

# WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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## WESTERN RECORDER.

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God rewards not success but faithfulness. It is a blessed thing that this is true. For the humblest can be faithful to his duty, while success depends on many things he cannot control.

GEN. BLANCO, the commander of the Spanish forces in Havana, sees clearly both the trouble with Spain and the reason for it. He wrote: "The essential cause of the decline of Spain is the supremacy of the priesthood."

A STUNNED named Simerenko has escaped from Russia into Turkey. On one occasion his hands and head were fastened in a vice and over fifty wounds were made on his back with hot irons. He was offered relief if he would return to the Greek church, but he refused.

Six Catholic priests in France having turned Protestant in one week, several of the papers have become alarmed. The *Gazette de France* says: "Never has such a desertion from the Catholic ranks been witnessed as is going on at the present time." May the good work go on.

THE *British Weekly*, in speaking of the burning of the Tabernacle, pays this tribute to Spurgeon: "His sermons will ultimately be accepted as incomparably the greatest contribution to the literature of experimental Christianity that has been made in this century, and their message will go on transforming and quickening lives after all other sermons of the period are forgotten."

Prof. J. A. Burr, an English Methodist, writes: "The Theologic Institute Committee of the Conference which has the oversight of their Theologic schools, took the matter up and 'went for' the Professor. He means and make his book orthodox."

Among the alphabet societies is the "C. B. S." that is, the Confraternity of the Blessed Sacrament. It is a ritualistic society in the Church of England, and its aim is shown in a recent resolution adopted in its annual conference: "Resolved, that it is the sense of the C. B. S. that its Priest Associates should use every endeavour to establish the Mass as the chief service in every parish, and they should not contact with Low Masses and High Masses, but wherever possible they should have High Mass every Sunday."

## THE KINGDOM AND THE CHURCH.

BY REV. E. T. HISCOX, D.D.

Through all the ages of Christian history the attention of Bible students has been much occupied with "the Kingdom," as presented by Christ and his Apostles in the New Testament records. Precisely what is to be understood by this phrase, variously presented as it is, "the Kingdom of God," "the Kingdom of heaven," "my Kingdom," as it is used by Jesus, and "the Kingdom." The phrase, "Kingdom of God," is used by Matthew, Mark and Luke freely. The "Kingdom of heaven" exclusively by Matthew and in the Epistles. By a careful reference to the various passages, it is evident the expressions are used with considerable latitude of meaning. That is to say, while they all relate to one general subject or condition of affairs, the specific application is quite varied and somewhat diverse within the general scope of its meaning. That the conception of "the Kingdom" is not easily grasped nor readily defined is manifest from the fact that so many and such varied explanations of it have been given by thinkers and scholars; all of which explanations have something to which all perhaps can agree, but none of which present a comprehensive definition satisfactory to all. It is likely that each one's conception of "the Kingdom" is largely influenced by his own personal, spiritual relation to Christ and the Gospel—to what extent that Kingdom is "within him."

In general, the definition seems accurate and satisfactory which states that the Kingdom is the reign of righteousness by Christ in the world through a regenerated human nature, and the establishment of God's authority as supreme in the hearts and lives of his people. These individuals constitute a new order of society in the world; their influence makes a new moral and spiritual force among men; the aggregate of these individuals constitute a community distinct in quality; in the world but not of the world; animated by one Spirit, acknowledging allegiance to a divine Law-giver, constituting the citizens of "the Kingdom invisible," thus forming the Kingdom of God on earth. The coming, or enlargement of this Kingdom is effected in two ways: by an increase of its numbers, and by the increased sanctification and conformity of its members to the mind and the image of Christ. But no increase in the citizenship of this Kingdom is possible save by personal regeneration, repentance toward God and faith in our Lord Jesus Christ. No other qualification can admit them. They must be translated by the Spirit out of darkness into the Kingdom of God's dear Son to become partakers of His glory. If they cannot see the Kingdom of God.

The Kingdom and the church are not identical. They bear a certain relation to each other, and in many cases a certain resemblance, near or remote, but other than that. Many in the churches who are not in the Kingdom, and many in the Kingdom who are not in the churches; and some omniscience can accurately discern the difference, justly discriminate and righteously separate the wheat and the tares. When the consummation comes this will be certainly done. The churches have their organizations, their officers, their visible ordinances and their forms of service; the Kingdom has neither, and though an actual existence and power, yet it is invisible, except as seen in its fruits. It cometh not by observation, and yet its presence and progress are observable and traced by their influ-

ence. You cannot say, "lo here," or "lo there," but can behold it everywhere where new hearts and godly lives are found, marked like the moving of the seasons on the earth, the genial spring waking the earth to life from the death sleep of the winter. The church is composite. All the spiritual life it has belongs to the Kingdom; all the carnality it holds belongs to the world. The churches were designed to be a sort of visible representation of the invisible Kingdom. But the representation was never perfect, answering as face answers to face in a mirror, not even at first and in their pure state. Some so-called churches boldly claim to be the Kingdom absolutely, and assert that there is no salvation outside their fellowship and sacraments. But these claims are the falsest and most absurd of all. Such churches are monstrous perversions of the truth, most shameful caricatures, which bear no resemblance to the Kingdom in either form, spirit or works. They are a dishonor to the name they assume.

The church has its carnal ordinances, like the temple; that is to say, its forms and services, adapting it to its worldly estate. The Kingdom of God consists, not in eating and drinking, but in righteousness and peace and joy in the Holy Ghost. This is not all there is of the Kingdom, but these constitute integral parts, and indicate the nature of the whole. The more carnal society becomes, the more worldly become the churches, depending more and more on forms and services and rituals, losing in the same proportion spiritual vitality and power, and becoming less and less like the Kingdom; more and more separated, until they not only lose similarity of resemblance, but seem actually to become strangers and foreigners to each other. It is beyond doubt and sadly true that thousands unite with evangelical churches without discerning the Kingdom in the church, or realizing that anything more is needed than to unite with the church in order to be securely in the Kingdom. Jesus forewarned the Jews that they might see their fathers in the Kingdom of heaven and they themselves cast out. The unrighteous cannot inherit the Kingdom of God, nor will it help them at all if they have been in the church. The true people of God should be in the churches enjoying their fellowship and aiding in their work. But it is the most perilous position in the world for unconverted persons to occupy. Jesus said of such that at the last day he would declare unto such, "Depart from me; I never knew you." It is likely that Jesus meant by the phrase, "The Kingdom of God is within you," that it was in the midst of them. And yet, in a very vital sense, it is true that unless the Kingdom—the Kingdom of God—is established in the individual hearts and life, they can have no part or lot in it. It must be in the heart, or it can be to them nowhere.

Something needs to be said as to the new interpretation of "the Kingdom of God." It is not a few "advanced thinkers," some of them men of prominence and of wide reading and thinking, but of very erratic thinking, in the estimate of this writer. The interpretation is certainly new to the great mass of Bible students, and, save to those fond of novelties, as baseless as it is new. The substance of it is, the Kingdom of heaven on earth is not composed of regenerated men and women, called to be saints, but is to consist of "regenerated society," whatever that may mean. It is to be a "world Kingdom," and is to be brought about by moral and municipal reform. By a diffusion of the morality of the Gospel, men are to be induced to

do right, to make righteous laws, and to execute them righteously, and thus the Kingdom of God is to come. The Golden Rule and the Sermon on the Mount are for the regeneration of society and the saving of the world. Redemption by the Cross and a ransom paid in "precious blood," belong to a decayed theology no longer needed. Think of regenerating Tammany Hall or Chicago's Board of Aldermen or any other hot-bed of political corruption, large or small, by the Golden Rule and the Sermon on the Mount? The Gospel of the bloody sacrifice is the only Gospel which is the power of God unto salvation. Thence alone can come the Kingdom of God on the earth. That augments the Kingdom.

## HOW SIN INVOLVES ITS OWN PUNISHMENT.

The consciousness of guilt which follows evil-doing is an element of its punishment. Even when human retribution is escaped, as sometimes happens, the sinner must bear upon his own memory and heart the burden of his knowledge of his guilt. That this is no trifle is proved by the many instances in which remorse has prompted confession by those who have done wrong and have remained unsuspected. This sense of sinfulness and the longing to be free from it are the natural consequences of unrighteousness, and only the most callous spiritually, if any, are unaffected by them.

Indulgence in sin also lowers the moral and spiritual standard of life. It tempts us to care less henceforth about doing right. It beguiles to the magnifying of every hindrance to goodness until we make mountains out of molehills. It persuades us that we have deceived ourselves, that it is impossible, or at any rate needless, to aim as high as we have been accustomed to aim, and that to attain a lower degree of excellence is enough. And this lowering process does not soon cease. What was accepted as a just and true ideal yesterday is discarded to-day as too exacting. But what to-day is adopted in its stead also is almost certain to be abandoned to-morrow for the same reason, and a still lower standard appropriated in its place. The only safety lies in firmly returning to the original and highest ideal.

The weakening of the will is an inevitable result of this experience. Daily it becomes harder to resist temptation, easier to make excuses for disobeying God, and easier to commit positive sin. This enfeebling of the will power, the core of successful righteous endeavor, is one of the deadliest results of sin, and one of the most lamentable illustrations of the punishment which follows sin. These truths need to be appreciated more than they are. In these days especially, when a keen and distressing consciousness of personal sinfulness is less common than formerly, while sin in every form abounds, and temptations are more numerous and more powerful, more prayerful consideration—Congregationalist.

A MINISTER called upon a member who had been neglecting the week-night service, and went straight up to the fireplace in the sitting-room, and with the tongs removed a live coal from off the fire, and placed it on the hearth, then watched it turn from the red glow of heat to a black mass. The member in question carefully observed the proceeding, and then said: "You need not say a single word sir; I'll be there on Wednesday night."—The Christian.

LIBERALISM AND LIVING.

BY C. H. WETHERS.

There is great significance in the fact that liberalism in religious belief shows itself in the living of its subjects. Just as soon as a professing Christian, who has for quite a number of years held firmly to strictly conservative Bible doctrines, begins to entertain liberal sentiments in respect to the fundamental doctrines of Christianity, he will also begin to be less strict about his Christian living. This may not, at first, be particularly apparent to those who have a general acquaintance with the one who makes this departure, but the fact does exist. A careful observer of a beginner in liberalism will notice in him a disposition to apologize for an indulgence by the Christian in card-playing, theatre-going and a slackening regard for the Sabbath. I have met professed Christians who said that they once believed that it was sinful for a Christian to play cards, but that they had gotten over such a belief, and of course they played cards and attended theatres. These Christian people did not become grossly immoral; in fact, they were highly respectable people; but they are illustrations of the principle which I here lay down, namely: To whatever extent a person departs from a strict belief in a strict interpretation of the great fundamentals of Christianity, including the nature of sin and the penalty attached to wrong-doing, to that extent will he be lax in his living. In some cases the liberalism is of a very mild type, and its fruits are correspondingly mild; there is no serious laxity in the life. In other cases the liberalism is rank, and it shows itself in various forms of godlessness, if not positive criminality. Take those people who belong to a religious organization that discards the doctrine of eternal punishment. While many of them are what are called moral people, yet the most of them are indifferent, to say the least, to the great principles which characterize true Christian life. They indulge in profanity and intemperance and are very lax about the Sabbath. The truth is, the whole tendency of liberalism in religious belief is steadily and logically towards laxity in morals and every-day living. The highest type of living is associated with the strictest orthodoxy. The apologists for sin are mostly among the liberals.

