receives not only a tribute of praise, but also a suggestive treatment of the best methods of studying the Scriptures. There is profound philosophy in the three-fold suggestion: "Prayer, study, and revelation; by characters for inspiration; and by topics for doctrine."

The literary style of the book is excellent. The sentences are packed with forceful words. The spoils of wide reading enrich the theme. A prize offer that results in giving to the public "The New Citizenship" is a worthy fulfillment of the purpose of its founder.

MAGAZINES.

The July number of the Review for July contains portraits of the people whose most prominent in the public eye, and the contributions are from men who are recognized as leading lights in the religious world. The first article is a sermon delivered by Dean Paget, in the Cathedral at Oxford, on the far-reaching and most opportune subject, "The Virtue of War." Rev. D. V. Gwilym, D.D., of New York, writes on "Sabbath, the Rest-Giver." Rev. South G. Preston, D.D., contributes his third paper on "The Psychology of the New Testament." The "Divided Naos," in this number, is by the American Church—its Position, Opportunity and Responsibility. It is the subject of the sermon delivered by the moderator, Rev. Sheldon Jackson, D.D., L.L.D., before the recent Presbyterian General Assembly. "Glimpses of the Wise Men," by the late Rev. George Muller, Cathedral at Naos, will be read with keen delight by our many readers. This remarkable sermon was one of the last preached by this great nineteenth century apostle of God. Rev. F. H. Meyer writes on the subject, "Supply All Your Needs in Jesus Christ." The story, "The Shadow of the Cross; or, the Unknown Friend of Jesus," which is being so much interest, is continued in this number. Published monthly. American Tract Society Building, New York. \$2.00 a year. Preachers, \$1.50. Single copies, 20 cents.

CELEBRATION OF NINETEEN HUNDRED.

The committee appointed at the recent session of the Southern Baptist Convention to arrange for a suitable celebration of the year 1900, met in the Sunday-school Board rooms, at Nashville, on July 6, 1898, at 10 A. M. There were present F. H. Kerfoot, Kentucky, Chairman; H. McDonald, Georgia; M. M. Riley, South Carolina; E. E. Folk, Tennessee; I. T. Tichenor, of the Home Mission Board; R. J. Willingham of the Foreign Mission Board, and J. M. Frost, of the Sunday-school Board. A. J. Holt, W. C. Golden, J. O. Rust and W. C. Cleveland, of Nashville were invited to meet with the committee. The Chairman stated that he had received letters from B. L. Whitman, District of Columbia; O. F. Gregory, Maryland; C. H. Winston, Virginia; Thos. Hume, North Carolina; L. O. Dawson, Alabama; J. A. French, Texas, expressing regret that they could not be present. The committee spent all day deliberating on the matter, and finally adopted the following resolutions which, subject to amendment by a full meeting of the committee, will be submitted to the Convention in Louisville. It was decided that they should be published now for the information of the brethren.

REPORT OF COMMITTEE.

At the session of the Southern Baptist Convention held at Norfolk, Va., May, 1898, the following preamble and resolution was reported from the Georgia Baptist Convention:

WHEREAS, The Nineteenth Century, now drawing to a close, has witnessed such marvelous progress of our Baptist people, not only in numbers, but in every qualification which fits them to be a mighty agency in the hand of our Redeemer in his purpose to give his gospel to every creature; be it

Resolved, That this Convention respectfully suggest to the Southern Baptist Convention that it recommend the observance of the year 1900 as a year of thanksgiving by our Baptist churches, in which special efforts be made to more fully inform them of the gracious fulness of the divine blessing received during this century, and to better organize and equip them for the mighty work which lies before them in the century to come.

The undersigned were appointed a committee to whom was entrusted the working out of the suggestion therein contained.

In compliance with the duty imposed upon them, your committee recommends:

1. That the year 1900 be observed for the purposes suggested in the foregoing preamble and resolution from the Georgia Baptist Convention.

2. That every State and District Association, and every church within the bounds of the Southern Baptist Convention, be requested to hold one or more special services of thanksgiving to God during the year 1900 for his great mercies and blessings upon our denomination and its work during the past century, as shown specially in the giving to us of a faithful and able ministry of the gospel; in our large numerical increase; in the great enlargement of wealth and intelligence among our people; in enlarged liberality; in the position attained by them in the world, and in the influence

vouchsafed them as a denomination upon the social, civil and religious life of our nation and of the world; in their increased educational advantages; in the spread of our Baptist doctrines; in the development of the doctrine and spirit of missions, and in our enlarged facilities for the evangelization of the world.

3. That the Convention shall make special effort to interest and inform our people in the denominational life of the century now closing, and in all the departments of our work as now being conducted, so as to better organize and equip them for the work which lies before them in the century to come.

4. That to this end special arrangements be made for the accurate enrollment of the pastors and churches within the bounds of the Convention, and for securing annual tabulated statements of the contributions of the churches to the various objects of the Convention, and securing such other information as may be desired.

5. That special tracts, pamphlets and other literature be provided, for the purpose of informing our people fully concerning the objects specified.

6. That a committee of seven be appointed, including the Corresponding Secretaries of the three Boards of the Convention, whose duties it shall be to take charge of this work. Said committee shall have authority to employ such agencies as in their judgment might be wise for carrying on the work assigned to them. All expenses of these agencies and of this committee shall be borne equally by the three Boards of the Convention.

7. That each State Convention or its Board be requested to appoint a committee of five to cooperate with the committee named above for the purpose of carrying out the recommendations of this paper.

F. H. KERFOOT, Chairman, EDGAR E. FOLK, Secretary.

LITERARY.

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Magazines.

ONE of the best stories that Richard Harding Davis tells in the August Scribner's of the "Rocking Chair Period of the War" at Tampa is about a young officer who, "with a long iceed drink at his elbow and a cigar between his teeth, gazed at the colored electric lights, the palm trees, the whirling figures in the ball-room, and remarked sententiously: 'I am glad to see that Sherman truly said: 'war is hell.'"

THE July number of The Journal of Hygiene and Herald of Health contains: "What the Japanese Eat"; "Education and Health," by Dr. Andrew Wilson; "What We Eat," by Dr. M. L. Holbrook; "Notes Concerning Health," written and edited by the Editor; "Hygiene for Women," by Jennie Chandler; "Topics of the Month," by the Editor; "Book Notices," \$1.00 a year; 10 cents for single copies. Dr. M. L. Holbrook, Editor, 46 East 21st Street, New York.

I do not believe in the Christianity of him who would keep salvation to himself, who makes no effort to save others.—Thomas Guthrie.

PLEDGES.

It is quite a general practice at our associations, conventions and general gatherings (and it is agreed to be wise) to secure promises or pledges of money for the support of the various missionary and benevolent purposes fostered by our denomination. The making of these pledges is a solemn agreement to raise a promised amount of money at a given time. Now there is no objection to these pledges for it is thus intended to, and when rightly considered does, furnish a basis of operation. But the failure to redeem these pledges and the perilous embarrassment, thereby entailed calls for serious reflection. Those who are in a position to know of the redemption of the pledges testify that about 80 per cent is a maximum amount to allow on pledges made by any kind of a religious body. Think of it people of God! Only about 80 per cent of our pledges are redeemed. Twenty per cent of what we promised to do is never done. And yet we are God's people and have, in making pledges, solemnly promised to attend to the highest business that man can attend to. Look at the pledges made at the last Southern Baptist Convention for Foreign Missions. Pledges and promises were made on the Convention floor to cover the indebtedness of the Board, all the while it was understood that these pledges and promises were to be a special effort (an outside effort) while our contributions were to flow on as usual for the current expenses of the Board.

What has really been done? Only \$19,681.18 (see Act. Journal) contributed for (mind you) both the debt and current expenses of the Board. More than the above amount was pledged at the Convention for the debt alone—while the current expenses have been running along at about \$9,000 per month, which will the debt, now would be about \$60,000. Not quite \$20,000 given to offset the obligated showing of \$60,000. This is a sad showing for Southern Baptists in this one particular instance. Other facts might be cited to show how we carry out our pledges.

People of God do we neglect our secular business with anything like as much disgrace as we neglect the Lord's business? But wherein are the causes of our neglect in reference to our pledges.

I. Wherein it is not. 1. It is not in our poverty. Southern Baptists are growing in wealth each day that the sun passes over our heads. We are well able to do abundantly more than to pledge ourselves to do. 2. It is not because we are few in numbers. Each year rolls up our list of membership.

II. Wherein the cause exists. 1. In our want of a higher regard for our word. We say and do not.—We speak, we orate, we resolve, we pledge and then sit down and do nothing until it comes time to speak some more. If our promises were our bond, as it should be with all God's people, then we would meet our promises—word for word; dollar for dollar.

2. In a proper presentation of these pledges. No pledge will collect itself. Money will not roll together of its own accord. There is need for the pastor or some other number to faithfully call attention to these obligated promises.

3. In a more consuming love for God and also an abiding in-

terest in the extension of His kingdom. In the churches and individuals when these motives prevail there is no sluggish lag-gard way of discharging these vows. But some of us love God so little and His cause less that we do not care whether we keep our promise or not. Oh! that the time may soon come when God's people, at least, will do what they promise. Oh! that there may be united, fervent prayer to God to move upon his children and bring them to do their duty "in all things both great and small." EARNEST MILLAR, Alto, La.

THE LOCATION OF OUR COLLEGES.

Some time since I fell in with a prominent physician of a city who is deeply interested in young men. This gentleman knows this city and its college life. He gave me such a dark picture of the debasing temptations to which the college boys in that place are exposed that I was made to feel a sense of special gratitude to God that Georgetown College (our school) is not located there.

Take Bethel College, the Williamsburg Institute and Georgetown College. These schools exercise a wholesome, moral influence over the students. It is truly gratifying to see, further, that the influences of the institutions are sustained, if not strengthened, by the helpful atmosphere of the communities in which they are located. These communities give our colleges good moral support—a matter of vast consequence to every right-thinking parent. How deplorable it would be to have our schools located in cities where the surroundings would antagonize the uplifting influences of the institution, where the boys would be surrounded, as to the city, by strong temptations and moral corruption in many forms. "But," some one says, "the local patronage is larger in a city, and helps considerably toward sustaining a college." Yes, and the patronage of vice is much larger still, and is a great factor morally toward ruining a college.

Parents are careful to inquire about the location of a school as to health, and too often overlook a matter of momentous importance, the location of a school as to its morals. Boys need to be gotten as far away from sin as possible. Like a lily in a bog, he may grow up to a life of purity and morality, with seep-holes of sin all about him, but it is a dangerous experiment to place him in such surroundings as long as a boy is as much disposed to do evil as the sparks are to fly upward. Many a boy has been ruined in body and soul because of the location of the college he attended. In a city where the temptations of a sailor—dangerous. Many a college boy's bark has been wrecked there.

Allow me to say to the parent who reads this: Among other things be sure that you consider the moral good of your boy in connection with the college. Send him where the moral atmosphere of the college and community will be alike helpful.

I. P. TROTTER, Bardonia, Ky.

FIVE minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake, or for any one's sake.—Drummond.

THE BAPTISTS OF ANTI-MISSIONARY BAPTIST CHURCHES.

The question as to the validity of these Baptisms is somewhat difficult of solution. Almost from the establishment of the first Baptist churches in the United States there have been two kinds of Baptists known as Regular and Separate Baptists. In some of the states and parts of others they have been, by mutual concessions, consolidated and designated in some sections as United Baptists. The baptisms of each party were recognized as valid the one by the other.

While thus united as one denomination there were conflicting views with regard to election, the extent of the atonement and the work of missions. For some time these were regarded as no bar to fellowship. The almost constant discussion of these questions of difference resulted in a rupture of many churches and associations. In some cases there was a mutual agreement that two associations be formed out of one, allowing the churches the right of choice in joining the one or the other, and members of any church, not desiring to go with the church to which they belonged, to have letters to join the other party. This was the case with regard to the Old Red River Association embracing churches in Kentucky and Tennessee, the division resulting in the formation of the Bethel Association of Kentucky. Many persons having membership with churches of these two bodies were granted letters to join the churches of their choice. So far as I know up to the present day the churches of Bethel Association have recognized the validity of the baptisms performed by the churches of the Old Red River Association.

The Little River Association of Kentucky was formed in 1813 out of churches coming from the Red River Association, and I have no knowledge of any one being rejected by any of these churches who had been previously baptized by the anti-Missionary Baptists. From the above named associations have originated about ten others, and I have not heard of a single case where one coming to a Missionary Baptist church from an anti-Missionary Baptist church has been refused on account of not having been Scripturally baptized. Why it has been the custom of our Missionary Baptist churches to regard the baptisms of the anti-Missionary Baptists valid I know not. But it may be defended partly on the ground that these churches were not excluded from our associations, nor their members from our churches. Nor are the Missionary Baptists doing anything to withdraw members from their churches on a charge of their being anti-Missionary. Nor do our associations drop churches on account of their being anti-missionaries.

Besides, many among the so-called anti-mission churches are in sympathy with the mission work, and are opposed in our boards, favoring the Gospel mission plan.

Again, it is believed by many that a church may be opposed to missions according to the orthodox view of missions, and yet be a Gospel church—a church in disorder or uninformed, perhaps doing a good work in ministering to the poor and maintaining the preaching of the Gospel at home. If these baptisms are not valid it would now be difficult for some of us to say positively that we have valid and regular baptism. R. W. MOREHEAD, Princeton, Ky.

COURAGE.

Because I hold it sinful to despond,
And will not let the bitterness of
Blind me with burning tears, but look
beyond
Its tumult and its strife;
Because I lift my head above the
mist,
Where the sun shines and the broad
breezes blow,
By every ray and every raindrop
kissed,
That God's love doth bestow;
Think you I find no bitterness at all;
No burden to be borne, like Chris-
tian's pack?
Think you there are no ready tears
to fall,
Because I keep them back?
Why should I hug life's ills with cold
reserve,
To curse myself and all who love
me? Nay!
A thousand times more good than I
deserve,
God gives me every day.
And in each one of these rebellious
tears
Kept bravely back, he makes a
rainbow shine;
Grateful I take his slightest gift, no
fears
Nor any doubts are mine.
Dark skies must clear, and when the
clouds are past,
One golden day redeems a weary
year;
Patient I listen, sure that sweet at
last
Will sound his voice of cheer.
—Unknown.

OUR PULPIT.

THE SECRET OF A GLAD LIFE.

BY THE REV. J. HUNT COOKE.

Bless the Lord O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy voice is renewed like the eagle's.—Psa. 103:2-5.

Our heavenly Father has seen well to provide two places of refreshment for travelers to the heavenly Zion. The one is a tent. In it there is abundance of supply for the needs of the journey, and there the King is often met. Some day it will be needed no more, but, like the Tabernacle of the Exodus, will be taken down and laid aside forever. The other is a palace, founded on eternal rock, with lofty pinnacles dazzling in the sunlight. Here the King holds his court and provides his richest banquets. In ever-increasing splendor it will endure forever as the home of God. The one is called Prayer, the other Praise.

"Thou art holy, O God, who inhabitest the praises of eternity." The Lord delights in our praises. The human race was created for praise. We were redeemed for praise. Praise is an expression of happiness. We are made by God to be happy, we are atoned by Christ to be happy, we are sanctified by the Holy Ghost to be happy. Why, then, is earth an abode of sorrow in a vale of tears?

It is the biting, blinding blizzard of sin. But in the grace of God there is a refuge from the tempest and a covert from the storm. This grand Psalm of praise, no shallow poem, goes right to the depths and commences with gratitude for deliverance from sin. Nothing in literature is more surprising than the charm those old Hebrew songs have for men of every tongue and every grade of culture. The Psalm is a poem of high literary excellence. Like all great poems. Like Browning's "Childe Harold to the dark

lower came," or like Newman's "Lead, kindly Light," and many other poems, we may read there in a deeper meaning than what the writer knew. How far the fundamental truths of religion, to which Christianity has given definite form, were known by David is a question of some interest; but bring the Psalm into the sunlight of Gospel truth, and it is radiant with heavenly glory. The fulness of the redemption of Jesus Christ finds a beautiful utterance here. We fail in spiritual joy for want of more frequent contemplation of the wondrous love of Christ, the breadth and length and depth and height of which passes knowledge. "These things," said the Lord on one occasion to his disciples, and through them to us, "I have spoken unto you that my joy might remain with you, and that your joy may be full." We seek joy by receiving the teachings of the Saviour. His work is well set forth in the clauses in the opening of the Psalm, which we may consider as the steps into the eternal palace of praise.

1. In the first place, "Who forgiveth all thine iniquities." The beginning of the spiritual life must be with a sense of sin. This is felt by all. But it is the first work of the Holy Spirit to convince of sin, to bring to us an actual sense of our state as sinners. The revelation of our true condition as traitors in the kingdom of God, as criminals in the sight of him before whom the Seraphim continually cry "Holy, Holy, Holy," destroys all joy and peace. The religious thought of our age appears to be deficient in a full recognition of the exceeding sinfulness of sin. It speaks of sin as a negation, or as the remains of a lower nature in the evolution of man. But in all true souls it becomes an intolerable burden, so that the one intense, all-absorbing longing is this: "O wretched man that I am, who shall deliver me from this body of sin and death?" It is the glorious work of Christ that he came to bring forgiveness. This forgiveness is not to be the reward of penitence or of reformation, or, indeed, of holy life, but to be received as a free gift by faith. The believer is led by the Holy Spirit of God to look away from self, to believe that Christ never deceives when he offers pardon freely. By faith the offer is accepted; he joyfully believes the Word of God. Then his sins are pardoned.

Let us bring the palace before our imagination. One stands at the portal, seeing the light and hearing the song. An officer approaches and says, "Sir, you may not enter; there is a charge of treason against you; the summons is ready; ere long the trial will be held and you may be punished with a shameful death. Just then the King's Son comes forth. He says, "Fear not. You are guilty, but I have arranged it with the great King, and you are fully pardoned." Then the pardoned criminal puts his foot on the steps with joy. When by a simple faith we can say, "He has forgiven my iniquity," we take the first step into the eternal palace of praise.

2. In the second place, "Who healeth all thy diseases?" Sin is an awful disease; its emblem was leprosy. It destroys all enjoyment of life, it hinders all noble work, it produces delirium, it slowly but surely brings death. And one terrible feature is that it is contagious. No one with a sinful nature could be permitted to enter heaven, or he would spread the infection in the realms of purity. Christ is justly called

the physician of souls. It is the work of the Holy Ghost by his sweet, gentle, sanctifying power to restore the spirit to perfect health; to purge out all unholiness, not only of act, but of thought and motive. He it is who healeth all spiritual disease.

Again we see the palace. The forgiven man is about to enter. A physician approaches and says, "Sir, I see in your face the intimations of a dire infectious disease; you must not enter, or you will convey it to other guests." He leads him away to some hospital, and by skillful treatment effects the cure. When by faith, conscious of the inworking of the power of the Holy Ghost, we can say, "He healeth all my diseases," we take the second step into the eternal palace of praise.

3. In the third place, "He redeemeth thy life from destruction." When enlightened upon the revelations of God and his holy law we find that we not only need pardon and cleansing, but redemption. There is a work to be done for us as well as in us. There is a law to be magnified and a holy God whose justice has to be considered. Is it not the motto of our great review, "The judge is condemned if the guilty go free." Jesus Christ did not come simply to proclaim forgiveness, but to show the holiness of God, and to meet the claims of his justice. His intense suffering, revealed and unrevealed, his agony in Gethsemane, his shame on Calvary, must be far more than a purifying example. It was a redemption. No human thought in the low estate of this life can fathom the depths of the mystery. There is the commercial view, that sin is a debt, and Christ paid our debts on the Cross. There is the substitutionary view, that the holy and the sinless exchanged characters. There is the legal view, that Jesus bore the sentence pronounced for our crimes. These and other views are at the best but illustrations, enabling us to catch glimpses of God's greatest and most glorious work, the fulness of which is far beyond our power of comprehension. The more we think the vaster it appears, and it may be our glad meditation and ecstatic song throughout eternity.

Again visiting in imagination the palace, we find that the man, although free from crime and disease, yet has been stopped, for he is a runaway slave, and his master has found him. But again the King's Son comes forth and says, "I have paid the price of your purchase; you are now free." "Forasmuch," says Peter, "as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." And when we meditate on the wonders of redeeming love, and by *Martin's* apprehend that we have been bought with a good price, we take the third step into the eternal palace of praise.

4. "Who crowneth thee with loving kindness and tender mercies." The work of Christ brings more than forgiveness, healing and redemption. There is the unspeakable glory of adoption. The deliverances from sin, disease and slavery are but the beginning, the preparation for some higher grace and glory. "As many as received him," said John, "to them gave he power to become the sons of God, even to them that believe on his name." The sonship of the believer is a glory beyond all power of thought. "As many as are led by the Spirit of God, they are the sons of God. If children, then heirs; heirs of



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God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." The apostle speaks of a crown that shall never fade away, reserved for you who are kept. The children of a king are the peers of a nation. Unto none of the angels has God said at any time, "Thou art my son." But this honor hath all the saints. And our Lord speaks of glory which transcends all thought. "Be thou faithful unto death, and I will give thee a crown of life." "Him that overcometh will I grant to sit with me on my throne."

These words speak of a coming glory the glimpses of which dazzle us, and we can but say with John, in lowly adoration and faith, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be."

Were you to-morrow to seek an entrance into the palace of our Queen, it would be insufficient for you to assert you were clear from crime, disease or slavery. Only the noble could be admitted. You would need the honor of an invitation. When by faith, looking to the work of our Saviour, you can say not only, "I am forgiven," being healed, and have been pardoned from the slavery of sin," but also, "I have been crowned in his loving kindness and tender mercies," you take the fourth step into the eternal palace of praise.

5. In the fifth place, "Who satisfieth thy mouth with good things." The power of God is needed. Again, to take up our parable. It is not enough that he who would enter the palace is forgiven, healed, redeemed and crowned. He has been long without food, and has become too weak. The wondrous work of Divine grace is completed by bestowing the power to receive the gift. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." It is an awful fact that so ravaging has sin been that it has destroyed in us the power even to

accept the salvation when freely offered. We are like the famished man who has reached the portal, catches a glimpse of the splendors within, and then falls exhausted, his sight waning, his ears scarce hearing the music, his feet too weak to enter. Hence there is a profound and welcome meaning in the words of our Lord when he speaks of himself as the Bread of Life, the Water of Life. "Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you." Christ not only spreads the banquet of Divine love, but gives the strength to take it. We need to feed upon him. As the body draws strength from the food it takes and assimilates so the soul is nourished by him. The mind is strengthened by his thoughts, the heart by his love, and the will by remembrance of his consecration. And this in no stinted measure. With him the provision is abundant, and the soul finds every need supplied. When we can realize this glorious truth, and know what it is to feed upon Christ, and can say, "He satisfieth my mouth with good things," we take the fifth step into the eternal palace of praise.

6. In the sixth place, there is the promise of a day of olden days once, when surrounded with every comfort and luxury, on a day of the fulness of his power, showed a countenance darkened by gloom. When asked by a courtier what more he needed to make his happiness complete, he answered, "Continuance." There was a magnificent

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banquet and music, but it wanted continuance; there was the loyal love of many hearts, but it wanted continuance. There was his own vigor and capacity of enjoyment, but it wanted continuance; there was his imperial power, but it wanted continuance. As the poet sang:

O but for this, for only this, Full as the world is brimmed with bliss, I could turn earth to heaven and be If bliss made gods a Deity.

Amidst other intimations of immortality there is in the mind of man an impossibility of satisfaction with the present. Give a dog a bone and a mat, and he shows no care for the future. But very early in life there comes to us the concern not only for today, but to-morrow, and the feeling that there will come a time when life will decline. And whatever may be the wealth, the power of its enjoyment will wane. The day of life, however bright and cloudless, will reach its evening shades, and night must come. As years go on there comes a period when the feeling is like that of early autumn, there arises a consciousness that time has given her brightest flowers and sweetest fruits, that none fairer may be expected, but henceforth her busy fingers will be engaged in snatching them one by one away. To the men of the world who have their portion in this life the approach of declining years must bring a terror it requires great fortitude of mind to overcome. It is an awful experience to feel that the best is in the past, and that the only hope is to save for a brief time the ever-lessening joys of an unsatisfactory life. But something far nobler awaits the Christian. The marvellous grace of Christ contemplates this need and meets it.

There are special promises to the aged. The grace of God is ever sufficient, and will not fail in the days when it seems most required. Human weakness is the chosen occasion for Divine strength. Very beautiful indeed was the hope of the Psalmist, which has become the trust of the Christian: "Thy youth is renewed like the eagle's." The best part of the spirit of youth, its brightness and hope, its cheerful outlook, and readiness for love, is often enjoyed by the child of God in his last days. So that he can say of the wine of life, "Thou hast kept the best until now."

"So that thy youth is renewed like the eagle's." Not the youth of the sheep to quietly graze in the valley pasture; nor the youth of the lions that roar amidst the forests; but that of the eagles, which soar high up above the world in the pure atmosphere beyond the mountain peaks. So the Christian would be seen by all to live on a serene atmosphere nearer the skies, floating evermore on the wings of faith and hope in the clear sunlight of the love of God.

To recapitulate, this, then, is my argument. The great object of our existence is to live to the Divine praise. Other things may have other functions and be created for other purposes in the universe of God. It will be for us to sing the new song whilst angels gather around to listen, and to live in the enjoyment of the glory of God for all eternity. The redemption of Christ restores us to so blessed a position. In its initial stage it removes six of the great obstacles to our happiness and assures us of pardon, healing, redemption, crowning, nourishment and continuance. It is one defect of many Chris-

tians that they do not sufficiently meditate on these things. Sometimes for want of consideration, sometimes from a low faith, sometimes weakened by the rationalism of an age of doubt. Hence there is but feeble love, and, in consequence, but a small share of that joy and peace which is the heritage of the true believer. The aged prophet of olden days sang, "I will greatly rejoice in the Lord, my soul shall be joyful in my God." And why? "Because he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." And in consequence of the neglect of this the church does not rise to its full power. Its glorious evangelical fire wants the full light of joyous piety. Preaching is feeble work unless backed by the force of a glad living church. It may seem a paradox, but it is a great truth, that the most important part of mission work must be done in solitude. If you would take your share in bringing souls to Christ, go alone with God. By the light of the Holy Ghost meditate on these things till your heart is filled with gladness and all around learn from you the blessedness of the life of faith. The evangelist proclaims, "Come to Jesus," and the world replies, "Why should I?" And the answer is not given unless you, the average Christian, deck yourself with the ornaments of salvation and adorn yourself with the jewelry of a holy life. This is the need of the church to-day; not so much wealth, organization, preaching, as reality. This is within the reach of the poorest, the feeblest, the most illiterate. However humble may be your lot, seek this; and the method is by meditation on the glorious privileges which are yours.