SMALL SCHOOLS AND COLLEGES.

BY PRESIDENT CHAR. E. TAYLOR, D.D.

Bigness is not greatness. Africa is big; England is great. Babylon was bigger than Athens, but Athens was greater than Babylon. Of course there is no essential incompatibility between the large and the great. London as a city, the United States as a country, are both large and great. What needs emphasis is that the outwardly small may be inwardly great. That which is big physically may be small morally. A giant's body may have only the brain of a pigmy.

Nowhere is this more true than in the case of schools and colleges. Size is not the only or the most accurate measure of usefulness. From the range of patronage that a school or college attracts, quality is not always a function of quantity. Quantity is good, but quality is better. It will sometimes happen that these will be found in inverse ratio.

It is natural that the teacher of a little group of children should underestimate their capacity. At least at times. She is inclined to look with admiration—perhaps with envy—upon the teachers employed in schools where hundreds of children are gathered together. And surely it is a blessed thing that hundreds of children should come to one place to be trained. But the admiring teacher, looking only at the matter of quantity, forgets the more important matter of quality. In many of the great and overcrowded schools the direct personal influence of the teacher counts for little. Each pupil is known by his number, not by his name, and knowledge is dispensed through a watering-pot rather than through a funnel. But the teacher of the small school has a chance to learn the peculiar needs

and capabilities of each individual child, and to adapt the methods of instruction. And the daily opportunities for close personal contact enable the teacher to exert influences which will be felt through time and eternity.

The same principle holds good with reference to colleges, great and small. The small college not only has and will continue to have a place in our educational economy, but that place is a most important one. To eliminate from the broad life of our Republic all the influences which have streamed forth from them, would be to destroy the best and largest half of the work done in higher education.

The editor of the Ladies' Home Journal, a periodical which is as able and conservative as it is widely circulated, has recently written as follows:

"One striking fact is that sixty per cent of the brainiest Americans who have risen to prominence and success, are graduates of colleges whose names are scarcely known outside of their own states.

"It is a fact, also, that during the past ten years the majority of the new and best methods of learning have emanated from the smaller colleges, and have been adopted later by the larger ones."

The truth is that any institution is useful and successful in proportion as it is fully accomplishing the ends for which it was established. The high and noble end at which all higher education aims—or should aim—is, not merely the impartation of knowledge, valuable and important as this is, but the development of the highest-types of manhood and womanhood. So far as the teacher or professor is concerned, he can certainly accomplish more in this direction in a small than in a large institution. There can be little question that the great majority of instructors in all colleges, great or small, seek faithfully to exert good personal influence. But the opportunities are better, and the conditions more favorable, in a small than in a large college. The editorial from which quotation has been made contains also these sentences:

"The fact cannot be disputed that the most direct teaching, and necessarily the teaching most productive of good results, is being done in the smaller American colleges. The larger colleges are unquestionably good. But there are smaller colleges just as good, and, in some respects, better. Some of the finest educators we have are attached to the faculties of the smaller institutions of learning." This last statement is surely a true one. The writer once heard Dr. John A. Broadus say to an immense audience in Tremont Temple, Boston, that not a few of the noblest, truest, and most scholarly men whom he had ever known were professors in comparatively small and unknown colleges in the Southern States.

God bless the small schools, the small colleges, and the noble men who, in faithful service therein, spend laborious days and sometimes receive but scant recognition and remuneration.—Biblical Recorder.

WE PRAY FOR ONE SPIRITUAL ENRICHMENT.

There were custom-made, or as it is thought the Giver of every good and perfect gift had little parcels of faith, and love, and gentleness, and peace, all measured out, done up, and ready to be delivered to supplicants in the order of application. Now wiser in his giving than we are in our asking. "First the blade, then the ear, then the full corn in the ear"; God's Spirit alive within us, but held under pressure of labor and temptation, and pain—that is the slow process of our gradual growth; like the leaves on the tree, which are determined partly by the interior life and partly by the stern discipline of the wind, storm and sunshine, into which the interior life lets itself forth.—Rev. C. M. Parkhurst.

THREE things are known only in the following way—a hero in war, a friend in necessity, and a wise man in anger.—Arabic.

BRAVE ONESIPHORUS—A TALK FOR THE TIMES.

BY REV. THEODORE L. CUYLER.

In these days when there is so much worship of the "golden calf" in society (sometimes, too, in churches) and so many are ready to barter principles for popularity, it is well to put eye on that noble piece of manhood Onesiphorus. Who was he? There is but a single mention of him in the New Testament, but that ought to make him immortal. Paul, in the last epistle that he ever wrote, says to Timothy, "The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me and was not ashamed of my chain." Yes; and we all may say "Amen" to that benediction. We know but little of this Ephesian brother, but that little makes us wish to know more, and that he had more successors in our times. He belonged to that most ancient order of nobility—the order of true manhood. He was a faithful friend in all weathers. He looked above appearances—or rather he looked at appearances in their true aspect; and when he saw the superscription of Jesus Christ on a man he honored that man for Christ's sake.

How grateful is the recollection of him by the old war-worn apostle! He says that Onesiphorus "oft refreshed" him. Unlike too many people who turn their backs on an old friend when he is in trouble, this noble Ephesian draws all the closer to Paul on account of his troubles. When he arrives in Rome he searches Paul out, and finds him a prisoner! "No man stood with" him; the timid and the time serving seem to have deserted him and left him in the lion's paw. There he is—Nero's captive, but Christ's freedman. There he is—with an iron chain on that arm that had been lifted above the Hill of Mars, and awed the philosophers of the West to City into silence—that arm that made Felix tremble and from which the viper fell off harmless into the fire at Melita. That old scarred and weather-beaten body is in Nero's guard-house. And thither comes Onesiphorus with the refreshment of his fervid sympathy. There is a wonderful deal of Gospel often in a hand-grip; and Onesiphorus does not draw back when he discovers a manacle on Paul's arm. He is not ashamed of the chain. He counts that chain a badge of glory—a decoration, and the livery of his once persecuted and crucified Master. As Napoleon hung the grand cross of the Legion of Honor on the breasts of those who had fought the most bravely, so Nero had put great distinction on the heroic apostle when he bound that chain upon his limbs. He would not have taken so much pains to tie up a coward. A smooth-tongued, popularity-hunting preacher is generally safe in "king's houses"; but when John the Baptist's tongue tells plain truth it is soon silenced in the "charger." The Martin Luthers find their need in Wartburg Castles, and the Latimers and Hoopers find theirs in the crackling flames of the martyr's stake.

It was as a badge of honor, therefore, that Onesiphorus greeted the apostle's chain. It spoke of bold constancy to Christ, and it clanked out a noble eulogy on the man himself. Paul in poverty, Paul under the ban of power, Paul unpopular and odious in the public eye was as dear to Onesiphorus as if he rode in the second chariot of the Empire. Nay, more so. And to all of us poverty should be honorable when it is preferred to knavery or compromise with wrong. It was honorable to that patriotic old Pennsylvanian who, under the offer of a British bribe, replied, "I am a poor man, but poor as I am, King George is not rich enough to buy me." Unpopularity should also be to us a garment of praise when it is visited on a man for conscience' sake. John Bunyan in Bedford jail is a kingly character than his royal persecutor amid his revelries in White Hall Palace. Onesiphorus is a lesson to us in these

days. Would that there were more of his spirit in the Church of Christ—the spirit that holds men at their true value—the spirit that honors men without regard to purse or station in society! There ought to be more Christian democracy in our churches; for caste is nowhere so hateful as in the house of God. Offices of trust and honor should be bestowed on those who serve the Master most faithfully, and not on those who keep the finest "turn-out" or who figure in "Society's" Directory. If Onesiphorus were a member of an American church he would not join in hunting a minister down because he preached plain pungent truth, or took the unpopular side on some great moral question. What a grand backer he would be to every pastor, who fearlessly contends for sound doctrine and clean living, and is not afraid to denounce sinful fashions, self-indulgence, and conformities to the world! It would be almost a token of a revival to hear the honest voice of Onesiphorus in a prayer meeting. Not only would it cheer a good pastor's heart, but it would wake up the sleepers in Zion, and might bring some sham professors to repentance.

I wish that our young people would study that brave old Ephesian a little, and learn not to be the slaves of outside appearances. Our young women would then be more willing to give their hand in marriage to a young man who wore a true Christian heart under a coarse coat than to one who wore fine broadcloth over a coarse character. Our young men would not so often ask "will it pay?" or "will it be popular?" but rather the more vital question, "will it be right in the sight of God?" That sturdy, conscientious, big-hearted Ephesian who passed by all the fine mansions and heathen temples, and sinful haunts in Rome in order to hunt out and "refresh" Christ's old lonesome prisoner in Nero's guard-house, was a magnificent specimen of godly manhood that I commend to the study and imitation of all my readers. May the Lord multiply in these days the "house of Onesiphorus!"—Evangelist.

PRAYER FOR MINISTERS.

The Holy Spirit brings liberty; for "where the Spirit of the Lord is, there is liberty." Many Christian people wonder why it is that their minister hasn't more power, and why he doesn't do more. He may be well trained for his post, and eminently fitted for the building up of God's people, but he hasn't perfect liberty in His service, either in the community or in the pulpit. Now the trouble may be in the pulpit, but it has been my experience that, in almost all cases, you need not go beyond the church vestibule to find the cause of the minister's bondage. Listen to the criticisms of the average congregation as it leaves a church. Before it reaches the sidewalk the message and the messenger have often been disposed of, and topics of greater interest occupy the conversation. The Holy Spirit will not work in an atmosphere of criticism.

Supposing that on the day of Pentecost the apostles had been criticizing Peter, whispering to James, "It doesn't seem to me that Peter is quite up to himself this morning;" and James replying, "I am disappointed myself. This is a representative audience, and he lacks polish to Matthew and said, "Really, that is too bad for Peter to be so harsh on the Pharisees and rulers. There are so many other things upon which we can agree, I do wish he would avoid all controverted subjects." Do you think that if that had been the case, that the apostles there would have been any conversions? I believe that, had we been present at that notable meeting, we would have heard the prayers of many of the disciples on behalf of Peter at that moment, and, although the words were plain and simple, they were borne home to the conviction of thousands because the Holy Spirit could work freely. What the minister needs, my friends, is your prayers, your sympathy, your confidence, and not your criticism.—D. L. Moody.