In concluding, suffer one word of earnest appeal to the young. Deep-rooted in your heart is the desire for pleasure; and it is right. Pleasure must be an ultimate motive. You have but one life to live, and you desire it shall be noble and good, but cannot get away from the longing that it shall be happy. And on that life your eternal condition depends, which the Bible represents as one of two states—either everlasting and unbroken happiness, or the reverse. If an eternity of joy were to be secured by a life-time of misery, I could urge you to make the sacrifice. And if everlasting punishment were the recompense of a life-time of happiness, I could urge you to surrender all present joy. But it is not so. The conception is heathen and radically false. Truth is precious. Do not lose it.

On earth you choose your career, and it is developed and continued throughout the never-ending future. Oh, do choose a life of pleasure, but make no mistake. In this wilderness world you are surrounded by mirage. It is the show of a theatre, where the parts are assumed, the skies are painted canvas, the crowns are tinsel, and the laughter forced for applause. My young friend, believe me, your eternity depends on your seeing through the deception. The wisdom of the world may point you in one direction, the dictates of a heart diseased with sin, and the unwise counsel of inexperienced companions may incline to its voice. But surely God, the Source of all wisdom, knows best. Surely he who made you to be happy would not ask you

to go the wrong way. Once again the call comes to you to enter that palace where alone your soul can find its true home. Hear this, not as the words of a religious denomination or of a preacher, but as the voice of the God of love: "Believe on the Lord Jesus Christ, and thou shalt be saved." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." "For God sent not his Son into the world to condemn the world, but that the world through him might be saved."—The London Freeman.

TREASURES LAID UP.

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

Men choose different methods of gaining the things needful, and different places for depositing what they have obtained. It is very certain that we can only draw on the bank where our resources have been deposited. Hence, we have all received the wise admonition to "lay up our treasures in heaven." We have been wisely cautioned against moth, rust and thieves, but the caution is not heeded by a certain class of people. They forget that human plans are liable to fail, that all men lack foresight, and some lack handiwork. Our bankers are, some of them, wise and some otherwise; some are honest and some are—well, failures. But the tradesmen of the world go on taking risks with the fallible money changers. These whose treasures are only social and financial have no desire to deposit where thieves do not break through nor steal. The churches are all suffering loss because they have not sufficiently deposited with the only bank that never fails, never repudiates its own paper, never closes its doors to a depositor. All of our church work at home and abroad would move forward with augmented force and accelerated speed if we should lay up our treasures in heaven.

The keeper of our heavenly treasures is a model Banker. There is a very simple and gracious method of availing ourselves of all the wealth which has been treasured up with God, and that is by accepting to our personal credit the riches of divine grace. These exhaustless treasures of grace have been laid up for all those who will, by appropriating faith, present the Name which is above every name, through whose merit every needed want is supplied.

Our Banker keeps the richest treasury in the universe. No computation has ever been made, nor can be made, of the resources of our heavenly Banker. He has laid up the call of needy and impoverished souls. A thousand gracious invitations call us to receive that which has been provided. "Ask and it shall be given you," is written over the entrance way to these supplies. And that we may ask large things, he who knows how to bestow has said: "My God shall supply all your need, according to his riches in glory by Christ Jesus." Even so poor a man as Paul, who had given up all things for the excellency of the knowledge of this treasury—who had come to count all things of this world but loss—had such access to these heavenly treasures that he stood ready to undertake the most taxing work for God, saying, "I can do all things through Christ which strengtheneth me." All the wants of all the poor and needy, all the weak and

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wounded, all the sick and sore, as he beheld the wounds of our Lord, "My Lord and my God," has all that there is in God, all (shing one) the wealth of his free grace. The fish that swim in the seas can never drink the ocean's dry. A young man who had received of this wealth of God's love said, "I seem to be floating in the ocean of God's love as a note in the air surrounding atmosphere." Paul exclaimed: "Oh, the depth of the riches both of the wisdom and knowledge of God."

Our God is the safest Keeper of the treasures laid up. The men to whom we commit our earthly treasures often fail us. Contingencies arise against which they could not provide. The ebb or flow of financial disaster is unacted until it is past control. All is swept away in a moment, and we are left impoverished. No such poverty comes to those who have laid up their treasures with God. We are fully persuaded that what he has promised he is able to perform.

His careful providence encompasses all our life here and hereafter. There is nothing hid from him. Your life and all that concerns it "is hid with Christ in God," is concealed, laid up in store against that day. No contingency can arise to sweep away the treasures laid up with God. Safe forever are they, in the keeping of him whose eye never slumbers nor sleeps. He is in complete sympathy with all who have deposited their wealth with him. A mother may forget her child, yet God can never forget his. His heart of everlasting love is towards us, despite our unloveliness. For he looks upon his children in his beloved Son, and in him they are all fair.

Truth is, all the wealth of Christ, of his righteousness, his love, his grace, his redemption, belongs to the believer, by that faith which has made him our Father. This is in God, who hath made him unto us wisdom, righteousness, sanctification and redemption. Hence the soul that has laid up its treasures with God need not be poor. It is our unbelief alone that keeps back the full possession, the present possession of the infinite treasures in him. The poverty of this world cannot interfere with the treasured-up wealth of all who belong to God. He is the portion of his people, and forever. Whoever can say, with Thomas,

PROGRAMME.

The following is the programme of the Mission Board of Greenup Association, to be held with Old Steam church July 29-31:

- Friday Night—Sermon—B. S. Akers.
- Saturday, 9 a. m.—Our missions in Mexico—L. H. Suddith; alternate, D. J. Caudle.
- 11 a. m.—Sermon—Jas. T. Reynolds.
- 2 p. m.—Why should I give to support the Gospel at home and abroad?—G. J. Justice; alternate, B. F. Caudle.
- Saturday Night—Sermon—D. Wood.

On Sunday the church is to dedicate their building. The Mother selected to preach is one of the oldest in Northeast Kentucky. EUGENE MAY, Sec'y., Naples, Ky., July 7.

We cannot sever ourselves from the currents of history as to escape the consequences of other men's sins, though that sin were committed ten thousand years ago. The world is one, history is one, God is one. In this sense we belong to one another; no man liveth unto himself, no man sinneth unto himself, no man can say that he is injuring himself alone. He who commits any one sin is injuring the whole human race.—Joseph Parker.

Nor every one who has the gift of speech understands the value of silence.—Savator.

EDITORIAL.

ALL Protestants ought to take an interest in the brave fight against the Romanizers which Mr. Kensit is making in London. His methods may savour, as the Freeman says, of the Janet Geddes style of argument. But such argument is sometimes sorely needed, and Protestants of all creeds can join in praying that he may accomplish as much as the immortal Jennie Geddes did.

The Ritualists have a "Church Union" in England whose members are really Catholics. It is said the 4,000 clergy of the Church of England belong to this Union. That Union has formally and publicly declared its belief in transubstantiation. At a recent meeting the President said they would not give up at the dictation of any bishop "the bowing to the altar, because it witnesses to the belief in the real presence of the body and blood of Christ under the forms of bread and wine." And he was applauded to the echo.

There is also a secret society called "The Order of Corporate Reunion," whose object is to take the Church of England back to the Catholic church. A member of Parliament, Mr. S. Smith, learned that Dr. F. G. Lec, vicar of All Saints, was a member of this secret Order, and questioned him pointedly.

He replied: "As I am personally challenged on this point, I hold, and have always held, that the Pope is the Archbishop of Canterbury's direct spiritual superior both in rank and in authority." This Order hopes soon "to be able to present its petition for corporate reunion with the Catholic church, signed by a number of names so imposing as to render it impossible for the Holy See not to recognize the gravity and importance of the movement."

Knowing these things, Mr. Kensit, a pious layman, resolved to awaken the English people. He would go to one of the churches in London, and when Catholic performances contrary to the established law of the Church of England were begun, he would go forward, read the law and protest most earnestly. Thus he went from church to church. The newspapers reported what he found, the laymen were aroused, and the attention of Parliament forced at last.

There have been some strong speeches made by leading men in Parliament. One of the best was by Sir William Harcourt, the leader of the Liberals. Another was by Mr. S. Smith. Among other things he said: "The English clergy have to sign a declaration of their belief in the sacrament of their lives that they regard Roman masses as 'blasphemous fables,' and upon that declaration they hold their status and emoluments. What must any Englishman think of their honesty? Their course is lowering the whole standard of truth and honour in the country, and thereby doing unspeakable harm. Any attempt to restrain or punish these men is at once met with the cry of 'persecution.' These men had voluntarily entered into vows, and had received a valuable consideration for so doing. Why, then, should they not be required to keep them?"

The comment of the Baptist Freeman is good: It is preposterous to say that this is no business of ours. As a nation there has been entrusted to us a number of cathedrals, churches, col-

leges, grammar-schools and endowments of immense value. We are guilty of a breach of trust if we allow these to be used for the apostatizing of religion and the degeneracy of integrity in our country. Let the foe of religious freedom and the true churches of God attack us under her own flag, and we shall know how to meet the enemy. But this subtlety, one thing is certain, another is undermining our English straightforwardness of character. It is as though a number of captains of the navy were to join the White Rose Society, and whilst taking the pay and wearing the uniform of Queen Victoria, were instilling treason amongst their men in favour of some foreign pretender to the crown of our Empire. We think Parliament and the nation at large would have something to say to that. How it is that our bishops have grown so timid and lost the old English spirit of courage is a mystery. They cannot surely be traitors and secretly in sympathy with our great foe at the Vatican.

Protestants all over the world are interested, as well as are the Baptists in England. Their good wishes and their prayers are with the resolute Kensit, who is doing all one man can to keep England from popish dominion.

THE Standard, of Chicago, is usually courteous, and we were surprised to see the sneers at Nashville and at the South in its report of the meeting of the Christian Endeavor Convention there. It begins by declaring that "the South suffers perennially from a tendency to semi-stagnation," and that Nashville is representative of the South, and indulges in similar sneers in the columns which follow. We suppose that the ire of the writer was aroused because when the "Baptist rally," as it is called, was held, the audience was conspicuous by its absence.

This was due, of course, to Southern stagnation, &c., and not to the fact that the Christian Endeavor is an ebbing tide, that a maiden lady took a leading part in the addresses, and that negroes were delegates on terms of perfect equality. He says, "Nashville at large echoed the sentiment of a white boy. 'This Christian Endeavor Convention ought to be kicked out. Why I saw a negro with a Christian Endeavor badge.'" We omit the reporter's spelling of the boy's remark.

The attendance was a great disappointment, the number not to be compared with the thousands who used to go in former years. Religion took a back seat in the meetings for the screaming American eagle. One may have no objection to the screens, and may even greatly enjoy them for a season; but three days of steady exercise makes the voice of the "bird of freedom" somewhat discordant.

One of the speakers had a pasteboard picture of a bear, genus unknown, upon which he discoursed in a way that would no doubt be highly edifying to an audience of bears. But the English people so well. But we are assured the enthusiasm was immense, and that "romantic" Nashville was aroused, &c., &c. For which let us hope Nashville and the semi-stagnant South are duly grateful. The Endeavorers were not too full of enthusiasm to enjoy and indulge in a practical joke. One speaker said he was not likely to give up on a Christian Endeavor platform again, and was roundly applauded. We suppose, of course, that the speaker belonged to the genus bore, and deserved the rebuke. But it was intended more as a good-humoured joke, we think, than as a rebuke, and it is to be hoped the speaker looked upon it in that light.

THE twin names of God are Light and Love.—Spurgeon.

DR. WHITSITT'S RESIGNATION.

On the 13th, Dr. W. H. Whitsitt sent a telegram to Hon. Joshua Levering, President of the Board of Trustees, tendering his resignation as President of the Southern Baptist Theological Seminary, and as Professor of Church History, the resignation to take effect at the close of the session of 1893-94.

As the resignation does not take effect till next June, it might be well the Trustees should meet immediately and accept his resignation in order that Baptist bodies may know what to expect.

DR. CHARLES E. JEFFERSON is writing in the Congregationalist a most able and most timely series of articles, which we hope he will publish in book form. Such a book would be invaluable to a preacher for himself and to lend to his brethren in the pews. For there are very many things which they need to consider, though the chief value is in the wholesome advice given to ministers.

These articles are very hard to quote from, for when one would begin a quotation at one sentence, the previous one is so good and timely, one cannot bear to omit it. The ninth of the series is upon Vacation and Why. He has written before very earnestly upon the evils to the pastors of having so many organizations in their churches with which they must keep in touch, and so many meetings in connection with these which they must attend.

In speaking of the necessity of vacation to city pastors, he says, "The city pastor must have a vacation to keep his nature from wearing thin. The ceaseless round of engagements, the constant drain on the centers of vitality render unceasing work dangerous if not fatal. Even if a man were physically strong enough to stride through the months without a pause, the nature of the mind is such that unceasing sermonic activity is fatal to the highest pulpit power. A fagged mind cannot be trusted. A wearied preacher tires his congregation. He does worse. He misleads. He does not see things in their right relations, and cannot present them in their true proportion. A man may exhaust and retail anecdotes everlastingly, but that is not preaching."

And then he speaks of the deepest and greatest evil which results from all this modern machinery in the churches: "More than that, the preacher's intellect is in danger. His spiritual life is at stake. It is possible to work for God till all sense of God is lost. An overworked preacher finds himself asking with Pontius Pilate, 'What is truth?' and 'What is the meaning of the word?' The machinery, largely the result of overwork. There is nothing more pathetic than the degeneration which often comes in the character of men ordained to preach the Gospel."