Questions Answered.

BY SENEX.

A sister writes a pleasant letter in which she tells me that in the country churches they have some times what are called "experience meetings," and the pastors urge the sisters to speak. She wishes to know if this is right?

I groaned on reading that. I have always had such great faith in the steadfastness of the country churches, in their freedom from the teth of innovation, in their travelling home to God in the paths their fathers trod, that it saddens me to come to hear of departure from Bible practices among them than it does among the city churches. If these country pastors will read the 14th chapter of First Corinthians, they will see that Paul is giving in it regulations for the social meetings of the church in which the women generally took part. They were to talk one at a time, and was not to talk so long as to prevent a brother sitting by from speaking, and the women were to keep silence. And the Holy Ghost so felt the danger that women would be persuaded to sin in this thing by men who would jeer at Paul's inspiration, that He follows the command with the assertion that these things are the commandment of the Lord.

I hope the godly sisters will show that they are not to be misled by tempters to disobey God, as Eve was misled, no matter how ingeniously these tempters may try to explain away a plain command, and that He follows in the guise of an angel of light. It will be no excuse for them in the day of judgment that their pastors urged them to do wrong. They had their Bibles; it is by the Word of God they are to be judged. And this public-speaking is not such a question that they might fear they would offend God, if they speak in the command to every male member to speak in the meetings of the churches.

Another says that she is told Paul was speaking only to the Corinthian women, and not to all women, because he says, "Let your women keep silence." The "your" is not emphatic, so far as I know—I have no Greek Testament at hand as I write—but there would be no force in the argument if it were. The last clause in the succeeding verse belongs to this, King James' translators making a wrong division. "As in all churches of the saints, let your women keep silence in the churches." The Corinthian women had violated the commandment of the Lord, of the law and of the nature itself. Paul tells them the sisters in all the churches keep silence, and they must not think themselves an exception to the law.

The sisters have all the work they can do in their homes. And they must not neglect this and make it even by disobeying God in the public meetings. Every male member of a church should be willing to pray when called on; every father of a family should have family prayers, every man and boy should be willing to ask a blessing at the table. A woman is all-powerful in her husband and sons, and she has the tact to advise them in the right way. Let each one, with most earnest prayer to God for his help, resolve that the male members of her family shall do their duty. God will grant her the wisdom to understand how best to accomplish her purpose, and God will bless her, exceedingly above all she can ask, both in her own soul and in the souls of her dear ones.

My dear sister, let the forbidden things alone. Don't imitate Eve. There is more real work for God to do in your daily life than you will ever get done if you do not give your heart and soul and mind and strength to it, for your Redeemer's sake. There is all that you have the strength which is undoubtedly right for you. Let doubtful things alone, no matter in what guise the tempter comes.

A sister asks as to the methods of the city churches in receiving members. She is led to ask this question by seeing allusions to experimental religion in some of the papers as if it were a thing of the past.

The practice in city churches in receiving members varies. In fact, the practice in the same church varies. Sometimes the candidate comes on Sunday morning. Judging by my acquaintance with city churches, the course pursued in a majority of cases is this: The candidate goes to see the pastor privately. The pastor hears the experience and asks such questions as he thinks best. The candidate and parent says he has had one or more conversations with him and is satisfied as regards to his conversion. He then asks some questions such as, "Do you feel that you have been pardoned by the Lord's mercy because your dear ones died for you?" "Are you receiving God helping you, to obey his commandments in all things?" After similar questions the

candidate is asked to give his hands, and in this case, some brother moves that he be received, another seconds the motion, the question is put, half a dozen brethren hold up their hands, no one opposes and the brother is joyously received.

There should be a committee chosen from the most godly brethren before whom the candidate goes and gives his experience. In some cases the deacons and the pastor are the ones before whom he appears. Questions can be more freely asked than are now taken for the examination, and the man is less embarrassed than if required to tell his experience before the great congregation. Another advantage is in saving the feelings of an

honest man who has been self-deceived. Sometimes a moral man when questioned shows that the root of the matter is not in him. Though sincere, he is mistaken, and the lack of the work of grace in his heart is evident to the spiritual discernment of the experienced Christians who conduct the examination. They can tell him with greater freedom that he is not regenerated and they can pray with more assurance if they could not before the congregation. To move that he be not received, or to vote against his reception when all are present would leave the impression on many minds that the deacons knew of some rascality of which he had been guilty.

As is evident from what I have said, I think these churches are wise which have such a committee. It throws too much responsibility on the pastor to have him do all the examination. He is more apt to be deceived by designing persons who wish for some reason to get into the church, and by honest ones who have not been regenerated. Often he is a young man who has not wisdom in spiritual things which comes from long years of faithful service.

When half a dozen or more of the best men in a church have heard an experience, and have made a careful examination, then it is sufficient that in the presence of the congregation only a few of the best men be asked. Of course, any brother has a right to rise and ask questions when the congregation is assembled.

NO ANCHOR LIKE THE OLD ONE.

BY EDGAR L. VINCENT.

I have been reading about a newly invented anchor. You would hardly think it possible to "prove upon the old-fashioned anchor which has been in use since the earliest times. They tell us of one of these old-time anchors which was found in the woods upon one of the West India Islands. This is supposed to have come from Spain on board of one of the ships belonging to the little fleet of Columbus. And this anchor is almost the same in general appearance with those now in use.

But some men of our time have thought out an ingenious change, which he thinks will be an improvement upon the old anchor. Those who have watched his operations, however, tell us that it has very serious defects, so that after all it may not be any better than the old one, if it is as good. The new anchor will not always catch; it is unreliable, and is said to be inconvenient and unhandy as an article of the ship's equipment.

The disposition with many men in the present day is to try to find a new anchor. The old faith of the fathers is not good enough; it is old-fashioned; we ought to have something new and more up-to-date. In our day, persons tell us. Perhaps there never was a time when this tendency had greater sway than now; and the young are especially in danger in consequence of it. Men are rising up all over the world, claiming to have discovered a better way of reaching heaven than through the cross and upon an untrustworthy anchor. They are more confident of their own prophecies, and sure to hold in every generation. Very speciously do these men plead with our young men. Danger lies in wait everywhere.

Now, storms try the value of the ship's anchor. When lying in the peaceful harbor, and God will send a wind to rattle and buffet any anchor will hold. When far out on the ocean, with night coming on and the storm raging, the worth of our anchor can be plainly told. Then we want to be sure that our anchor will hold.

The old way of the cross was good enough for our fathers and mothers. When, in the midst of the fiercest tempests, they dropped the anchor of Christ's love, mercy and goodness, they were held safely off the rocks until the wind and waves abated. Paul found it so. He says: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Millions of Christians who were not safe upon the old anchor have trusted this anchor and have never known it to fail.

The men who are to-day crying, "Lo! here," and "Lo! there," know in their secret hearts that the anchor of the cross is the only one that will hold. They confess this. The old story of the cross alone is true.

So I make this plea for the old anchor of the cross. It is God's way of saving lost souls. Can any one improve upon a way which is divine in its inspiration?

The old anchor! There is nothing satisfying about the disturbing doctrines of this age. Ask the most sanguine advocate of such a doctrine if he really has found peace, and, if he be honest, he will tell you, "No! he has not." These men, then, rob us of a priceless treasure, and give nothing in return but a false prospect.

It is the anchor which reaches within the veil.—New York Advocate.

NO CHRISTIAN should bewail his humble estate. "A little that a righteous man hath is better than the riches of many wicked." David says, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness," and gives the reason: "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from those that walk uprightly."

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

BOOKS. TOWARD THE GLORY GATE. A Story of Soul Growth. By Julia McNair Wright. (Green Fund Book No. 12b.) 12mo. cloth, pp. 348. Price 1¢. Philadelphia: The American Sunday-School Union, 1122 Chestnut St.

In April, 1886, the American Sunday-School Union offered one thousand dollars in prizes, to be awarded under the John C. Green Income Fund. One prize was \$600 for the best book, and the other \$400 for the next best book, written for the Society, on "Forming and Maintaining Character on the Principles of the Bible." To this story was awarded the second prize. It shows how right principles controlled some noble women who were trying to answer worthily the question what God would have them do for their fellow-beings. We are introduced to a group of eight ladies gathered on the veranda of a summer cottage. They are by no means commonplace women, but rather the reverse. Several are college graduates, and their talk is of literature, art, and high themes. But there is at least one "commonplace" girl among them, and of course she becomes the heroine of the story. As portrayed by Mrs. Wright her commonplaceness is of very delightful, though not altogether common type. She is sensible, free from morbidness, and not too good to make herself companionable. She gains a wonderful influence over a lad, as good women are constantly doing. Her commonplace life is made beautiful by consecration, self-denial and helpfulness.

Mrs. Julia McNair Wright is the well-known author, having written and published upwards of seventy works, chiefly stories. Among the earlier and most famous of her books is "Almost a Nun."

COLUMBIA'S WAR FOR CUBA. By Rev. H. Allen Tupper, Jr., D.D. Published by P. B. Bradford & Co. Bible House, New York City.

A story of the early struggles of the Cuban Patriots, and of all the important events leading up to the present war between the United States and Spain for Cuba Libre.

Dr. Tupper is not an enthusiast, but is enthusiastic in whatever cause he espouses. Even those who are most disgusted with the Cuban Junta, and consider the "Patriots" chiefly a small band of negro banditti with a few whites among them of that calibre of white men who are willing to live on terms of perfect social equality with negroes, cannot escape from a thrill or two in sympathy with Dr. Tupper.

The book is beautifully bound in blue and gold, and is most profusely illustrated. It gives more information also about the island and its people than we have seen elsewhere. "Columbia's War for Cuba" is sure to meet with a cordial welcome from the reading public.

THE MINISTRY OF INTERMISSION. By Rev. Andrew Murray, 12mo, 228 pp. New York and Chicago: Fleming H. Revell Co.

Andrew Murray is an interesting writer, but his heresy of the "higher life" runs through everything he writes. That is one peculiarity in regard to that heresy; it makes men monomaniacs. They can touch on no subject without bringing it in.

No man has any different species of "life" from that of all other Christians. But we have a variety of other, some full grown men, some young men, and some children, who are Christians generally. The best Christians who lead the highest lives are the humble and think all their brethren better than themselves.

Murray says very many good things; but if we are to have a higher life, we must have the Holy Living and Holy Dying, Matthew Henry or any of Spurgeon's works; and let the sentimental school of Keswick writers severely alone.

THE STUDENT MISSIONARY APPEAL. 8mo, 24 pp. Published by the Student Volunteer Movement, 204 Fourth Ave., N. Y. City.

In this volume are given the addresses delivered at the third International Convention of the "Student Volunteer Movement for Foreign Missions," held at Cleveland, Ohio, September 18, 1897. A list of the speakers and their names is given. They covered all possible phases of mission work in foreign lands. Among the speakers were Dr. Mahle and Prof. E. C. Durgan. Maiden ladies made a large part of the speeches.