Many such words of warning are coming to the pastors and to the churches from the thinking and praying men of our over-Christendom. Will they consider them? Or will they rush feverishly on to make the machinery more and more complicated, giving the preacher less and less time for that meditation and prayer without which he loses his mental grip and his power with God and man?

GENUINE simplicity of heart is a healing and cementing principle.

It is a pity those parents who are allowing their children to grow up without their memorizing and learning to sing the grand hymns of the ages could not have been at Gladstone's funeral in Westminster Abbey.

One who was present wrote in the Freeman that there were two supreme moments when all felt their hearts moved to the very depths of feeling. The first moment was when standing around the coffin, led by their princes and nobles, they sang Gladstone's favorite hymn which he had translated into other languages, and came to the words,

"Nothing in my hands I bring. Simply to thy cross I cling."

And the other moment was when the grave had closed over their great leader and they turned away desolate, thinking of the ominous future which seems facing their nation and which must be met without him in whom they trusted so long. And they sang as only such a gathering of men could sing, while the faces of their princes and nobles showed their deep feeling.

"Our God our help in ages past. Our hope for years to come. Our shelter from the stormy blast. And our eternal home."

Think what those words meant to men who had buried Gladstone, and who see no one upon whom his mantle has fallen.

We wish to ask the parents who read the Recorder: How many of your children could have joined in the singing of those two immortal hymns? How many know either the words or the tunes almost as grand as the words? The children sing twaddle in the Sunday-schools, sing almost nothing in their homes or in church and memorize nothing but a few jingling choruses. Brethren, ought these things to be?

THERE are three Browns whom we often think of and for whom we thank God—A. G. Brown, D. H. Brown and S. M. Brown. The second is pastor in Dublin, Ireland. He was a wealthy young man when he was converted and became a Baptist. He and his mother built a house of worship in Dublin of which he is pastor. God has greatly blessed him in his work.

Largely through his work and his leadership, the Baptists of Ireland are increasing much more rapidly in proportion to their numbers than are those of England. When Pastor Brown was asked to what under God he attributed the rapid growth of Baptists in Ireland, he said: "Scripture and common sense and experience all demonstrate that a Baptist church must be a Baptist church. My observation of union churches leads to the conclusion that the truth of believer's immersion is not as a general rule, emphasized, and insisted upon, as it is in Baptist churches. It is the difference of the people to the dismemberment of the empire by foreign powers."

Dr. Mokennot is not alone in protesting against special "days," such as "Children's Day," "Missionary Day," etc. The Watchman of Boston says: "It is a mistake to multiply the devotion of Sundays to special objects, and in some respects the better the object the more objectionable the practice. We are coming to have a non-Episcopal Christian year. And it is not devoted to the great facts of religion, but the interests of special classes and causes."

Editorial Varieties

Lord Houghton said of the first time that he heard Spurgeon, that when he mounted the pulpit he reminded him of a hair dresser's assistant, but "when he left it he was an inspired apostle."

We agree with Mrs. Madden, of Virginia, in saying of the Word and Way, "It seems to me to be true to God's Word, through and through. It is sound, safe, sensible and sweet. It is a grand joy and comfort to me."

Columbia University at Washington, D. C., is to have a department of "Comparative Jurisprudence and Diplomacy." This is a good movement. It is a pity all our public men could not have attended such a school.

Dr. M. J. Savage is a conspicuous man among the Unitarians. He said recently: "I have never known more than one or two cases in my life of a Unitarian's giving enough so that it was in the slightest sense of the word a self-sacrifice. I never knew of a Unitarian man who gave so much that he had even to smoke a lower-priced cigar as the result of it." We decline in advance to say how many Baptists we know who have so given—so no one need ask us.

The church in Camden, N. J., bought 1000 Testaments and sent them to the New Jersey soldiers because of a letter written by one of the soldiers to his sister in the city: "Tell mother that I am so strapped for reading matter that if she will send me a Bible, I will read it and carry it through the war. This ship is full of heathen and I bet there is not a Bible on board."

The Interests speaks of the sad falling off in many city churches and adds: "Many reasons for this may be suggested. Some think that the Young People's Societies are attracting that class from the regular services. Some that it is the prevalence of doubt and indifference. The old reason 'prevailing worldliness' is always in order." And we do not doubt that is the chief reason.

We admire the Baptist News of Illinois for many things and have more than once for the sturdy opposition it is offering to heretical teaching. We learn from it that Rev. Dr. M. W. Haines of Chicago sent his son to a Baptist College at a distance, and gave as the reason for not sending him to the University of Chicago that his boy was a Christian, and he wanted him to stay a Christian.

In speaking of the students recently expelled from one of the theological seminaries, the Interests says: "Our church wants no gambling or pleasure-loving candidates for her ministry. The recent exposure of the Allegheny Seminary students of this type presses home all the more urgently the duty of Presbyteries and Seminaries to be carefully the religious life of all under their care, and to keep out of the pulpit all who entertain loose views of ministerial character and standing."

We learn from the Watchman that several churches and their pastors in France have joined themselves to the Baptist Associations. We are rejoiced, provided they were thoroughly examined before they were received. It is a source of weakness to receive as Baptists those who are not through Baptists. Half-hearted soldiers do not fight well in manumens's army.

An intelligent Chinese merchant, talking to Dr. E. D. Eaton at Hong Kong, said: "Why should we fight for the government? We should not let our face to face with the enemy that our country would not in the old-fashioned gods furnished us." Which was no doubt the experience of the soldiers in the war with Japan, and explains the indifference of the people to the dismemberment of the empire by foreign powers.

Prof. R. E. Schield declares nothing has been gained but something lost by giving up the old method of alternate recitation and time to study in the public schools. Children can do more work and better work in a shorter time if they receive proper credit for their knowledge.

The mistakes of the printer are many, and many a critic of the press will doubt that they did "well to be angry" with the luckless printer. In one of his greatest speeches he declared, "We have burned our boats and destroyed our bridges." Judge of his feelings when his printer mislaid his copy, and burned our boats and destroyed our bridges.

A correspondent from New York City writing to the Congregationalist in regard to a large tabernacle meeting held by one of the very best of the evangelists, mentions some serious disadvantages which followed. He says: "A large number of young people give their services as ushers and singers on Sundays. Several Bible classes were thus broken up and cannot be re-organized. Offerings for missions and regular church work have been reduced because of urgent appeals to give to the support of the meetings. The evening attendance at churches fell off." He gives other evils, but these are sufficient to set pastors to thinking.

A REQUEST.

The RECORDER has besought its friends, with tears in its eyes, not to put Drs. Eaton or Harvey's names at all on anything intended for the RECORDER. It has followed the example of other papers and taken down every name from its head. Yet our best friends, whom we thought would be the first to comply with so simple a request, will continue to direct RECORDER business to their names.

We have explained again and again that if their names are on the envelopes at all, the letter is carried to their houses. The mail reaches their houses after they have come down in town, so that at best it is delayed a day. If they are out of the city, it is delayed till their return or is forwarded to them. Delay is certain and loss endangered.

Brethren, please direct anything for the paper to "WESTERN RECORDER" simply.

AMONG THE CHURCHES

LOUISVILLE.

- Walnut-st.--Bro. Long preached at both hours.
Twenty-second and Walnut--Bro. D. F. Hutchings preached at both hours. Two received for baptism and one by letter.
Broadway--Pastor Jones sick. No services.
Clifton--Pastor Masters preached as usual.
Twenty-sixth and Market--Pastor Thompson preached. One baptized.
East Mend--Pastor Whittinghill preached. Three baptized.
Logan-st.--Pastor Lowe preached at both hours.
McFerran Memorial--Pastor Eager preached at both hours.
Portland-avenue--Pastor Shelton preached at both hours. Two received by letter. Pastor declines the call to Lagrange.
Parkland--Pastor Gordon preached in the morning and Bro. J. W. Warden at night.
Third-av.--Pastor Boyet preached at both hours. Eight received by letter.
Chestnut-street--Pastor Weaver preached at both hours. One joined by letter.
Jeffersonville (Ind.)--Pastor Marks preached at both hours. One joined by letter.
New Albany--Bro. E. R. Head supplied.

THE STATE.

Pastor A. N. Whittinghill writes: "The East Third Baptist church was organized on June 1st of this year. In a three weeks' meeting, held in a hall on the corner of Preston and F streets, for baptism and 84 names enrolled for membership. Since the organization two more have united by baptism, making the number 86. Broadway, Walnut, East and McFerran churches, together with the State and District Boards. We have a live Sunday school, increasing in numbers every Sabbath. We now meet on the corner of Preston and F streets. We have a lot donated on which we hope soon to have a good house erected. The Lord has greatly blessed us in giving us such pleasant environments."
Bro. Wm. M. Stallings writes from Springfield: "I see in your list of associations you have Central to meet with Rockbridge when it ought to be Bethlehem, September 6th and 7th."
Pastor H. M. Burroughs writes: "Our Sparta mission work has re-

sulted in the erection of a nice comfortable house of worship all furnished and paid for. Recently Bro. H. C. Risner helped us in a very gracious meeting. He did nearly all the preaching and my son, A. C. B., and myself aided him. Bro. Risner is a fine worker and a very effective and powerful preacher. A power in the pulpit and outside. Our dear people at Sparta can never forget his successful work, and all the people were much pleased. Thirty-two additions --22 by letter and ten by baptism. A good Sunday-school organized and regular prayer-meeting appointed. Sparta has long been known as one of the Solomons of the land, but now all are rejoiced to see what God hath wrought. Blessed be his holy name!"

We are glad the Walnut-street church of Owensboro has secured a good pastor to succeed Pastor Barlow so soon, as long vacancies are generally an evil. Bro. J. W. T. Givens of Cleopatra, has accepted the call of the church, and enters upon his work next week. We are confident pastor and people will be pleased with each other.

Bro. W. B. Crumpton writes from Georgetown: "I have seen a copy of the Minutes of the Association and find the publication of time and place wrong. It should be Pleasant Home church, Wednesday, Aug. 31st."

OTHER STATES.

A church has been constituted at Ayden, N. C., with 20 constituent members.
A meeting in the New Ebenezer church, Coffee county, Ala., closed with 21 additions to the fellowship of the church. At the closing of the meeting Brethren N. B. Fleming and J. P. Graham were ordained to the full work of the Gospel ministry.
A new church has been constituted at Brockton, Coffee county, Ala.
Twenty have been added to the Midway church, Monroe county, Ala., as the result of a recent meeting.
A recent meeting in the Lenoir City church, Tenn., closed with 21 additions to the fellowship of the church.
A meeting in the Forty-first-avenue church, Meridian, Miss., closed with 17 additions to the fellowship of the church.
A 21 days' meeting at Mammoth Spring, Ark., closed with 21 additions to the fellowship of the church.
A church of 15 constituent members was organized at Hardy, Ark.
A meeting followed in which 32 were added to the fellowship of the little church.
Pastor Benton, assisted by Pastor Daniel of Pine Bluff, held a meeting in the Warren church, Ark., which closed with 21 additions to the fellowship of the church.
A seven days' meeting in the Oakdale church, Mo., closed with 12 professions of religion and 15 additions to the fellowship of the church.
The Des Arc church, Ark., has set apart Bro. M. G. Barlow to the full work of the Gospel ministry.
Pastor J. H. Carter held a meeting in his Plain Dealing church, La., which continued for two weeks and closed with 12 additions to the fellowship of the church.
Ten have been added to the fellowship of the Cherryville church, La., as the result of a recent meeting.
The Knott church, near McKonzie, Tenn., has set apart Bro. Lee Stroup to the full work of the Gospel ministry.

The Arkansas Baptist calls the attention of the WESTERN RECORDER to the fact that the late Baptist preacher who found Arkansas was a colored man, and has turned up churches have had enough of unknown tramps who call themselves preachers and will have none of them.
The East Waco church, Texas, has set apart Bro. J. H. Carter to the full work of the Gospel ministry.

A church has been constituted on South Third Street, Waco, Texas.

You need a new book with stirring new music and yet plenty of familiar old songs--every worshiper a book. "SWEET HARMONIES" is guaranteed to be unsurpassed as an all-purpose Gospel song book. Barnes & Beauchamp, 2719 Olive St., St. Louis, Mo. See each; \$3.50 per doz. Send to any dealer one for \$5, to examine with view to its use.

To San Francisco
In less than three days from Kansas City is accomplished only a few miles Pacific. Any agent can sell you a ticket via that route. J. F. Aglar, Genl. Agt., St. Louis, Mo.

MISSISSIPPI CONVENTION NOTES.

The Convention met at Brookhaven on the 14th. The evening of the 15th, Dr. N. W. P. Bacon delivered the historical address to a large and appreciative audience. It was Baptist to the core and aroused great enthusiasm. We expect to publish it in the RECORDER.

Before the Convention met on Thursday morning the following telegram was received from Dr. J. R. Saunpey, of Louisville: "President Baptist Convention, Brookhaven, Miss.
Dr. Whitsitt has resigned as President of Seminary, to take effect next June."

When the message was read by Dr. Lomax there was general rejoicing, but some doubted and apprehended that it was not enough, as it did not say that he had also resigned as Professor of the Seminary. Prominent brethren from Nashville, who were well posted, succeeded in removing all doubt by assuring the brethren that the resignation meant Dr. W.'s retirement from all connection with the Seminary, and to the gratification of all, the news was received as it deserved to be, in good faith. We have satisfactory reasons for believing that Dr. Whitsitt would have resigned long ago had it not been for misguided outside influences.