The speeches vary from very interesting to very dry. The number of the latter is surprisingly few, however. The book is a thesaurus of facts and arguments.

W. E. GLADSTONE. By Walter Jerrold. 12mo, 168 pp. Chicago and New York: Fleming H. Revell Co.

Mr. Gladstone was so great a man, so many-sided in his greatness, and lived so long in public life, the one who has read one biography of him will be more eager to read another, and still another.

This sketch of his life is brief but deeply interesting. It gives all the main facts of his career, and besides many anecdotes which show the character of the Great Commoner. It is handsomely illustrated.

IN THE SAVING OF THE SEA. By J. M. Oxley. 12mo. Philadelphia: American Baptist Publication Society.

A story out of the usual line and full of stirring life. Ralph Newton was the son of a sea-captain, and the love of the sea was inbred in him. When his mother died he went for a voyage on a whaler to the South Seas. Life on the whaler is graphically described, and real boys will enjoy it much. There is religion in the book, but not goodly goodly rant. The heroism of the missionary is the most interesting part of the book. We take pleasure in recommending it.

MISSIONARY METHODS FOR MISSIONARY COMMITTEES. By David Park. 16mo, 76 pp. Chicago and New York: Fleming H. Revell Co.

This little book is intended as a Manual of Methods for the use of Missionary Committees of Christian Endeavor Societies. It contains what such committees will find useful. As Miss Wilson figures as a speaker, we were not especially carried away with the book.

GOD'S TERRIBLE THINGS.

God usually works with gentle means, but not always. "My terrible things in righteousness shall thou answer us," says the psalmist; and again, "Men shall make mention of thy terrible acts." The terrible acts of the Almighty are recorded in the Bible and in history. The flood which swept a wicked race from the earth was a terrible act. The shower of fire and brimstone which consumed Sodom was a terrible thing. The plagues that desolated Egypt, and the rush of waters whereby Pharaoh's army was swallowed up in the days of Moses were terrible acts.

The terrors which consume cities and overturn nations and destroy armies are not always miraculous in the strict sense of that word. God often helps his people and destroys his enemies by terrestrial convulsions, storms and fires which are produced by the operation of the laws of nature. He helped the children of Jacob in a certain conflict with the Philistines by a storm in the tent which was a natural, Doubtless the same storm would have occurred if there had been no battle and if Samuel had not offered prayer. But God arranged affairs in answer to prayer, so that the battle should be fought at that particular time and place, and so disposed the forces that the storm should be in the faces of the Philistines and on the backs of the Hebrews. The former were discomfited, not so much by the weapons of their enemies as by the tempest from the clouds.

When the King of Spain sent an "invincible armada" to crush England and Protestantism they should be crushed in the teeth of a storm and crushed like a fragile shell.

We cannot tell whether the earthquake at Philipp was a supernatural occurrence, or whether it took place, as other earthquakes do, in accordance with the operation of nature's laws. However that may be God provided for the earthquake by the singing and praying in the prison at that very hour. Whether the terrible visitations whereby the counsels of wicked men are brought to naught are supernatural or not, it is not the author of all terrible things who sends them. He is not the author of all terrible things.

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EVEN as there is one hemisphere of the moon's surface on which, in its entirety, no human eye has ever looked, with all the moon's changes of position enable us to conjecture its general character, so there is one large portion of our Lord's life respecting which there is no full record; yet such glimpses are, as it were, given to us of its outer edge that from these we are able to understand the whole. Again, when the moon is in crescent, a few bright points are visible through the telescope upon its unilluminated part; those bright points are mountain peaks so lofty that they catch the sunlight. On such point of splendor and majesty is revealed to us in the otherwise unknown region of Christ's youthful years, and gives an insight into all His life—His visit to the temple.—Canon Farrar.

SUNDAY-SCHOOL LESSON.

SUNDAY, AUGUST 7.

ELIJAH'S SPIRIT ON ELISHA.

2 Kings 2:6-15.

MOTTO TEXT—"How much more shall your Heavenly Father give the Holy Spirit to them that ask him."—Luke 11:13.

"And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan."—It is Elisha to whom he was speaking. Elisha was the one whom God had told Elijah at Horeb should be his successor. Since Elijah had called him from his plowing Elisha had accompanied him. They were now at Jericho, and Elijah was on his way to the fords of the Jordan to go over into his native section to be carried up to heaven.

Why Elijah bade Elisha tarry while he went on can only be conjectured. It is probable he was testing the devotion and the resolution of the one God had appointed his successor. It may be that Elijah did not know whether God was willing there should be any witnesses to his translation and thought Elisha's willingness to be left behind would be an intimation of the Lord's will. That Elisha was resolute in his determination to go on was shown by his words: "As the Lord liveth, and as thy soul liveth, I will not leave thee." A most solemn oath, and after this final testing Elijah said no more about his tarrying.

"And fifty men of the sons of the prophets went and stood to view afar off."—These were young men who were attending the school which Samuel had established in which they were taught the law of Moses that in their turn they might instruct the people. These young men knew Elijah was to be taken away from Elisha, and it seems they had some idea of the way in which he was to go. They could not have seen anything by their looking if Elijah were merely to lie down and die.

"And Elijah took his mantle and wrapped it together and smote the waters."—His sheepskin cloak which he rolled up for convenience in smiting the waters. The prophets' mantle was an outward sign of his office. It was worn by all the prophets. The waters were divided before Joshua and his hosts. The miracle that God had wrought for the hosts He works again for two of his prophets.

"I shall be taken away from thee."—Elijah had nothing to give on the earth he was leaving, but he had power with God and that gave him power over all things on earth. Elisha was no more than a humble Christian to-day. No good thing will God withhold from them that walk uprightly. Whosoever it is well for them to receive, He will give. And no true child of God will desire to have his Father grant him what He sees would injure him.

"I pray thee, let a double portion of thy spirit be upon me."—The oldest son received a double portion of his father's estate. It is this to which he refers. He has no idea of asking twice the

gifts which Elijah had. The prayer is akin to that of Solomon for wisdom. If Elisha was to be his successor in the great work of leading Israel back to God, he needed the great gifts which God had bestowed upon Elijah—the power to work miracles, and to receive revelations from God being chief.

"And he said, Thou hast asked a hard thing."—"It was hard because it was a spiritual gift, the hardest of all things to impart to another. It was hard because the granting of this request was not in Elijah's gift, and he knew not yet if God meant to bestow it."—Peloubet. But God gave Elijah a sign by which Elisha could know if his request was granted. "If thou see me when I am taken from thee, it shall be so unto thee, but if not, it shall not be so."

They went on talking,—how precious those last words must have been to Elisha! "Behold, there appeared a chariot of fire and horses of fire."—The prophet went to heaven as a conqueror. He had fought the battles of his God with all his power, and God honours his noble soldier. Only one other of the race has been translated, Enoch was not, because God took him. But he was not carried home in such a blaze of glory. So far as men could see Elijah's life was a failure. Israel was still given to idolatry and continued to be till God removed the ten tribes from Palestine and they were lost among the heathen. But God rewards faithfulness; that man is successful in life's battle who has made God's glory his one thought and has done with his might what his hands found to do.

"And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof."—Elisha expresses his personal reverence and affection for Elijah, then the great loss which the people of Israel had sustained. Elijah was their defense and their protection. "And he took hold of his own clothes and rent them in two pieces."—This rending the garment was the sign of great grief or of great indignation. In Elisha's case it was grief which he desired to express.

"He took up also the mantle of Elijah that fell from him and went back and stood by the bank of the Jordan."—As he saw Elijah when he ascended, Elisha knew God had granted his request for a double portion of Elijah's spirit. The mantle was the distinctive dress of the prophets.

"Where is the Lord God of Elijah?"—It is a prayer to God for the spirit of Elijah. Elisha had received include the working of such miracles as Elijah had wrought? The falling of the mantle would seem a sign that he could do with it what Elijah could do with it. Elisha smote the waters and they divided for him also.

Commentators think that these young men who had gone out to watch the two prophets, saw Elisha take the mantle and the sword, but did not see the chariot and horses of fire. They saw Elisha divide the waters of the Jordan and said truly, "The spirit of Elijah did rest on Elisha." And they gave to him the reverence and allegiance which they had given to his master.

GIVE God the whole heart, and every duty will be fulfilled, and every relation with other human life will be a channel of richest blessing.—McLaren.

BUFFALO MEETING.

The B. Y. P. U. A. met this year at Buffalo. The attendance averaged well, and was quite a contrast with the small number at the Christian Endeavor at Nashville. One rate on the railroad and the opportunity to see Niagara so cheaply may have had something to do with the number attending. Many excursions went out from Buffalo, one largely attended going to Chatauqua.

The principal subject as in Nashville seemed to be politics, the war and the questions growing out of it. The Journal and Messenger says that even the references to Dewey and Hobson became monotonous. Many fine speeches were made, notably that of Rev. John O. Rust, of Edgefield. There are few more eloquent men abroad in the land, and he surpassed himself.

The debt incurred by publishing the Baptist Union has been reduced a little, being now \$19,812.67. The appeal made at Pittsburgh to the churches to give contributions to run the paper had brought only \$731.57 instead of \$20,000. We are surprised that it brought that much. If the churches take collections for any papers it ought to be for their denominational State papers, but these do not hand the hat around and ask for contributions to support them. They ask for subscribers.

The report said a union had been effected with the B. Y. P. U. auxiliary to the S. B. C. The silence of the brethren who urged the Southern B. Y. P. U. upon our churches on the ground of the necessity of it to keep out the Northern one in regard to this "union" is amusing. Their silent acquiescence makes one remember the Trojan horse, the camel who got permission to put in his nose, and sundry little illustrations along that line.

Much was said in praise of the J. B. Y. P. A. who were said to be doing a great work and increasing very rapidly. The "C. C. G." was mightily praised, and a more effective device to increase the circulation of the organ could not well have been invented. The Baptist Boys' Brigade was to the fore, a delegation appearing on the stage in Turkish costume. This did not exactly please some who thought of the Armenian massacres, but old fogies must have something to growl at, and it might as well be Turkish trousers as anything else.

There were four "courses of studies" in different buildings. Whatever other objections this reporter has had to the B. Y. P. U. course of the Old Testament Prophets was given by a man who does not believe in the plenary inspiration and infallibility of the Scriptures. However, I can not say that the course was a bad one. It was the best of all, but the great majority were eloquent and instructive, barring the continued and continual flapping of the American eagle's wings which was a professedly religious meeting. Among the best of the speeches were nearly all were most admirable was Dr. Hatcher's address upon "Baptist Ties." Dr. Hatcher's address upon "The Opportunity of the Hour in World-wide Missions," was unsurpassed. The ubiquity of one negro woman at the meetings of Northern Baptists is something extraordinary. I suppose she is unusually eloquent, or else that the war is not yet over and her disabilities

against the Southerners are greatly enjoyed.