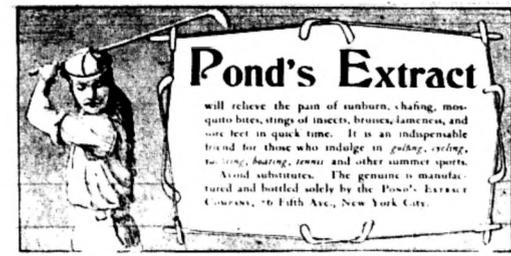
The secretary of our Sunday School Board, Dr. J. M. Frost, sent us a high compliment to the WESTERN RECORDER without mentioning it in his magnificent address to the Convention when he said: "As an asset the Sunday School Series is worth \$200,000 to the Southern Baptist Convention. Honor to whom honor is due." We call attention to the following clipping from the report of the Convention proceedings in the New Orleans Picayune of the 17th, and ask the question, what is fame? "Rev. E. E. Folk, D.D., of Nashville, Tenn., editor of the Baptist and Belcher, is one of the sprightliest of the Convention's attendants. In his 67th year, he was formerly a missionary to China, and possesses a vast fund of information."
The Baptist press were well represented. The Louisiana Chronicle by Editor Boone; the Texas Baptist Standard by Dr. J. B. Cranfill; the Baptist and Belcher by Editor Folk and Field Editor A. B. Canisius; the Mississippi Baptist Record by Editor Haskett; the Mississippi Baptist Layman by Editor J. L. Johnson and Dr. Hurt manager and proprietor, and the WESTERN RECORDER and Baptist Book Concern by our scribe.

Corresponding Secretary Roe of the State Mission Board, made a splendid report of the year's work, but on account of the yellow fever scourge collections fell off, and he reported a deficit of \$1,200, which under the leadership of Dr. W. T. Lowry was raised promptly.
The Convention Sermon was preached by Dr. Oscar Haywood of West Point. It was a model of literary excellence, and gracefully and forebly delivered.

Dr. W. C. Luther, representing the Bible department of the American Baptist Publication Society, secured a point in calling attention to the inaccuracies of Bible translations, such as the Norwegian and other editions as furnished by the American Bible Society. The Publication Society is furnishing versions of a Word of God that are accurate and not misleading.

Mississippi College, one of our foremost institutions of learning, was greatly injured last year by the yellow fever, and in the midst of the epidemic President Proctor, who had done his part nobly, resigned in favor of Dr. W. T. Lowry, leaving the position to Professor Dr. Lewis is recognized as one of the profoundest thinkers and ablest educators in the denomination. At the completion of the convention was called for, and he was not satisfied with an address. The avation which greeted him was tremendous. Some one grasped the hand of the godly man and to express the joy they felt at his acceptance of the position. They felt that God had a great work for him to do.
Drs. I. T. Tichenor and J. B. Willingham made a profound impression in their speeches on Home and Foreign Missions.

In company with Prof. Phillips, a Kentuckian by birth, and a leading educator in Mississippi, I was assigned to the comfortable home of Bro. Coates, a Presbyterian elder. We greatly enjoyed his hospitality, and the society of his cultivated family.



Pond's Extract

will relieve the pain of sunburn, chafing, mosquito bites, stings of insects, brucis, lameness, and we feel in quick time. It is an indispensable remedy for those who indulge in fishing, cycling, rowing, boating, tennis and other summer sports. Avoid substitutes. The genuine is manufactured and bottled solely by the Pond's Extract Co., 26 Fifth Ave., New York City.

Rev. W. P. Price is the popular pastor of the church. He has built the house of worship at a cost of about \$5,000, including lot. He is also pastor for half his time at Magnolia, where he has built a \$5,000 house of worship. He is a church builder and a wise pastor.

Pastor W. S. Merrill of Granada has resigned, after several years of successful work. He is a prominent among preachers and pastors, and several churches are after him.
We missed at the convention Dr. Sellers, who we regret to learn is not enjoying good health, and Bro. Farish, who was engaged in a meeting.

We greatly enjoyed stirring speeches on Foreign Missions by Pastor W. F. Yarbrough and Pastor Lipsey. We saw Rev. E. E. Thornton and wife, at whose home we were so kindly treated on a former visit to Mississippi.

Whitworth Methodist College is located in Brookhaven. It is a prosperous school. They usually have about 150 boarders and many day scholars.

On our return we preached at Winona. Brother Bailey is the beloved pastor. We found the Sunday-school one of the best. Brother A. Flake as superintendent is up-to-date. The average attendance is 120. Collections for last quarter \$82. The officers and teachers are prompt in attendance. We greatly enjoyed our stop-over. Here we met Judge Trotter, brother to Pastor Trotter of Bardstown, Ky.

For the Baptists of Mississippi we have great respect and love. They are like Kentuckians in their convictions and the courage to maintain them. We always feel at home among them. The WESTERN RECORDER and the Baptist Book Concern have their enthusiastic support. By request the regular report of the proceedings will be furnished by Dr. J. K. Pace of Hazlehurst.

DISTRICT ASSOCIATIONS.

- Time and Place of Meeting 1898.
AUGUST.
Ten Mile--Pleasant Home church, 31st.
Crittenden--Knoxville church, 10th.
Bracken--Augusta, 10th.
Liberty--Mt. Tabor, Barren Co., 10th.
Clear Fork--Epley Station, 10th.
Elkhorn--Upper street, Lexington, 10th.
South Kentucky--Middleburg, 10th.
Davies County--Glenville, McLean county, 10th.
Shelby County--Mt. Vernon church, 10th.
Green River--Caneey Creek, Grayson county, 20th.
South District--Bruyer's Chapel, 23d.
Concord--Oxonton, 23d.
Green River--Green River church, 23d.
Barren River--Capital Hill, 23d.
Gasper River--Green River church, 23d.
Campbell County--Ladings, 24th.
Franklin--Forks of Elkhorn, 24th.
Ohio River--Union church, Crittenden county, 24th.
Union--Union church, Crittenden county, 24th.
Union--Blanket Creek, Pendleton county, 30th.
Tate's Creek--Stanford, 30th.
Union--Blanket Creek, Pendleton county, 30th.
Baptist--Gilbert's Creek, 1st.
Irvine--Pleasant Point, Clay Co., 2d.
Central--Bethlehem, 6th.
North 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.
Boonsville--Athens, Owsley county, 9th.
Greenville--New Salem, Menefee county, 9th.
Mt. Zion--Carlin, 10th.
North Concord--Fellowship church, Knox county, 10th.
Stonewall's Valley--Mt. Pisgah, Cumberland county, 10th.
Nelson--Bardstown, 14th.
Boon's Creek--Winchester, 14th.
Second North Concord--Clear Fork, Russell county, 14th.
Russell's Creek--Elkhorn, Taylor county, 14th.
North Bend--Madison-avenue, Covington, 14th.
Sulphur Fork--West Point, 14th.
Goose Rock--Gardner, Knox county, 21st.
Landmark--Red Lick, 21st.
Salem--Rhodes' Creek, 21st.
Freedom--Harksville, 23d.
South Union--Patterson's Creek, 24d.
Edmondson--Holly Springs, 25th.
Goshen--Sandy Hill, 25th.
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--Fullton, 5th.
Enterprise--Had's Creek, Pike Co., 7th.
West Union--Antioch, 12th.
Ohio Valley--Zion, Henderson Co., 18th.
Blood River--Central City, Marshall county, 18th.
Graves county--Farmington church, 20th.
East Lynn--Mt. Carmel church, Taylor county, 20th.
East Union--Mt. Pleasant church, Pulaski county, 20th.

If changes are desired, write to the WESTERN RECORDER.
Please prepare statistical table with care and send two copies of your minutes to us as soon as printed.
J. K. NUNNELLY, Sec'y.

AFTER the moving sermon, Sunday, June 4th, Rev. T. N. Compton, D. D., stated that his resignation as pastor of the First Baptist Church, Baton Rouge, La., would be presented at the next business meeting of the church. The announcement was an occasion of great regret to the large and appreciative congregation. During Dr. Compton's pastorate, beginning in October, 1886, the church has grown in numbers and effective strength, the life and spirit of the church have been better developed, and the unity of the spirit...

during his ministrations vigorous in his efforts, tireless in his zeal and faithful in his arduous field of activity, and every recognition of the needs of the church were met with the same vigor and energy.
Baton Rouge made him peculiarly successful in his pastoral work. His well-known power in the pulpit brought forth the most successful of sermons and prayer sessions (of such sessions, His duties in Baton Rouge permitted an acceptance of only a few of them. The church was very reluctant to accept his resignation. The conviction on the part of the pastor that a wider field of usefulness, under divine guidance, is in store for him was concurred in by the church. The resignation was accordingly tendered and accepted June 22, to take effect not later than July 15, 1898. The heartfelt and appreciative remembrance of many of the brethren on that occasion have voiced the sentiment of the church.

R. L. SCOTT, Church Clerk.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

KIPLING TO HIS MOTHER.

If I were hung on the highest hill. I know whose love would follow me still. O, mother of mine, O, mother of mine.

TENDER OVER HIS FIRST LIE.

BY HELENA H. THOMAS.

"There is some one rapping at the back door," said I, looking into the kitchen. "I know it," said the one in charge of that department, quite indifferently.

"She'll get taken in! Children can always twist her round their fingers!"

And an instant later I found myself looking into a face which brought to mind a remark I once heard made to a boy grown tall, by a blunt stranger, which was: "Your Maker put the stamp of honesty upon your face!

"Yes, just as fresh as they can be. Every one was laid yesterday!" He said it so fearlessly, so glibly, that I was reminded of a man who was so good a talker that I never before sold my eggs so stately they were useless, and who stoutly affirmed they were "laid yesterday," and thinking, "this son probably," I said:

"How can you be so sure they were laid yesterday?" "Why," replied he earnestly, "my father he's got one hundred hens that lay, and he gives me for my share of the work to take the eggs out of the nests, so you see I know every one was laid yesterday, lady."

"It was cruel to tell the little fellow, who looked me so fearlessly in the eye, but still I ventured: "I think you are telling the truth, but people often talk just as you do, and then I find I have been deceived."

"At this the boy stood speechless an instant, and then with a snap in his bright eyes, said: "Do you suppose I would tell a lie just to sell a few eggs?"

"I caught my meaning, and with emphasis: "It was not the selling part I was thinking about! It was the lie that I was thinking about!"

"I do believe you," said I, meekly. "I do not believe what I say." "If you do believe you," said I, meekly. "I do not believe what I say." "I do believe you," said I, meekly. "I do not believe what I say."

eggs; and so as I handed the small pedlar his due, I said, in an apologetic tone: "I wish all boys could say as you do, that they would not tell a lie to save themselves from punishment, even. Say, did you never tell a lie?"

"Yes, I—told a whopper once! But it hurt me so badly, lady, I'll never tell another if I live to be as old as—Me—Methu—I guess I can't quite say it, but you know who I mean—the man the Bible tells about, what lived almost a thousand years."

"Yes, I know to whom you refer," said the interested listener biting her lips. "Methusalem is a hard name for so small a boy to pronounce," adding, "I suppose you mean that when you told the lie, you were so severely punished, that one whipping will remain so fresh in your memory that you will never tell another."

"Oh," said he with amusing frankness, "my father whipped me good, when he found it out, and he said that he did not want any lying boys around him; but his hurt didn't last long. It has the hurt here, lady, what lasts!"

"As he said this he put his hand to his heart in a way that went straight to mine, and in tremulous tone I said as I patted him on the shoulder: "God can take the hurt all away if you use him to do it."

"Oh, yes, I know he can!" said he with a glad look in his eyes, "for I did ask him, and now it only hurts a little when I think about it. But, oh, I couldn't tell another lie and bring the hurt back; and I never will so long as I live, whatever comes to me!"

It is needless to say that the eggs were fresh, and that now we find it for our interest to await the coming of the wee pedlar whose heart is still tender over his first lie.—New York Observer.

POVERTY AND IMPTEMPERANCE.

There is no statement more frequent or more erroneous than that poverty is the cause of drunkenness in most cases. As a matter of fact, poverty is the cause of drunkenness in this country is the exception. Those who make the statement get the cart before the horse. It is drunkenness that leads to poverty in the vast majority of cases, and hopeless, ruinous poverty is the result.

Any person who has had the opportunity to observe the practice of drunkard-making will testify that he can hardly recall a case where poverty is made drunkards, but he will testify to numerous cases where drunkenness has made paupers. Where one takes to drink because of poverty, a thousand are poor because of alcohol, and a million are poorer still poorer, dying at last as paupers and dragging their families down with them.

The hope of removing poverty in the future lies in the prospect of removing the first step to economy and industry. There is no tax so destructive as that which liquor levies upon the people.

Chicago Tribune. The language was strong, but there is food for thought in it. Children need children, their parents, as companions. They need not be left to their barbarous instincts untaught and unguided, but they should have opportunity through their association together to develop in each other their generous instincts, that later they may understand life and know how to live the life of the world, of business or of pleasure.

Chicago Post. I understand that she belongs to a good many clubs, I suggest one. "I assure you that a malicious libel to give the impression that she does not care for home life," replied the other. "Why, yes, if she is an active member of more than eight or nine."—Chicago Post.

CHILDREN'S COMPANIONSHIPS.

BY MARY WOOD-ALLEN.

A handsomely dressed little boy stood looking wistfully out of the window of an elegant house at the play of three barefooted children in the yard of a small cottage across the street. "O, do let me go and play with them," he cried; "they have such fun."

"You really don't see, Robbie, why you want to go and play with those rude children. They have no nice toys like yours. Why can't you play with your express wagon or rocking-horse?"

Robbie glanced contemptuously at the beautiful toys and replied indignantly: "They don't need playthings; they have each other. O, mamma, let me go; they are such beautiful children."

Mamma, looking out of the window, saw only three noisy urchins "roosting" in the yard, first on a tin pan, hallooing, climbing fences, tearing clothes and occasionally squabbling among themselves, and she did not enjoy the thought of Robbie looking and behaving as they did, so she said, quietly but firmly: "I can't let you go to play with them, but I'll play with you."

"O, mamma," said Robbie, despairingly, "you don't real play, you only play play."

What a keen insight into facts this little outcry displayed, and what a longing for true companionship ought to have touched the heart of the mother with a new revelation of Scripture that, "It is not good for man to be alone," was the man six years old or twenty-six or sixty.

As the adult man must live with his kind, so the child must live with his kind, and in the varying phases of child life learn to adjust himself to the demands of society. The one child among a family of adults does not learn the social virtues. How can he? He is in a world not made for him, not suited to him, and he is debarred from the world where his interests and opportunities are. He may be taught the superficialities of good manners, but there is nothing to develop within him the emotions, thoughts and desires which would engender the truest politeness. He does not understand the fish, it may be, because no demands for generosity are made of him. He is not learning the property rights of others, because no one wants his possessions. He is not receiving lessons in yielding to the wishes of others, for important matters he obeys commands; in his plays he has his own way.

A fond mother had brought up her only child in the most sequestered solitude. His nursery was filled with everything that money could buy, his clothing was beautiful, his nurse constant in her efforts to amuse him, and yet the child manifested a deep-praved desire to run away and mingle with the ordinary children who played in the street. His father, a traveling man, was on one occasion home long enough to observe these facts, and said to the mother: "This boy must go out among his kind and learn some rugged virtues. He's a regular molly-cuddle. He cries at the slightest hurt and whines over everything. If he were out there with other boys he'd get that knocked out of him."

The mother shuddered. "O," she exclaimed, "you wouldn't turn him out with those rough children, would you? I would learn so much rudeness. I want him to be a gentleman." "And I want him to be a man," replied the father. "He must learn to be strong before he can be truly gentle. Weakness is not gentleness. If he will grow up not to lie or be a sneak, I can put up with the rudeness, which will be polished off as he grows up."

"All right, Mr. Webster," responded the Nantucketer. "Here's your one thousand dollars. You come down, and I'll fix it so you can try every case."

Webster was so amused over this proposition that he took his week in Nantucket, and appeared on one side or the other in every case that came up before the Nantucketer.

Blessed Daniel was told all his friends who were in litigation, and received in return fifteen hundred dollars, so that he got Webster's services for nothing and made a good profit to boot.—Ex.

They were discussing a modern up-to-date woman. "I understand that she belongs to a good many clubs," I suggest one. "I assure you that a malicious libel to give the impression that she does not care for home life," replied the other. "Why, yes, if she is an active member of more than eight or nine."—Chicago Post.

when other children came in to visit her. She would look at them timidly and then, perhaps, run to the piano and pound on it and sing at the top of her voice, or she would run up and down the room shouting loudly. Her mother could not understand why the child did not play with her little visitors, but the truth was she did not know. The presence of any other child elated her, and, as she knew no way to play with other children, she tried to entertain them by making a noise of some kind.

Observant parents can learn more of their children's true character by watching them in their play than in any other way, and, if they are wise, can use the knowledge thus obtained in helping the child to overcome his defects and strengthen his character. Even children may have character, but they can only attain it by similar will, and this can be taught by self-control, truthfulness, honor, fair dealing and purity in childhood, not by seclusion, but by meeting the problems of child life under the sympathetic and not too obtrusive guidance of their parents, they will be the right remedy for his physical ailments. Dr. Pierce's Golden Medical Discovery is the best of all medicines for a balky body. When the head aches, the appetite is poor, the sleep is restless, the nerves are shaky and both body and brain suffer from dullness and lassitude, it is time to resort to this great remedy. It restores the appetite, corrects all disorders of the digestion, makes assimilation perfect, invigorates the liver and purifies and nourishes the blood. It is the great blood-maker and flesh-builder, makes the body more pliant and restorative. It makes both body and brain alert and active. Medicine dealers have nothing "just as good."

"I suffered five years with an ulcer and the doctor here could not do me any good," writes Mr. John Jenkins, of Haywood, Madison Co., Va. "I took twelve bottles of Dr. Pierce's Golden Medical Discovery and I am well. I would have been in my grave if it had not been for your medicine."

For constipation and indigestion, Dr. Pierce's Pleasant Pellets are the most natural and perfect cure ever devised. They act gently but surely, and effect a permanent cure.



A horse in the lead pulls in vain when the wheel horse lays back in the breeching. A satisfactory work, and in the endeavor to do so will only do himself further harm. The reason that men have nervous exhaustion and prostration is that they try to work the brain when the body is balky. The right thing for a man to do when he finds he is out of sorts physically is to give the mind a little rest, and promptly resort to the right remedy for his physical ailments. Dr. Pierce's Golden Medical Discovery is the best of all medicines for a balky body. When the head aches, the appetite is poor, the sleep is restless, the nerves are shaky and both body and brain suffer from dullness and lassitude, it is time to resort to this great remedy. It restores the appetite, corrects all disorders of the digestion, makes assimilation perfect, invigorates the liver and purifies and nourishes the blood. It is the great blood-maker and flesh-builder, makes the body more pliant and restorative. It makes both body and brain alert and active. Medicine dealers have nothing "just as good."

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NEW YORK SHORT LINE.

Table with columns for destination (e.g., Louisville, Ashbyville, Frankfort, Lexington, Winchester, New York) and time (e.g., 8:30am, 6:30pm, 7:30pm, 8:30pm, 9:30pm, 11:30am, 11:30am, 8:30pm, 8:30pm).

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GRANDMA HOLDEN'S DEBUT.

BY CORA S. DAY.

John Holden had at last snatched a week from business and come from his distant Western home to spend the vacation with Mr. and Mrs. Richard Holden. Grandma Holden and the little Holdens, and though the latter—there were four of them—voted him the best of uncles and listened with delight to the Western yarns he told, somehow he managed to spend most of his time with grandma in her little old-fashioned sitting-room, beside the open fire which she loved to watch as her still nimble fingers made her knitting needles fly and shine in his light.

That it was only natural that he should feel most at home there, for he was grandma's youngest son—"her baby" she had called him when he first came. They had only caught a glimpse of the tears in her fond old eyes, for "the baby" had folded her small hands in her strong arms as if he would never let her go, while his own eyes grew strangely bright.

So most of the time while Mrs. Holden was busy with household affairs, Mr. Holden with the business of the big farm, and the children at school, John sat in grandma's room. He almost felt that he was a boy again, as they talked of the days that he had spent in work and play on this very farm which his oldest brother now owned and tilled.

He told her, too, of his life since he had been grown up and away from the old home; and asked her many questions of how the years had gone with her.

From her answers he learned something that he had already more than half suspected, though never a word of discontent or complaint passed her lips.

He had asked her if she did not get very lonesome sometimes, and she had answered: "Yes, of course. But I always have my fire and my knitting and my Bible, you know. And the children are so good to me."

A little quiet observation showed John that the children's "goodness" consisted in coming to her when they wanted something done for them; that their mother was too busy to attend to; and in being a little less noisy (under strict orders from their father) when she had a headache or was taking a nap.

John came to the conclusion that while unkindness or neglect were farthest from the thoughts of these people who really loved her, grandma must nevertheless often be dull and lonely in her cozy sitting-room. Here she spent most of her time "so that she would not interfere with the housework or the children's play," as she innocently told him.

When the end of the week drew near, John boldly proposed that "one of" go home with him for a visit, which should be as long or short as she might wish.

The family was speechless with astonishment and the little old lady was really frightened at the rashness of the plan. But gradually, as he talked more and more about it, she grew accustomed to the idea, and the long journey seemed a little less dreadful when she told herself, "John would be there with her to take care of her."

Almost before she realized it she had consented to go, her simple preparations were made in a matter of nervous excitement, the good-byes were said over and over again, and at last they were off.

A pang of regret seized her as the train steamed slowly out of the familiar home village; but John stood by her, holding her hand, and she felt that something was soon to be put away.

He took such good care of her that the long unaccustomed journey tired her very little. Even that little was forgotten in the warm welcome that she met at the end of the journey.

John had explained things to her and two bright young daughters fairly shed with every one in this new, in-law and grandchildren whom she had never before seen.

John had explained things to her and two bright young daughters fairly shed with every one in this new, in-law and grandchildren whom she had never before seen. Grandma Holden was at first slightly overawed by the luxurious city home, with its elegant appointments and the fashionable dresses and fashionable friends of the inmates.

prise, the center of attraction at various quiet, select and quaint little teas and receptions given in her honor.

All her social, hospitable instincts so long lain dormant, were aroused, and it is to be doubted if ever before, in her quiet, uneventful life, she had been so complete a social success.

What of the home she had left? At first the children, felt a guilty, unconfessed sensation of relief, for now they would not have to be quiet while Grandma took her afternoon nap.

Then one day Bob cut his finger and rushed in to his mother to have it fixed up. She, busy as usual, began hurriedly:

"Oh, I'm busy. Run into—" and then she stopped suddenly as she remembered. Grandma's sitting-room was empty, and Bob discovered that he had lost a sympathetic friend.

As the days passed and childish troubles had to be attended to personally and childish stockings had to be darned, Mrs. Holden found that she had lost a helper, whose aid had been rendered so quietly and unobtrusively that she had never realized how great it was.

Mr. Holden could not bear to enter the silent, empty room, for somehow he could not help thinking of the time, not so far distant, perhaps, when it would be silent and empty of the familiar presence forever, because its gentle inmate had gone on the long journey from which she would never return.

He thought how pleasant it would be if they could all gather in the evening around the open fire in Grandma's room and spend the after-noon hours in cozy social chat.

He wondered, half-remorsefully, why they had not made a practice of this, instead of doing it only at very irregular intervals. And how pleased she had seemed when they did!

Letters came from Grandma and John filled with the story of the delightful times they were having—letters which, as they read, made them grow half-jealous of these people who had taken her from them and appropriated her so completely.

They felt resentful, too, of the fact that she seemed so happy and contented away from them, and they planned counter-attractions for her when she should come back.

They began to wonder if she would come back, as the weeks passed and she still stayed. Their hearts filled with the fear that perhaps they might not regain the treasure they had just learned to fully appreciate.

Then a letter came that turned fear to joy, for it said she was coming home. Yes, "home" for in spite of the kindness and all the attention paid her, the Western country was a strange land, and home-sickness seized upon her at last. She grew quiet and pensive, in spite of all her efforts to be bright and cheerful.

John suspected the cause and questioned her gently, but she confessed that her heart was longing for the old home where her life had been spent.

Regretfully they gave her up and John took her home.

Such a home-coming! John had no fears in leaving her alone now. And, as the days passed filled with loving ministry to her every need, Grandma Holden wondered how she ever came to imagine herself lonely or dull in her little sitting-room, which she was now sure was the brightest and cheeriest room in the house.—The Presbyterian.

Mr. BIRCH, an English evangelist, tells of a dying infidel whom he visited by request. The man had long been ill and in great need.

Mr. Birch for his great kindness to him and his. Mr. Birch then said: "Will you answer me one question?" The man said, "Of this order I provided it is not about religion." Lifted up his eyes and said: "The dying man told him he had sent for him, not to speak about religion, for he had no religion."

God's thoughts are not as our thoughts. Here as our happiness is to him, there is something within us which is more precious in his sight. It is of far less consequence, in any divine estimate of things, how much a man suffers than how his Austin Phelps.

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EXTRACTS OF ANNUAL REPORT.

With profound gratitude to our Heavenly Father, we issue the 29th report of the Louisville Baptist Orphans' Home, and our gratitude, we doubt not, will be shared by all who have given of their substance toward the maintenance and development of the institution. We therefore invite all of our readers to "rejoice with us" in the token of divine favor which has crowned our labors during another year. "The Lord hath been mindful of us," and has blessed us. When we remember the small beginning of the Home, when, with three small children, and in a rented house, we know not from whence our daily bread was to come, we feel constrained to cry, "What hath God wrought!" Our God has supplied all our needs according to his riches in glory.

The story of the Louisville Baptist Orphans' Home will be worth telling in heaven when the angels shall learn the manifold wisdom and goodness of God. Incidents which cannot be published on earth will be made known in the heavenly city, where every secret thing shall be revealed.

To care for the fatherless has ever been a work of great delight, and we have experienced joyful faith in waiting upon God for supplies. Our experience compels us to declare he is a living God, the God that heareth prayer.

The sanitary condition of the Orphans' Home has been well arranged, and the health of the children is excellent. The children commit to memory the entire Sunday-school lesson to recite each Sunday. Special attention is paid to the singing of sacred songs, and our national hymns are not forgotten.

The school reports show steady improvement in all branches. The industrial department, house-keeping, nurseries, all have been well attended to. The girls ten and twelve years old take great pride in doing up their dresses, aprons, towels, etc. The operation of the institution reveals to the managers the wide-spread necessity which exists. The cry of the orphan and the plea of the widow for Christian sympathy come from every part of our beloved land. Faces once radiant with smiles are now saddened with grief, for the dark shadow which death casts falls everywhere. How true are the lines of the poet.

There is no froward, howsoever defended, but has one vacant chair.