The largest audience of the occasion by far assembled Sunday night. But the armory which holds 6,000 was not filled even then. Several of the best addresses were made on that occasion, Drs. A. A. Kendricks, R. B. Hull and H. W. Battle being among the speakers.

There was a most praiseworthy improvement in the "hurrah" performances. The State yells, the salutation of the flags, etc., have been eliminated or greatly toned down.

The next meeting is to be at Richmond, Va. The same officers were re-elected. The pledges for the payment of the debt amounted to \$2,500.

Take it all in all this was the best of the annual conventions of the B. Y. P. U. The question of biennial meetings is to be decided at the next meeting.

THE FATHER AT THE HELM.

There is a type of religious faith that regards God as a vital and determining factor in all the relations and conditions of life. It has an abiding confidence in the goodness of God, and recognizes without questioning of any sort that his ways are not our ways, nor his thoughts as our thoughts, and that his purposes, while inscrutable, are nevertheless beneficent. Anxiety, distrust and fear have no place in such a faith, which brings to the soul possessing it a sense of peace and satisfaction with reference to the things of the present life, and of assurance and security concerning the life that is to come, that is beyond the comprehension of those who do not possess it.

This was illustrated in some remarks made in a prayer-meeting a short time ago, when the public mind was overwhelmed with the tidings of a frightful ocean disaster. The speaker said that he had followed the sea for many years, and that when a boy he sailed in the vessel of which his father was captain. He had been through many storms at sea, but while others on his ship had been anxious, alarmed, and even terrified, he never felt afraid. He was but a boy and had unbounded confidence in his father; and when he saw his father at the helm, which was always his station when a storm was raging or peril was threatening, he felt sure that everything was safe. And so it always proved to be; and his confidence in his father's skill and wisdom was unshaken. The faith he had in his father was typical of that he reposed in God, and he had the privilege of believing from his personal experience that God would guide him through the storms, so his heavenly Father takes the helm in his own hands and sails his ship in accordance with his own holy will and purposes.

It may seem to some that this is a very ordinary and commonplace occupation or ridiculous cant. But it is neither. If the Word of God is true, and worthy of dependence and application to one's everyday life, there is abundant reason for such a concept of God and foundation for such confidence in him as a personal helper and deliverer. Promises of divine guidance and protection are numerous, definite and comprehensive, and there is no reason to infer that they have lost their vitality or are not applicable to the present time. To deny the authority of the Word of God, and to discredit its application to the conditions and circumstances of the present day, is to dishonor God, to dethrone faith,

A PREACHER'S REPORT.

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irascible. My wife had the grip and Hood's Balm-pills cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

and to hurl the once contented believer from the sunlit heights of serenity and hope to the dark and dismal valleys of doubt and despair. If one would learn for himself whether God can do these things for his soul, let him come into a condition of spiritual concord with God, and he will find that certain things that are withheld from the natural man are made clear to the spiritually-minded; and if he continues long enough in the way of light and life, this promise uttered by the prophet will be fulfilled unto him. "Fear thou not; for I am with thee; he is not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee."

God's saints have long been encouraged by an unflinching confidence in his goodness and in his sustaining and delivering power and grace.—Christian Advocate.

Last Saturday J. M. P. Simer gave his objections to infant baptism at Clear Branch church to a large congregation. It was expected that N. C. Hamlin, of the C. P. Church, would reply, but on account of his age, (90), and other things, he did not get there. After waiting awhile for Mr. Hamlin, Simer proceeded to discuss infant baptism and said that no such thing was now practiced, as sprinkling and pouring were not baptism—nothing but immersion, and he said that he had no knowledge of any infant being baptized in the last one hundred years. He showed how infant baptism originated. He showed none but believers were subjects for baptism, and said that he had seen thousands of infants to hell, a thing that he did not believe, but on the contrary, all infants that die will go to heaven. He is giving good wholesome doctrine. Baptism preachers in this country will go, as they are afraid they will hurt someone's feelings. But Simer tells them that he preaches as he understands the Bible, and there has only been one other pastor here that would do that, J. J. K. Grider. After he had been on Communion, someone sent him (Grider) word that he ought to speak to them for the way he had preached on that subject. He sent them word and at the next appointment told them that he preached what he believed and made no apologies for what he preached, as he had to give an account to God and not to man. He was right.

Geo. S. WICKHAMMAN, Lebanon, Ky., July 28, 1893.

THE BLOODTHIRSTINESS OF POPERY.

The Examiner, as quoted by the Texas Baptist Standard, says: "The gallant Commodore, now Admiral, Dewey, appears to have estimated very correctly the 'religious' character of the priests and nuns who came in procession, bearing crucifixes, and besought him to spare the wounded and sick in the Manila hospital. On being informed that they had nothing to fear, they volunteered the information as an evidence of their gratitude that the broad channel of Manila bay was fully mined, while a narrow channel, which they indicated, contained no mines. Investigation proved that the exact contrary was the fact.

"The representations were evidently in the hope that the Commodore would be lured by them in a position where the destruction of his ships and men could easily have been effected."

The Western Recorder of May 26 says: "It is evident now that the fighting in Italy is not a bread riot, that being but a pretext, but an insurrection plotted by the anarchists and the pope together." One proof of the correctness of this theory is the fact that "the fighting is as general in the rich provinces as in the poor ones." One thousand in Milan alone have been killed.

The above are but two examples out of thousands that can be easily given to prove that the papacy is as merciless as can be conceived, and that it will resort to any character of treachery and deceit and falsehood to slaughter any and all who oppose it.

The brutish, bloodthirsty course pursued by the Catholic Spanish authorities in Cuba is but another testimonial to this effect. Senator Thurston, when rising to the height of his impassioned eloquence, exclaimed: "Christ died 1900 years ago, and Spain is (nominally) a Christian nation, yet she has set up more crosses in more lands, beneath more skies, and under them has butchered more people than all other nations of the earth."

Such is popery wherever found and in whatever age considered. The above are but "straws showing which way the wind blows."

Concerning the Jesuits, J. Newton Brown truly said: "Nothing could divert them from their original object, and no means were ever scrupled which promised aid to its accomplishment." But it is almost impossible to convince American citizens of the truth of this assertion. Because Catholicism in America is not openly bloodthirsty, American people will not believe that

it is necessary to its growth. Expediency in its most simple and licentious form was (ever) the basis of their morals, and their principles and practices were

This truth may never be accepted as a truth by our people until, helpless and defenseless, we are imprisoned within the tentacles of the giant octopus that is stealthily and cautiously but nevertheless surely, and it may well be feared successfully, reaching out after us, and all we hold dear as a republic.

A good wife, one knows not what to call. Which shifts to every form, and shines in all—

that may accomplish its purposes. "It is a sword, of which the hilt is at Rome! But if the hilt be there the blade is everywhere,

and that with so fine an edge as to make itself felt before it can be seen."

Will our people never open their eyes to see the imminent dangers to which they are exposed, that they may avert the dire calamities that are sure to come without?

T. E. RICHY. Princeton, Ky.

HIDDEN ON HARPER.

In his Anniversary address at Crozer Theological Seminary Rev. J. C. Hiden discussed the positions and tenets of various Biblical critics American and foreign, among them President Harper, of the Chicago University.

"After a careful study of Professor W. R. Harper's debate with Professor William Henry Green, in 'Hebraica' and of his 'Stories of Genesis,' as published in the 'Biblical World,' I find it extremely difficult to ascertain just where he belongs. To borrow the image of a distinguished British statesman, I should say that he seems to be like a ferry-boat—made to go from one side to the other. Down South, we have a story of a Dutchman who owned a stock farm in Texas. Among his swine was one which gave him a great deal of trouble. It would get under, or over, or through any fence he could make. So he built a pen of fence-rails. He made it high, strong and tight, and therein confined the troublesome animal. Next morning she was gone. There was snow on the ground; so he trailed her to the creek, where the track failed him. After considerable meditation, he divided his negroes into two squads; called up his oldest son, and announced his plan of campaign; 'Hans, you dakes dese men, and you goes dis side o' dis creek; and I dakes dese men, and I goes dat side o' dis creek; 'cause I pleaf my soul dat besky sow is on bofe sides o' dis creek.'"

DR. MCGUFFEY ON TELLING THE TRUTH.

An old University graduate in Moral Philosophy gives some reminiscences of the great teacher. [Evening Leader.] In connection with the current discussion in Atlanta on the ethical question of the propriety of deceiving a lunatic, in order to secure oneself from his unreasoning malice, it may be interesting to some of you readers to know that Dr. Wm. H. McGuffey, the late distinguished professor of moral philosophy in the University of Virginia, and withal a very able preacher, held, and taught his classes that such a ruse was perfectly justifiable and right

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very strict view as to the obligation of telling the truth.

On one occasion I heard him ask a student the question: "If a robber points a pistol at you and

ire, would you tell him a lie in order to save your life?" It was a hard question, and my classmate hesitated and was evidently and greatly confused. The famous professor plainly enjoyed the confusion into which he had thrown his pupil; but presently, with his characteristic smile, he asked: "Where would you be safest, under the protection of the God of truth, or under that of the father of lies?" The student was at once relieved of his confusion of mind.

In this same connection, Dr. McGuffey told us the following story: A distinguished Bishop had delivered before the assembled clergy of his diocese a

very able and ingenious address, to prove that a man is not always obliged to tell the truth. After his speech, the clergymen were congratulating him upon his splendid effort. There was present, however, a poor preacher, who had been silenced on account of softening of the brain which had made him half-witted. He still loved to meet his brethren; and the Bishop, wishing to show him some attention, said to the "weak brother:" "And what do you think of my address?" "Well, I must know first what you think of it yourself. Do you believe what you said?" "Of course I do," said the Bishop. The weak (?) brother replied like a flash; "Ah, yes; but you undertook to prove that a man might lie under certain circumstances; and how do I know but you are at it now?" This was a poser. J. C. Hiden.

THE J. R. GRAVES ENDOWMENT.

On the first day of June, 1898, many friends of the late J. R. Graves, LL. D., met in this city, and discussed the "ways and means" of completing the work of endowing a professorship in the Southwestern Baptist University, known as the J. R. Graves Endowment, which work was begun sometime ago, and to which have been contributed \$1,800 in cash and \$1,000 in real estate.

The J. R. Graves Monumental Association was formed. Its object is to complete this work. Dr. W. G. Inman, of Humboldt, was elected chairman; Prof. H. Irby, of Jackson, secretary and treasurer.

It is just and noble in the friends of this great leader to give strength to the Baptist cause by setting forth in strong light their distinctive principles. This professorship will be his representative in the future, and will stand for those principles which he sustained with so much vigor and success. It is just that this memorial should be connected with this University, for which he worked so earnestly, and in which for years he supported several young ministers. During his last illness one of this committee visited Dr. Graves, and informed him that his brethren had declared their purpose to erect this monument; and the Doctor said, he had hoped to have his name perpetuated in the life of the University, and prayed that the work might be done to God's Glory.

The Executive Committee of the Association consists of W. G. Inman, Humboldt, Tenn.; H. C. Irby, Jackson, Tenn.; O. L. Bailey, Fort Smith, Ark.; G. M. Savage, Jackson, Tenn.; D. D. Shack, Jackson, Tenn.

Mrs. VINYARD, of Nicholasville, President of Jessamine Institute, is a lady of great energy and tact. Her executive ability

ranked as one of the foremost teachers of young ladies. Last session she had fifty boarding pupils. There are fourteen in the faculty. Your attention is called to advertisement.

BLUE MOUNTAIN COLLEGE, of Mississippi, we judge must be in a prosperous condition. Last session they had 173 boarding pupils. The college has 17 offices and teachers. They use 20 pianos in music department. The students were from 8 different states, and 49 counties in Mississippi were represented.

IGNORANCE of self is ignorance of God.—C. E. Spurgeon.

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SOME ADVANTAGES OF EXPOSITORY PREACHING.

BY REV. EDWARD M. NOYES.

Having recently completed the exposition of the gospel of Matthew on successive Sunday mornings, I am asked to state some of the advantages of this method of expository preaching.

Among the first is variety, both in topic and treatment. Every man has favorite lines of thought and methods of developing them. He is often unconscious of the narrow limits of the circle of ideas within which he revolves. To use Dr. Burton's simile, he plays the organ of truth with the same few stops always out and never reaches "full organ." But the continued exposition of any portion of Scripture will compel him to get out of the beaten track. He will discuss themes otherwise neglected and survey the full rounded orb of revealed truth. And he must vary his methods of treatment. One is continually amazed at the discovery of unsuspected unity of thought binding passages together, and these underlying ideas will often dominate the sermon plan.

More valuable still is the mental and spiritual enrichment of both preacher and people. When a single passage has thus been studied both pulpit and pew have made a substantial addition to their knowledge of the Bible. The preacher nevermore knows the anguish of casting about in vain for a text and then trying to pump a sermon out of an empty mind. His work is outlined for weeks ahead. By the marvelous law of mental action everything that will illumine his themes comes trooping into his mind from every quarter of the universe of thought, almost without his knowledge, and arranges itself ready for use. He is like a cook whose soup pot is always on the back of the range. Appetizing bits are constantly going into it. And when he wants a sermon he has only to draw it over the fire, boil gently for a little and serve hot. It is palatable, stimulating, full of nourishment. The preacher who continually reaches his theme by expounding homiletic material faster than he can use it and enriches his own mental and spiritual life. One way, if not the only way, to improve the preaching and fill the pews is to

The unfolding of the riches of the Scripture builds up the people. It makes stalwart Christians. Paul commended the Ephesian elders to the word of grace as able to build them up and his counsel is yet pertinent.

A third advantage of the preaching of a Biblical theology. The preacher must handle the great doctrines. He cannot avoid them. And he must treat them from the Spiritual point of view. Men are not weary of theology. They love to dwell upon great themes. Expository preaching tends to a vital, affirmative, constructive theology, stated in Scriptural terms. The doctrine of election, for instance,

is anything but a dull and dead dogma if Paul or Peter preaches it.

But the chief advantage of expository preaching is its fruitfulness. It attracts men. Nothing pleases the average man more than to get new light on a familiar passage. The preacher who sets vividly forth the picture of Israel in the eighth century B. C., and makes the message of Amos live and flash once more in all its dramatic intensity and power, renders his audience a service for which they are grateful. A new and unexplored region is opened for many hearers, and the wilderness of the minor prophets blossoms as the rose. Such preaching leads to conversion. The sermon has behind it the authority of the divine message. The preacher grows in his faith in the power of the Sword of the Spirit. He learns to wield it better. In the mirror of the Word men behold their sin and their Saviour and are "begotten again, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth forever."—Congregationalist.

RESOLUTIONS.

The following resolutions of sympathy and aid were adopted by Bethlehem Baptist church, June 27, 1898:

WHEREAS, That on the night of June 23, 1898, the house and home of our beloved pastor, Elliott Summers, was destroyed by fire; therefore, be it

Resolved, First, We praise and thank Almighty God for his deliverance from this fire our brother, with his wife and three children, also three other persons—eight beloved lives rescued from the burning building, not one lost, praise God.

Second, Whilst rejoicing in the lives spared, we deeply sympathize with our brother in his great loss of his lovely home, household furniture, clothing, provision, everything with the exception of bedding, etc., worth perhaps \$20.

Third, Feeling that we as a single church and community are

that ought to be done for him who has served us so faithfully and has ever espoused the cause of the poor and needy, and believing that many others will esteem it a privilege to lend a helping hand to him in his afflictions, we herein name as a special committee C. S. Snider, C. M. Chowning, J. M. Walker and Wm. Hurne to solicit and receive subscriptions for the relief of our brother and his family and help him to provide another

Fourth, That a copy of these resolutions be given to our brother and published in the Spencer Courier and the Western Recorder.

HATH ANY wronged thee? Be bravely revenged. Slight it, and the work's begun; forgive it, 'tis finished. He is below himself that is not above an injury.—Sir Thomas Browne.

TRUST AND DISTRUST.

Distrust thyself, but trust His grace; It is enough for thee! In every trial thou shalt trace Its all-sufficiency.

Distrust thyself, but trust His strength; In Him thou shalt be strong; His weakest ones may learn at length A daily triumph song.

Distrust thyself, but trust His love; Beat in its changeless glow; And life or death shall only prove Its everlasting flow.

Distrust thyself, but trust alone In Him, for all, forever! And joyously thy heart shall own That Jesus falleth never. —Frances Ridley Havergal.

OUR PULPIT.

THE KNOWN AND THE UNKNOWN.

BY C. H. SPURGEON.

"For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?"—Ecclesiastes vi. 12.

Man at his very best is only man; and well might David ask, "What is man?" In part, he is but red earth, as Adam was when he came fresh from his Maker's hand. Solomon tells us, in the 10th verse of this chapter, "That which hath been is named already, and it is known that it is man." Whoever has lived, and however wise and good and great he may have been, he has been only man. Sum him up, add all together,—the beauties of his body, the skill of his mind, even the virtues of his spirit; and what is he then but man? And man is but vapour, which appeareth for a little while, and then vanisheth away; he is as thin and airy and unsubstantial as his own breath. He comes and he goes; he is here such a little while that he can scarcely be said to be, for he doth but begin to be ere he closes his being so far as this world is concerned.

As man is as light as vanity itself, Solomon urges that it is idle and vain for him to attempt to contend with God. He puts it thus in the 10th verse, "Neither may he contend with him that is mightier than he." It is always unwise to contend with one who is mightier than yourself; but when the disparity is so great as between man and God,—the creature of an hour and the self-existent Creator, the poor feeble worm called man and the almighty invincible God,—you see how unwise it is to contend with his Maker. Shall the potsherd strive to break the rod of iron? Or shall the wax war against the fire? There is no hope for us in such contention; yet how frequently do we contend with our Maker. Shall the potsherd strive to break the rod of iron? Or shall the wax war against the fire? There is no hope for us in such contention; yet how frequently do we contend with our Maker.

Who are his children—begin to contend with our God! If he chastens us, if he takes away our comforts, if he permits us to be disappointed in our aspirations, straightway we begin to enquire, "Why is this?" And I have known times when that question has been carried very, very far, when some whom we have esteemed have seemed to pick a quarrel with God, and they would not forgive him. Their dear one was taken away, and they called God cruel. If they did not say as much, they thought it; and they have kept the anniversary of that bereavement, still unforgetting towards their God. That kind of rebellious spirit creates

ten times more pain than the affliction itself did. Then the rod falls more heavily than it otherwise would have done; and the soul, dashing itself against the pricks, wounds itself against the goad far more than it was originally intended to be wounded.

No, beloved, we can not contend with our Maker. Are we wiser than he? Do we understand providence better than he does? Can we sit in judgment upon him? Do we dare to think of arraigning the great Judge of all at our bar? Let us only think of him aright, and we shall say, "I was dumb, I opened not my mouth; because thou didst it;" and, by the grace of God, we shall get even further than that, and be able to say with the patriarch Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. . . . Shall we receive good at the hand of God, and shall we not receive evil?" What we often lack is the spirit of complete submission. If our childhood—I mean the childhood that comes of our regeneration and adoption into God's family,—if that childhood does not teach us this submission, our common-sense ought to teach us. We ought to feel how absurd it is that we are here but as a fly should fight with the flame, for we can but burn ourselves by such folly. We can not possibly carry on successful contention against One who is so great, so good, so wise, as the infinitely-glorious God.

I am going to speak to any who are in that contending state of mind, and also to others who perhaps may get into such a state unless they are warned of the danger to which they may be exposed. The ship that is on the stocks, and that has never been out at sea, is astonished when it is told that such-and-such a vessel leaks in the day of storm; but when that ship is itself launched, and gets out on the rough waters, it may come to wonder how the timbers resist the billows, and how it is that anything keeps afloat at all. You who are young and inexperienced in the Christian life, and have never done business on great waters, may think yourselves competent to judge and to condemn the older ones for all their deficiencies and failures; but, peradventure, when you get into the same seas yourselves, you may behave no better than they have done. Therefore, take warning beforehand, and learn from Solomon's words a lesson concerning yourselves, that you may never set yourselves in opposition to the Lord God, or compare yourselves with him.

Which we do know: "Who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow."

our present life, and what we do know about it should humble us in the presence of God, say, first, it is very short. Observe that Solomon here says nothing about the "years" of our life, he only counts it by days. He looks at our present life as a mere shadow, a short duration that, if he were to reckon it by years, he could scarcely mention it; but if he only counts it by days, he may use the word "all" all the days of his vain life." And, my brethren, we only live by the day, and scarcely as much as that. We are at least taught by our great Master to pray for daily bread, as if the nourishment was for a daily life which is always

to be reckoned by the day. Yet is a day more than you or I can be sure of, for who knoweth what even a day may bring forth.

"The rising morning can't assure That we shall end the day; For death stands ready at the door To take our lives away."

Our life, besides being very short, is singularly uncertain: "All the days of his vain life which he spendeth as a shadow." We do not know that we shall have even another day of this life; while we are sitting in the pew, our life may end. We can not tell that we shall see next Sabbath day; another Thursday night may never return to us. Do not let us forget this fact, for if the thought be unpleasant to us, it is because there is something wrong within. The child of God, when he is right with his Father, forgets the uncertainty, and remembers that all things are certain in the eternal purpose and decree of God, and that all changes are wisely ordained, and therefore the uncertainty causes him no distress. Yet should this truth make us live with much caution, and care, and tenderness, and watchfulness. If I may have to appear before my Maker ere the clock strikes the hour of midnight, let me set my house in order. Since I may soon die, and not live; since I may be even now trembling on the verge of the unseen world, let me be prepared for everything by making my calling and election sure through faith in Christ Jesus my Lord and Saviour.