The work of caring for the fatherless is especially mentioned by the Holy Spirit as one of the most acceptable modes of giving our wealth, and of showing our religion, and undefiled before God; therefore the Lord's people will be diligent in carrying it out. Will it need much pleading? If so, we cannot use it, as we shrink from the charm of such service.

We have no collector or paid agent to receive part of the contributions, so we remind our friends that it is well to interest every family in the work for the helpless orphans, who are taught to pray for "daily bread."

The work is carried on in dependence upon God, and, as his blessing evidently rests upon it, we are confident the means will be forthcoming as the need arises. While commending the work to our Heavenly Father in prayer, we declare it right to lay before the stewards of his bounty the necessities and claims of the institution. Therefore we ask

every pastor, Sunday-school teacher, superintendent, children's society missionary society to remember its claims and make the 30th year a year of jubilee. At every association let the moderator appoint a committee to represent the Home and make known its wants. Also appoint a brother to take subscriptions for the Orphans' Friend, \$1 per year.

There are so many associations convening the same day that we cannot be present at all, so in kindness we make request that the claims of the Home be presented and a collection taken, then secure each church to take up the work at home by appointing a committee of three—two sisters and one good brother—who will see that the work is systematically pushed. God's blessing be with every church and with the membership.

Provisions of all kinds, potatoes, meal, flour, meats, dried fruit, canned fruit, vegetables, dry goods, pins, needles, towels, soap, etc., all are gratefully received.

Doubtless friends are awaiting to enlist in this work this associational year. Nor could the Lord's servants do better than raise the current expenses, then endow the Home in 1898. The institution will accommodate 114 children if the servants of the Lord will come forth with willing hearts and give of their substance. They cannot better commemorate personal blessings, nor can they find more suitable memorial for departed friends. No storied urn, or animated bust can half so well record the memory of beloved ones as a gift or a bequest to this institution.

MARY A. HOLLINGSWORTH, Supt. Lou. Bap. Orphans' Home, July 15, 1898.

WHAT IS THE MATTER?

BY REV. CHARLES E. JEFFERSON.

No, I have no objection to telling you what I conceive to be the radical defect in much of the preaching of our time. It is lack of spiritual passion. The tone of authority is faint. Too much of the preaching is like that of the Scribes. Clergymen are numerous, but prophets are few.

The position of a minister is unique. His mission is momentous. His work, while fitting into the labors of all other servants of the Lord, is different from theirs. The moment he forsakes the task appointed him and attempts to share the work and honors of other men swift retribution follows in his track. Woe to the preacher who in these modern days shirks the wrestlings and agonies of the prophet and attempts to perform the duties assigned to others!

There is a very thing which many preachers are doing. Verily they have their reward.

Let us see through the week in the daily press of every happening and event, there are preachers who are doing this thing. They are not the very best people to come to the church on the Lord's Day to hear the old newspaper straw threshed over again. And notwithstanding every centaur table groups with periodicals and magazines edited with consummate ability and filled with articles written in many cases by the pen of genius, there are ministers who dabble on the Lord's Day in literary discussion and philosophical speculation, and then wonder why the blessing of the Almighty does not rest upon their labors. There is an itch abroad just now to work reforms. Everything is being overhauled, from systems of theology to boards of aldermen.

The social order is rotten, the industrial system is accursed, the ecclesiastical regime is ripe for burning—so men assert. There is a hub-bub of discordant voices, each voice screaming out a panacea and promising the golden age, and in this fury for readjustment and reconstruction too many pulpits, I am inclined to think, waste their time and strength. It is a proof of Christ's matchless greatness that he stood in the presence of the Roman empire and never struck it. His work was to strike the heart. By striking the hearts of peasants he overturned the empire. He says to his heralds, "Follow me!"

Unless a sermon is different from all other forms of address, the world-to-day does not care to hear it. If tired men and women are to be expected to attend public worship Sunday morning, the atmosphere of the house of God must be made different from that which these people breathe through the week. The late R. H. Hutton, in one of his essays, says that Walter Bagehot once asked him to hear one of the afternoon sermons of the chaplain of Lincoln's Inn, Frederick D. Maurice. Bagehot assured Hutton that he would feel that something different went on there from that which went on in ordinary church or chapel service, that there was a sense of "something religious" in the air which was not to be found elsewhere. Bagehot's word was fulfilled. Hutton heard and saw and felt that day things which lived in his memory through life. He heard a prophet. The intense and thrilling tones, the pathetic emphasis, the passionate trust, the burning exultation, the atmosphere of reverence and devotion awed and subdued the worshippers.

It is this "something religious" which one misses in too many of our American churches, and in too much of our modern preaching. Bright things, true things, helpful things are said in abundance, but the spiritual passion is lacking. The service smacks of time and not of eternity. The atmosphere of the sermon is not that of Mount Sinai or Mount Calvary, but that of the professor's room or the sanctum of the editor. The intellect is instructed, the emotions are touched, but the conscience is not stirred, nor is the will compelled to appear before the judgment throne and render its decision. The old tone of the "Thus saith the Lord" of the Hebrew prophets is lacking. Men are everywhere hungering and waiting for it, but in many churches they have thus far waited for it in vain.—The Congregationalist.

ERROR

Have just received a copy of the Minutes of General Association. I find that the names of the members of the nominating committee as members of the Executive Board. We did not appoint ourselves. We appointed Bro. Barlow, although he was not a member of the committee, and am not responsible for the error. I think the printer got the names of the committee mixed with the report. I simply arise to a point of personal privilege. I was on that committee, and not on that board. Fraternally, I. G. Bow.

Pembroke, Ky., July 18, 1898.

The grand difficulty is to feel the reality of both worlds, so as to give each its due place in our thoughts and feelings. To keep our mind's eye and our heart's eye ever fixed on the land of promise, without looking away from the road we are to travel toward it.

Napoleon succeeded because there was a little Napoleon in every Frenchman.

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THE FARM

KENTUCKY TRADE ITEMS.

Burgin wheat buyers are offering 65 cents a bushel.

W. W. Hays, of Lincoln Co., bought last week a pair of three-year-old mules for \$200.

G. A. Swineford, of Hubble, Ky., bought last week a pair of two-year-old mules for \$120.

Oscar Cook bought of W. D. Hardin, of Owen county, 14 heifers, weight 850 pounds, at 34 cents.

Hunn & Walker bought 20 fine mules in Cumberland county last week at from \$60 to \$100.—Columbia News.

Messrs. Cogar & Davis, of Davuville, have bought about 10,000 bushels of wheat in the past two weeks at 65 cents.

Mike Sullivan, of Fayette, sold his crop of hemp last week to Scott Bros. at \$4.00 per 112 pounds.

W. A. Peed, of Sharpshurg, sold to L. S. Rogers about 50,000 pounds of tobacco in the barn at 10 cents per pound.

J. C. Lynn sold to John A. Wood, of Garrard county, 80 mountain ewes at \$3.25 and 25 extra Southdown ewes at \$4.

At Nicholasville Sam and Henry Muir sold 8,000 bushels of wheat at 70 cents, having been offered \$1.15 for it some time ago.

Fred Bishop bought in the West End a carload of butcher cattle at 3 to 3 1/2 and a bunch of lambs at 4 to 5c.—Interior Journal.

C. M. Embry, of Waco, sold to B. F. Sharp, of Panola, 15 head of two-year-old cattle at 34 cts., to be delivered in September.—Richmond Register.

Gentry Bros., of Lexington, bought of different parties, 10 sugar mules at \$75 to \$100. J. J. Hamilton, of Lancaster, also bought 10 at from \$60 to \$100.

L. Herndon sold a lot of fat hogs at \$3.65 and a bunch of good lambs at \$1.—Georgetown

Ferguson & Redford, of Cave City, have bought 500 sheep in the last few days. Good fat sheep are worth 3 cts.; stock ewes, 3 cts.; extra stock ewes, 3 1/2 cts.; good fat bucks, 3 1/2 cts.; good fat lambs, 4 1/2 cts.; extra lambs, 5 cents.—Glasgow News.

Sam McDowell bought of A. E. Logan 38 fat cattle, to go this month, at 44c. They will weigh about 1,500 pounds. It is said that the "early" cattle in Boyle county are fully 70% short of the usual crop, and that there will also be fewer late cattle.—Danville Advocate.

WHEN TO PICK FRUIT.

All ripe fruit should be picked clean as pickers go down the row. Pick carefully with thumb and forefinger, placing fruits in the basket, not a sack, one at a time, to avoid bruising them. Most fruits should be picked with the stems on, as they keep better, and, if to be sold fresh, they should always be gathered in baskets. To keep well, fruit must be picked at the proper time when mature but not fully ripe. Fruit is mature and should be gathered when the stem separates readily at its joint with the branch. Never leave it on the tree too long, as there will be loss of flavor and color, the flesh becoming so soft that it is easily bruised and its keeping qualities injured by slight jars in handling.

In large orchards picking should begin as soon as fruit in sunniest portion changes color, then as work proceeds other fruit is maturing and there will be less loss from over-ripe fruit (Moses Craig, Bulletin 51, Oregon experiment station). The nearer the market the riper the fruit should be when picked. Never pick green, decayed or soiled fruit. Immature fruit, unless for a distant market, should be permitted to ripen, and all diseased or rotting fruit removed and destroyed to prevent the spread of fungous diseases. Never pick fruit when wet with rain or dew, as this impairs the flavor and appearance. Fruit picked in the heat of the day is apt to look wilted, and does not sell well. To prevent this, and partially restore the fresh appearance when wilted, place crates as soon as filled in a cool, moist, well-ventilated place until sent to market. The flavor of cherries and some small fruits depends on the time of picking, being best when they are gathered just after the dew is off in the morning.—American Agriculturist.

SHRUBS FOR SMALL GROUNDS.

BY GEORGE R. KNAPP.

In the arrangement of small grounds owners frequently make the mistake of selecting shrubbery and trees entirely unsuited to the dimensions of the grounds. This error would not be so lamentable if it were not for the fact that no allowance is made for the size of the shrubs when they reach maturity, and they are crowded in so thickly that in a few years the grounds resemble a young forest. Single specimens of tall-growing shrubs are not, of course, objectionable if but a few are set out, but still a more charming and suitable effect is obtained with shrubs which grow under the conditions of a small ground.

GROWING AND PRESERVING RHUBARB.

Rhubarb needs a deep, rich soil, and it should be hoed often. In the spring when it sprouts, a trench dug around it and filled with dressing from the pig-yard is helpful to make it thrive. If one wants tall stalks, saw off the bottom of a barrel, and then place the barrel over the rhubarb; this will quicken its growth, owing to the fact that it will grow very much faster and taller trying to reach the sunlight. When getting the stalks for use, a knife should be used to cut them from the plant, for unless it gets a good start twisting or breaking...

The most desirable shrub suited to small grounds; its habit of growth is compact yet vigorous, and it rarely attains a height of more than three feet. Its flowers are waxy, white, deliciously fragrant, and borne in graceful sprays so much resembling the sprays of lily-of-the-valley that the shrub is frequently known as the lily-of-the-valley shrub. It blooms through May and June, and the foliage remains on the bush until late in the fall, turning to a deep red in the early autumn.

Small grounds are not complete without a plant or two of *Hydrangea paniculata grandiflora*, and though this shrub will grow to a very large size it may be kept dwarf by judicious pruning. It blooms from August to October, and its immense panicles of

pure white flowers, later taking on a pinkish hue, together with the hardness of the plant and the ease with which it may be grown, places it easily in the front rank of desirable shrubs.

The Spiraea family furnished us with several varieties of great value for the small garden. *S. callosa alba* is a choice white variety growing about two feet high and covered throughout the summer with masses of flowers. *S. Anthony Waterer*, of recent introduction, is the brightest colored and most persistent blooming variety of the family. The plant is of dwarf habit, forms a dense growth, and from early June until very late in the fall is covered with a mass of bloom borne in large, flat clusters, and a most brilliant crimson in color. The variegated-leaved weigelia is a grand shrub; the foliage is exceedingly attractive being deeply margined with clear creamy-white. It is dwarf in habit, and blooms profusely all summer; the flowers are of a most delicate and beautiful shade of pink.

Deutzia gracilis deserves a place in every garden; its habit of growth is low, dense and globular, and in early summer it gives us a profusion of showy white flowers. It is conceded to be one of the best of low-growing shrubs for small grounds. The California privet (*Ligustrum ovalifolium*), so widely and favorably known as a hedge plant, is deserving of more attention than it receives as a desirable set as an individual specimen. Planted in that way it can be pruned to any desired form, and its dark, glossy green foliage is striking, while the panicles of small white flowers, borne in July, add to its beauty. The plant is entirely hardy of culture, and succeeds in any ordinary garden soil.

While the foregoing list is not large, every shrub mentioned is a gem, easily grown, hardy, succeeding in any soil fairly rich.—Independent.

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rhubarb will be as nice and fresh as in spring.—L. B., in Garden and Farm.

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Improved Schedules to Florida

Beginning July 26th, 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 26th, through vestibuled, train service, on accelerated schedules, from Cincinnati and Louisville, to Atlanta, Fernandina, Jacksonville, Tampa, Miami, etc.

On this new schedule, the train leaving Louisville 7:40 a. m. and Cincinnati 8:30 a. m., arrives Atlanta 12:20 midnight, Fernandina 4:45 a. m., Jacksonville 7:45 a. m., Tampa 5:30 p. m.—train being a solid, vestibuled, through train, with first-class day coaches and Pullman Sleepers from Cincinnati to Jacksonville; Chair Cars from Louisville to Lexington connecting there-with.

The night train, leaving Louisville 7:45 p. m. and Cincinnati 8:30 p. m., will continue as at present to Atlanta 11:45 a. m., making connection for all points South.