Yet again, my brethren, our life is not only short and uncertain, but, while we have it, it is singularly unsubstantial. Many things which we gain for ourselves with much care are very unsatisfying. Have you never heard the rich man confess that it is so? I have heard it often, and have marked it well. I have looked over his spacious estate, I have seen him from him all about his success in business, yet he has added, and added solemnly (the old man spoke not mere words, but spake it from his heart as he said it), "But what is it all? It yields me no satisfaction now that I am about to leave it." Have you never heard the scholar, who has won many degrees, and stood at the head of his profession, declare that, the more he knew the less he felt that he knew? In his acquirement of knowledge there was much vexation of spirit, and he could sympathize with Solomon when he said that "much study is a weariness of the flesh." There is nothing truly substantial apart from God, the Everlasting One, who liveth and abideth forever. Depend upon it, we ourselves

unsubstantiality of our own lives. Worms will be scrambling for our flesh; and if we have not Christ as our Saviour, devils will be fighting for our souls. We must help ourselves, shall have passed away from all that we once thought real, with a groan because it was so false and so deceptive. "Verily, every man at his best state is altogether vanity."

Now, let us, my brethren; it will become us, while there are so many who live at the best as so unsubstantial, to begin to contend with him in whose hand our breath is, and whose are all our ways. It were better far for us at once to submit ourselves to him, and to learn that in him we live, and move, and have our being; and that if we live and move at all, it is all derived life and motion.

It were well for us also to give the Lord all his poor life, be it what it may, to be used in his service, and to be spent for his glory. It will give us something comforting and cheering to look back upon, if we have submitted to him, and laid hold upon his way of salvation in Christ Jesus. And if, by his grace, we have lived in him, and with him, and to him, it will be real life, life that is substantial, "the life that is life indeed." The shadow, as it really is, will be a substance veiled in a shadowy form. It will have been worth while to have lived, for I reckon angels envy men after all. They have not our battle-fields, they can not have our victories. It is true that they have not our sins, but they can never know "free grace and dying love" as we have known them. It is true that they have not to deplore wanderings such as ours, but neither have they been brought back upon the great Shepherd's shoulders; nor has there been music made for them as for sons that were dead but are alive again. If we play well our part as Christians, they will think of us as Englishmen thought of old of their fellow-countrymen on a hard fought battle-field, they envied those who were privileged to fight battles that should bring to them such honor; and unfallen spirits might almost envy martyrs who can suffer for Christ even unto death, and men and women who, in their particular way, can contend against iniquity, and bear their witness for the truth and holiness of God, and for the precious blood of the Only-begotten in this sin-stricken world. May God help us to lay our poor life, such as it is, at his dear feet! It is only a flower; but if the flower be once put into his hand, it will not fade. It is a frail vase, that is apt enough to break of its own weight; but if it is once presented to him, he will preserve it and give it a place of honor in his palace above. If our poor life is given up to Christ, he will keep it for his own kingdom and glory, he will link it with his own immortality, and give to us eternal life like unto his own. Can we ever think of contending with him? No, that can never be; rather let us come and creep beneath the shadow of his wings, let us be as little chicks that hide beneath the hen, and he shall cover us with his feathers, and under his wings shall we trust. His truth shall be our shield and buckler, we shall lose our nothingness in his eternal all, and we shall be come great, blessed, happy, everlasting, in our God, through Christ Jesus, his dear Son.

Let us, my brethren, take the second place to another consideration, which is in the text, what is best for us is not known to us. It is ill for us to quarrel with God about his providence, for Solomon wisely asks, "Who knoweth what is good for man in this life?" We certainly do not know, as to temporals, what is best for us in this life; neither do we know even in higher matters, in spiritual experience, "what is good for man in this life?"

Suppose we ask the question, "What is the better for a man in this life—wealth or poverty?"—what will be the answer? Wealth—the eye is dazzled with it; it brings many comforts and luxuries; yet there is a passage of Scripture as true now as when the Master first uttered it, "How hard is it for them that trust in riches to enter into the kingdom of God." Paul wrote to his son Timothy, "They that will be rich

fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Scripture all through represents the acquisition of wealth as involving very solemn responsibilities, and loading the soul with burdens. I do not doubt that there are some men who could never have sinned as they have done if they had not been successful in acquiring wealth. They could never have plunged into a damnation so deep as that which is theirs if they had not been able to indulge their lusts without stint. It must be a dreadful thing for a man with an evil heart to feel that he can get anything that his evil heart desires. Who knows, then, that wealth is a good thing? Do any choose poverty? There have been some men who have willingly chosen extreme poverty as a help to grace, but I gravely question whether it has been a wise choice. There is as much to be said concerning the evils and the disadvantages of poverty as there is to be said on the other side. He that lacks bread, he that has children about him crying with hunger, he that shivers in the cold blast, is often tempted to envy, and to many other sins which he might not have committed if he had been in that state. It is not for you or for me to be able to balance the answer to this question, "Who knoweth what is good for man in this life—wealth or poverty?" There was a wise man who said, "Give me neither poverty nor riches," and he seemed to have hit the golden mean. Yet I believe that there is many a man who has been helped to heaven by his poverty; at any rate, he has been incapable of committing some sins into which he might have fallen if the means had been in his hand. He could not destroy himself so effectually in certain ways for want of the power to do it. Brethren, it may be that some of you will get to heaven best with many talents or pounds entrusted to you; there are others of you who would not get to heaven at all that way, so you have not the talents or pounds committed to your charge. "Who knoweth what is good for man in this life—wealth or poverty?" We do not know, so we must leave the question unanswered.

Now take another question—that of health or sickness; "What is good for man in this life?" It seems at first that it must be good for a man to enjoy the best of health and the most sprightly vigour, does it not? We all wish for it, and we are allowed to do so. Nobody thinks that sickness is a blessing. Yet have I seen some men, who, in their matured spirits that could not have come from any garden but that which was walled around with disease, and grief, and woe. I could quote many examples, but I will not do so. The graver's best art has been spent upon them, the graving tool has been very sharp, and the hammer has smitten them

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very terribly. They had never been such marvels of the Master's grace if it had not been for their sorrows. As for myself, personally, I confess that I owe more to the hammer, and the anvil, and the fire, and the forge, than I do to anything else. I have learned to bless the hand that has smitten me; I dare not invite its blows, but it has never come to me without being full of benedictions. I have seen more stars by night than by day, and I have realized more of my Master's love and grace in sorrow than I have ever done in joy. Yet I doubt not that there are other spirits who have been brought nearer to God in their gladness, saints who, for very gratitude to God for their overflowing delights, and the mercies of this life, and the health of their bodies, have been drawn and bound more closely to their God. I am not going to decide the question; Solomon could not; so I will leave it unanswered; "Who knoweth what is good for man in this life—health or sickness?"

Then let us enjoy what God has given us. Make the best of your position by enjoying every mercy that God has bestowed upon you; not fretting because he has not given you certain other things, but rejoicing that he has given you what he has bestowed. And use whatever you have to his glory. Instead of reaping that you have not three, four, five or ten talents, use the one that you have, and put it out to interest for our Lord. Do not sigh for another place, as many do; they are hoping, wishing and longing to rise in the world, and if they do not get what they hope for, they will be very grieved and greatly depressed. Rise, if you can; but if, with all your efforts, you do not rise, thank God all the same. You do not know what is best for you; that higher place might have been a snare to you, so be thankful to be where you are, and sigh not for that position which God has denied you.

Neither do the things that you have, for they will soon all pass away. We are travellers, and the world is but like an inn; if our room be uncomfortable, we shall be up and away in the morning. We are soldiers on the battle-field; if the field be rough and stony, let us fight the battle out and win the victory; then we shall not mind what the soil is on which we stand. Remember that whatever you set your heart upon is probably a bad thing for you; if you make up your mind that you must have a certain thing, you have made an idol of it already, and if the idol should bring a curse with it. Whatever

we desire to keep, must be bad for us; but whatever our heavenly Father sends to us must be right for us to have, and we may well be content to let his unerring wisdom

bring a curse with it. I believe that the same question might be asked concerning Christian experience: "Who knoweth what is good for man in this life?" It must be good to be full of high joys, to rise to the loftiest heights of holiness and blessedness, must it not? Or must it be good to go down into the very deeps, and to know the plague of your own heart, and to feel the scourging of your Father's rod. "Who knoweth what is good for man in this life?" A mixed experience may be better than one uniform level either of height or depth. I have sometimes envied those brethren who are very evenly the

same in temperament, never going up and never going down; but I am not sure whether it is not better both to go up and to go down. I have had a taste of both experiences; and if I could change to the uniform even tenor of my way, I would not dare to make the change. I feel about this matter very much as the old woman did when she had been long sick, and one asked her, "Don't you wish to die?" She answered, "I wish the Lord to do with me as he wills." "But," said the friend, "suppose the Lord put it to you whether you would live or whether you would die?" "Then," she replied, "I would put it back to him, and ask him to choose for me, for I should not want to have the responsibility of the choice." Let us try to put ourselves into God's hands wholly, spirit, soul and body, and to beg him to do just what he wills with us, since we are quite clear that we do not know how to take care of ourselves.

"Who can tell a man what shall be after him?" I can not tell what shall happen when my work is done,—what shall happen here, who shall come here, where these people will go, what shall happen to the College, what shall become of the Orphanage,—all these questions are proposed to me full often, and friends ask, "What is to be done when you are gone?" Well, dear friends, if you could tell me what will be done, I wish you would not, for I do not want to know; what has that to do with us? Are we not to leave the future as we leave the present, in the hand of God? And will not all be well? The Lord did very well without us before we were born, and he will do very well without us after we are dead. I will not say that he will not notice our departure, for he notices everything; but it will be an almost inconsiderable item in the innumerable details of his universal government.

So, with regard to our present service, let us just feel this, "It is not for me to be worried because of what happens to me, and to quarrel with God about it." God sees the end from the beginning. He takes in the whole run of things, and it may be for his glory that some of us should work on throughout our whole life with very little success, because he intends that the "work" should appear unto us, and the "glory" to our children. He may mean this age to be a time of sowing, and the next age to be a time of reaping. He may mean that this century may be spent in compassing the walls of the Jericho of sin, and that, on a sudden, we may be ordered for the tumbling down of every castle and every portion of that vast wall. It is for you and me to know that God sees further than we do, and not to begin to measure his work with our inch line, and to be troubled either about the present or the future.

As for you who have no God with whom you can leave either the present or the future, you have cause to worry yourselves, and you may well do so, for you have no helper. You have no God to turn to, and no God to die with, no God for the day of judgment, no God to help you when you are driven from his presence, and from the glory of his power. You have turned your back on him; one day he will turn his back on you. You may well be afraid, you may well let care gnaw at your hearts, for again I remind you that you have

no helper. Oh, that you were wise, that you would seek to God in Christ Jesus, and be reconciled to him! May his infinite grace bring you to this blessed condition!