By 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 my agent Southern Railway or connecting lines.
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Items of Interest.
NEWS THE WORLD OVER.

Rear Admiral Daniel Ammen died in Washington City, July 11, aged 78. He entered the navy as midshipman in 1836, and was active in the service during the war and rose by virtue of his abilities to the rank of Rear Admiral. He was retired after forty-nine years and six months of service. He was the author of "The Atlantic Coast," a volume in the series "The Navy in the Civil War."

The United States Senate has had to vote in reverence in its decision. Still the country was surprised when Senator Kenney was indicted for a penitentiary offence before the United States Circuit Court. As one of the men involved has acknowledged his guilt and two have already been sent to the penitentiary, the Senator's case looks dark.

According to the report of the United States Geographical Survey, the United States has now become the greatest self-producing country in the world, surpassing Great Britain. The output in 1897 was 16,574,227 barrels. New York state produced 6,500,000 and Michigan came out next with 1,000,000.

Experiments are being tried in Canada of a new economic cylinder, and so far have given satisfactory results. The advantages claimed are a saving of from 25 to 50 per cent of fuel and a similar saving in water evaporation. Increased power and increased speed, and a remarkable smoothness of action which will greatly reduce the bills for repairs.

The express companies at first proposed to pay for the stamp required under the new law revenue themselves. But they found this would require, on their capital, and they decided to charge their customers enough additional to cover the expense of the stamps.

Of all the thousands of insurgents which were promised to assist Shafter in eastern Cuba, where they have always been strong, only 1,200 of all sorts and sizes could be mustered, the "general" promised 1,200 men, but he came up with 22 by actual count, and 21 of these immediately attacked themselves sick and had to go to the hospital.

The state of affairs in Galicia is a disgrace to civilization. Handbills were distributed among the peasantry saying they were allowed to plunder the Jews for three days, and in other places the statement was for two weeks. Jews were accused of poisoning the wells. Thirty villages were plundered, the police proved insufficient and the troops had to be called in and to do some sharp fighting. The authorities have not succeeded in discovering the authors of the hand bill.

Blotting seems the order of the day in the old world. The rioting goes on all over Spain. In fact it amounts to a revolution. In China there was a serious outbreak at Shai in the province of Hoape. The custom house and several foreign buildings were burned.

Capt. Sigbee of the Maine, now of the Paris, says of the destruction of Carver's fleet: "It was not so much a question of ships and guns as of drill and discipline. The spirit of their crew was better, better than any of ours. Their guns were of terrible power. But the patient gun-drill three times a week, by which the deadly gunnery of our crews had been acquired, was unknown to the Spanish navy, and in the stress of battle its splendid fighting machine went to the bottom for lack of disciplined handling."

For four days ending July 6th, no daily papers were issued in Chicago. Think what relief it must have been not to hear the newslayers crying "extra" at all hours of the day and night! The reason was a strike of the stereotypers and the agreement of the papers to stand together. The Typographical Union took the matter up, gave the

... a revolution in Uruguay. ... only 60 were killed and 10 wounded and it was over in two days.

The soldiers at Santiago are thoroughly disgusted with the so-called Cuban patriots who have refused to dig any trenches and help make roads. The United States officers had to threaten to kill them to stop their killing prisoners, mutilating dead bodies, etc. It is well their numbers are so much less than was reported, in view of their characters.

Mr. P. L. Schellens says he lived more than eighteen years in Rio de Janeiro, Brazil, and passed through several severe epidemics of yellow fever in good health from following this prescription, which was given him by a prominent physician of Brazil. It is the result of a solution of arsenic on distilled water three times a day after meals, taking care to confine the diet to moist, cooling, easily-digested food, avoiding alcoholic beverages and uncooked fruit. Avoid taking cold, so that the healthy action of the skin remains unchecked. It may be well to remember this prescription.

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 is remitted the notice will be brought down to 100 words.

MATHIS.
Beulah May Mathis was born March 5, 1867, died June 23, 1898. She was given to Brother Joe Mathis and wife for a while to suffer here, but God saw best to take her to himself in heaven, where they will go to join her, with the other one that preceded her a few years. May the God of all comfort comfort them in our prayer.
W. P. HENRY.

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THE PERSONALITY OF CHRIST.

"Let this mind be in you, which was also in Christ Jesus," said Paul to the Philippians. Now, what is the "mind" of Christ Jesus? It is clearly seen in the apostle's account of the personality of Christ to be that of sacrifice and humility.

1. The apostle enlarges upon the state of Christ with the Father before the incarnation. Christ existed before his birth in Bethlehem. "Before Abraham was I am," said Jesus. John said, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

1. In this state then he was "in the form of God." Just what this form is, is hard to understand, because "God is a spirit." We do not know the form of our minds or of our souls. We would not speak of our minds as being round like an orange, or square like a box, nor as having length like a stick. The soul

—does it fill every atom of the body? the brain alone? or some parts of the body only? In other words, what is the form of the soul? It is not known. If, then, we cannot know the forms of these, can we hope to know the form of God?

But a professor in one of our theological seminaries, a few years ago, wrote "that there is but one substance in the universe and that substance is God." If that be so, then God has no spiritual form at all, but all kinds of form—as trees, grass, stones, animals, etc. But matter has impenetrability, but spirit penetrability. "Then came Jesus, the doors being shut, and stood in the midst." Matter has also divisibility; God cannot be divided, else he is not "the same to-day and forever."

2. Whatever the form of God may have been, Christ also was in that form. But not only so, he "thought it not robbery to be equal with him" etc. (John 1:3). He is also equal with the Father in point of time. "From everlasting to everlasting thou art God" (David).

his state during the incarnation. Notwithstanding he was in the form of God and equal with God, yet he humbled himself, made himself of no reputation, and was made in the likeness of men. This is the incarnation. But some one asks, Do you not believe in the Father, Son and Holy Ghost? Are not these three one God? Then was not the incarnation of Christ the incarnation of the Three? No; it was not the divine nature that became incarnate, but one of the persons of the Trinity. That the Three were not incarnate is seen by

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their separate manifestations at Christ's baptism. While he is coming up out of the water, the Father is heard to speak in heaven, "This is my beloved Son," and the Spirit is seen between heaven and earth descending upon Christ. Again, it may be asked, while Christ was incarnate, was he still God? or was he only a man? He was still God, for he said, "I and the Father are one" (John 10:30). He is also equal with the Father in point of time. "From everlasting to everlasting thou art God" (David).

1. But Christ's sacrifice and humility did not stop with assuming humanity; but he who

upon him "the form of a servant." He came not as the Jews expected, or as we would have expected, in the form of some mighty prince. No, he came as a servant. Served in the shop at Nazareth, afterwards washed the feet of the disciples.

2. But his humiliation did not stop here. "He became obedient unto death, even the death of the cross." That death is too familiar to be again related.

3. Lastly, we have related his present state with the Father—God hath highly exalted him.

Not exalted only, but "highly exalted." "And given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of the Father." (Phil. 2:9-11). He who exalted himself shall be abased, but he that humbled himself shall be highly exalted."

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Items of Interest.

NEWS THE WORLD OVER.

Much of the week was taken up in Cuba by negotiations in regard to surrender. Gen. Toral offered to surrender if his troops were sent back to Spain with honors of war...

Gen. Shafter gave up his demand for unconditional surrender, but he demanded that the Spanish privates to carry their guns to Spain. Compromise was effected on this point.

Had Santiago been taken when attacked, it is thought Spain would have surrendered the hopeless contest. But those who profess to know say she will never sue for peace...

The Louisville boys at Chickamauga keep hoping in spite of many delays that they will soon march away to war. The brigade is said to be slated for the expedition to Porto Rico.

Gen. John K. Williams, called "Cerro Gordo" Williams from the battle in which he greatly distinguished himself, died at his home near Mt. Sterling on Sunday, lacking two days of being eighty years old.

There has been another disaster at sea, but fortunately no lives were lost. The steamer Delaware of the Clyde Line had started from New York City, when fire was discovered in her hold.

The United States charged Spain on an exchange. They gave a Major and fourteen men for Holston and his seven dead or maimed.

The most outrageous story told by the Spaniards yet is that the United States has been deceiving the Cubans that the refugees are dying of starvation. The avowed reason for beginning the war was that the people of Cuba were starving...

THE TALK of the Spanish privates, especially of the papers that are supposed to represent the government, indicates that Spain will ask for peace when Havana is taken and not after that.

A party went prospecting upon the Copper River in Alaska in search of gold. There were sixty men in the party and it took them eight weeks to go fifty miles on the Valdez glacier.

report that they found copper but not gold enough to pay for working.

And now the jingoes are turning their eyes to Africa and want the United States to establish a protectorate over Liberia for fear Germany will take it.

Roswell Beardsley has been postmaster at North Lansing, Tompkins county, N. Y., for seventy years. Recently he celebrated the seventieth anniversary of his services.

Aguenaldo, leader of the insurgents in the Philippines, was bought off by the Spanish commander and agreed to quit the country and live in China.

THE POWER OF LOVE.

A magnet bar looks like other pieces of iron. Nothing at all in its appearance distinguishing it from any other iron.

So Christ looked like other men. There was nothing in his appearance distinguishing him from men in general.

But he says: "I, if I be lifted up from the earth, will draw all men unto me."

Love is a wonderful power. It caused the Son of God to leave the throne of glory and come to earth to die for men.

Henry Drummond said it is the greatest thing in the world and wrote a marvelous little book to prove it.

Love works its influence upon us all. Not one of our race but is susceptible to its power.

What a great thing is love! How blessed is love! Let us love more. We will be happier and will make others happier.

PROGRAMME.

The following is the programme of the Fifth Sunday meeting of Elkhorn Association to be held with the Silas Baptist church, Bourbon county, July 30th and 31st.

Friday night—Sermon, Preston Blake.

Saturday 10 A. M.—What is necessary to keep our churches alive, active and vigorous? W. H. Felix.

11 A. M.—The Scriptural plan of giving, W. D. Nowlin.

1 P. M.—The relation of the church to temperance, J. J. Rucker.

2 P. M.—What is a revival, and how can we have one? G. W. Argabrite, J. M. Shellborne.

3 P. M.—Church discipline and its value, E. F. Wright.

7:30 P. M.—Design of Baptism, J. M. Roddy.

Sunday 9:30 A. M.—Sunday-school mass meeting led by B. L. Bowman.

11 A. M.—Missionary sermon, W. B. Crumpton.

7:30 P. M.—Work of the Holy Spirit, A. C. Davidson.

DEDICATION.

DR. COLEMAN will dedicate the new church house for Central Grove Baptist church, Ohio county, Ky., on the fifth Sunday in this month.

July 15, 1898.

HOPKINSVILLE HIGH SCHOOL, A SELECT, LIMITED SCHOOL, FOR YOUNG MEN AND BOYS.

THE MARKETS.

LIVE STOCK.

Report for week ending July 16.

Cattle—Market opened brisk and active on Monday. The most desirable grades selling at an advance of 10c over last week's prices.

Calves—Market ruled steady with choice veals selling at 45c to 50c, while the common and inferior kinds were hard to dispose of.

Hogs—Monday the market was slow and dull. Choice hogs were selling at 85c, mediums at 75c to 80c, and light ship- ping at 85c.

Sheep and lambs—Monday the market ruled firm on prime lambs, best selling at 50c to 55c, while common and inferior kinds were dull at quotations.

GATTLE.

Table with 2 columns: Description and Price. Includes items like Extra good export steers, Light shipping, Best butchers, Fair to good butchers, Common to medium butchers, Thin, rough steers, poor cows and sealings, Good to extra oxen, Common to medium oxen, Feeders, Stockers.

WOMEN'S SHOES.

THE GREAT CLEARING SALE NOW ON HERE.

LET US SEND YOU A PAIR BY MAIL—THESE FOR INSTANCE.....

Choice of eight styles of the latest designs of this season's makes of Women's Oxfords, in tan and black, of extra good quality of Vici Kid upper, with light, flexible soles that are easy to the feet.

They are good values at \$2.00, but we'll pick out and send any style you name on receipt of.....

\$1.39

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First-class Board in private families among the mountains at \$4 per week and upwards. Before making plans for the summer, get descriptive pamphlets and full information from

R. E. PARSONS, D. P. A., C. & O. Ry 253 Fourth Avenue, LOUISVILLE, KY.

Table with 2 columns: Cattle and HOGS. Includes items like Bulls, Veal Calves, Milch cows—Choice, Fair to good.

Table with 2 columns: Good to extra light, Fat hogs, Pigs, Houghs.

Table with 2 columns: SHEEP AND LAMBS. Includes items like Good to extra shipping sheep, Fair to good, Common to medium, Skins and sealings, Extra Spring lambs, Best butcher lambs, Fair to good butcher lambs, Tail-ends.

LEAF TOBACCO.

Report for week ending July 16.

Table with 2 columns: Year and Price. Includes items like Following were the sales for the week and year to July 16, with comparisons: Week, Year, Year 1897, Year 1898, Year 1899, Year 1900.

Table with 2 columns: 1898, 1897, 1900. Includes items like Total sales of new crop to date, Sales new crop to date, Original inspection.

Table with 2 columns: 1898, 1897, 1900. Includes items like Receipts Jan 1 to date, Receipts this week.

Table with 2 columns: Bed, Colory. Includes items like Trash, green or mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, Medium leaf, Good leaf, Fine and selections.

Table with 2 columns: Bed, Colory. Includes items like Trash, green mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, Medium leaf, Good leaf, Fine and selections.