But it is mainly to his children that I have been speaking; and to you who believe, I hope I need no longer say, "Let us joy in our Father's love and care, and not want to know what is before us, but be content to believe; not want to judge, but be satisfied to leave all with him." Thus, while we live, we shall praise his name, and when we die, we shall still go on praising his name for ever and ever. I feel as if I could not help ending my discourse with that verse which I have often quoted before,—

"All that remains for me,  
Is but to love and sing,  
And wait until the angels come  
To bear me to the King."

God bless you, for Jesus Christ's sake! Amen.

FIELD NOTES.

Leaving Louisville over the St. L., H. & T. R.R., my first stop was West Point. Here I found the Rev. J. P. Jenkin's in charge of the Lord's flock, and was glad to learn the work was moving on well. Bro. Jenkin's and his good wife took such good care of the Recorder man that he well nigh forgot his business. Bro. J. is also pastor at Brandenburg, and these two churches paid their pastor's way to the Southern Baptist Convention. They are Recorder reading Baptists.

Guston was soon reached, and here I found ten or a dozen strong friends of the Recorder. Brethren T. P. Cundiff and Joe G. Anderson were specially kind to me, the latter stopping his plow that I might be carried around to see the brethren. God always rewards such kindness. I stopped all night at Irvington with Bro. J. T. Lewis, and next morning saw every family in town that I could hear of who did not take the Recorder, and from what I could learn the church here has too much of everything else but religion. Religious zeal and Holy Ghost grace is a scarce article in Irvington. A well informed sinner asked me if I thought God could save sinners in Irvington, stating that the Baptists had not had a conversion in twelve months. I was afraid to investigate the matter lest I should find it true. A divided church means a dead church, a dead church means lost souls in hell that might have been saved. Some churches sleep without dying, others die without sleeping. Dead light—

At Brandenburg I found a dead town and three dead churches. In fact everything was dead but Roman Catholicism. I must say I had a singular experience here in Brandenburg: Took lodging in a hotel, heard a Baptist preacher, and then went to a Methodist church with an audience of five Methodists, three Campbellites, two Baptists and one sinner. Some churches die without a division.

Stephensport is pastorless, and has been for nearly a year. Six new subscribers were added to the Recorder. They are to call a pastor soon. Bro. Ferrell, a Seminary classmate, is pastor at Hawesville, and is doing a good work. Ferrell is a rustic, and believes in making things, "hum." The brethren are rather slow at Lewisport, but gradually waking up to the privileges of living for God. Bro. Ellis, the pastor,

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is much improved in health, and is one of the most thoroughly consecrated men I have met in Kentucky.

At four o'clock I held a street meeting near the post-office, and preached to about 200 men and boys, while some twenty or more ladies honored the service with their presence. Brother Brandon, the Methodist preacher, and Brother Ellis worked up the crowd, and the attention was good. They told me that twenty or twenty-five men heard preaching that never went to church. Out in the highways and hedges, the Saviour said go, and induce them to come in. If we catch fish, we must go where the fish are, if a church catches sinners, she must go where sinners are.

Fred Hale's church, Owensboro, is the biggest thing in town. Dr. G. L. Merrill and the First church is moving on well. The Walnut-street Baptist church is now pastorless, but will call soon. Owensboro is a Baptist city, and the Baptists are Recorder-reading people.

Spottsville is a small town, and the Baptists are building a house of worship at a great sacrifice. They will dedicate soon. This church deserves great credit for what they are doing in order to get into their own house—both men and women have struggled hard.

I preached for Brother Sallee at Henderson on Wednesday night and met many of his people. They are a fine people—kind, clever and merciful and bountiful. To preach to such a church is a pleasure. All off for the Convention—a big body of great Baptists. Was so glad to see so many of the brethren whom I had met in their own

Things at Pembroke are running strictly according to Baptist principles. Brother J. G. Bow is the much-esteemed pastor. Every family in his church reads the Recorder. He knows the worth of a denominational paper to a church and his people know what paper to read.

Other things were mentioned, but space will not admit. The Mammoth Cave is the greatest of all wonders. An entire day was spent in tracing its dark avenues and studying its wonderful sights. Echo river is the wonder of all ages. He who would see the sublime works of God, let him go through Mam-

moth Cave. The guide is especially kind.

Out in the sunlight to Glasgow Junction, where I begin meeting to night.

I shall hold other meetings this summer. F. M. WELLS.

ANOTHER common mistake is to suppose that courage has no room for tenderness. It has been said, "When manhood gets raised to its highest power, it will temper its courage with tenderness." Take the example of George Stephenson, to whom we owe our wonderful railway system. One day he went into an upper room and closed the window which had been open a long time through the warm weather. Two or three days afterward he came into the room and saw a little bird dashing itself against the window and trying to get into the room. He opened the window again, and the little bird flew straight to a spot in the room it seemed to know. Then it fluttered and fell back almost dead. Mr. Stephenson took it in at a glance. There was the nest; there were the mother and her young all dead; here was the broken-hearted and almost lifeless guardian and bread-winner, with a worm in his mouth for the little family from whom he had been shut out so long. The great man tried carefully to revive the little fellow but could not. He wept aloud. For days he was in sorrow for the suffering he had caused that little feathered family. And at that time the mind of George Stephenson was changing—the face of the earth.

If we can be mistaken in our judgments and in our actions, we are not to be relied upon, and can not be a safe guide. Good feelings and right feelings are not the same. Good feelings we may have, but right feelings never without right actions. Right actions are those efforts of mind and body along the line marked out by our Father upon the throne."

I HAVE no doubt that much sorrow might be prevented if words of encouragement were more frequently spoken, fitly and in season; and therefore to withhold them is sin.—Spurgeon.

EDITORIAL.

The great need of the churches to-day is men. The thing to which the saints should turn their attention and bend their energies is the conversion of men.

Among the Northern denominations, Baptists being among the number, two-thirds of the membership of the churches are women. There are none too many; there ought to be more.

We can remember years ago hearing it said frequently that in Catholic countries the men had ceased to attend their churches and were skeptical or indifferent.

A few years after that we heard it said the men were disappearing from the Episcopal churches as they had from the Catholic, but there were many in the Methodist, Baptist and Presbyterian churches.

But now the men are disappearing from the churches in the North. Two-thirds of the membership of the Baptist churches are women, and the ratio of men is decreasing steadily.

What can be done to remove them? What can prevent their working in the churches not yet affected? What can cause a change for the better in those from which the men have so largely disappeared?

The first thing to be done, it seems to us, is to realize that the thing which to-day demands the attention of all Christians. Let us concentrate our thoughts and our prayers upon this vital question. How shall we have as many male as female members in our churches?

In considering this question let us guard against falling into

a common mistake in these days, and that is of looking too far away from home. The first question for every Christian to ask is, "Why are not the men of my own household regenerated?"

RICHES.

We are glad the turning of attention to Baptist history caused us to read Crosby. And we are sorry that his history, being out of print, is so rarely to be found for sale, and so expensive when found.

Indeed some there are, who esteem riches as happiness, and therefore court great places to obtain them; they our Lord and Master esteem them an hindrance, to our salvation, saying, That it is easier for a camel to go through the eye of a needle,

Our soul being divine, can never be filled nor satisfied with earthly metals. What a stupidity is it, for us to load ourselves with a weight so dangerous and difficult? When this short life is nothing but a small voyage which leads to a happy or a miserable eternity.

One of the saddest things which have been made prominent by the present war with Spain is the fact that this generation of men seem to have no fixed principles in any sphere of action.

Take as an illustration the Monroe doctrine. Note that we are expressing no opinion whatever in regard to the truth and justice of that doctrine, but only calling attention to men's adherence to it.

Monroe doctrine crushed in at the first shot of Dewey's guns, and was found to be not a rock on which men's convictions were based, but merely a hollow shell.

Again, if another thing was supposed to occupy the position of an axiom in the American mind, that all governments derive their just powers from the consent of the governed. If there was one child-bolt always pronounced with enthusiasm it was "Self-government."

foundation principles of American political science have proved but sinking sand.

Note again that we are not expressing the shadow of an opinion on either of these questions, or others which might be given as an illustration. There would be no sadness connected with firm belief in these, or decided conviction against them.

But there is sad food for thought in the state of affairs disclosed. Does this generation of men believe anything firmly? Have they any principles founded on a rock?

For some years there have come occasional evidences of dry rot in men's religious beliefs. The world has been surprised to learn that some ministers did not believe what they professed to believe and were reasonably supposed to believe.

If this generation indeed believes nothing with all its heart, merely holding loosely a few dead beliefs inherited from ancestors who did have strong convictions, what of the outlook for the twentieth century?

At least we may rejoice that we have a changeless God, the same yesterday, to-day and forever. And we can join with deeper feeling than of yore in singing the favorite hymn of Luther's beginning "A mighty fortress is our God."

A lady accompanied a missionary who went to a little Baptist church in Australia to ask for money for the missions in India. She wrote an account of their visit to the church to the London Freeman, and from it we take a few points that we may stir up the pure minds of our own brethren to emulate the example of this little church.

The meeting was held in the evening of a week day, yet one side of the church was filled with men who were all farmers. One old man said he had walked seven miles and had to return before the night meeting because he had to be up milking at five o'clock in the morning.

The missionary spoke of India and the thousands there who were going down to eternal death. He spoke for an hour and a half, but the attention never wavered. After he had finished the old pastor said, "There will be another meeting to-night, and at that meeting there will be a collection."

He said, "I immediately explained to the farmer, 'Yes, that is all very well, those who are here to-night can give to the collection, but some of us can't stay; what are we going to do?'"

He said, "I immediately explained to the farmer, 'Yes, that is all very well, those who are here to-night can give to the collection, but some of us can't stay; what are we going to do?'"

At night the house was crowded. One of the missionary party evidently considered the church a kindergarten to be amused by pictures. He had a magic lantern and some pictures of India,

but the godly farmers refused to believe that pictures in Baptist churches were better than in Catholic ones, and kindly but firmly refused to allow the show.

The pastor told the missionary to stop the meeting at 9:15, as many had to walk ten miles and be up at milking at five. At five minutes after nine the speaker said he would stop in ten minutes, when an old brother spoke up, "Don't you stop, don't you stop, we are not particular to an hour or two!"

Isn't it a blessed thing to know that God has such churches on earth? They were all poor in this world's goods—who can compute the riches of grace which God has bestowed on them? Do you not feel as you read of that little church somewhat as Elijah felt when the Lord God told him of the seven thousand who had not bent the knee to Baal?

Speaking of the little church in Australia reminds us of a noble woman in this country who was animated by the same spirit as they showed. Deacon Alvah Pierce, of Hamilton, was quite wealthy, but the family lived simply and without display of wealth, giving largely to the church and the poor of the community.

When Mrs. Pierce was seventy-six years of age, it happened that the same brother went to their home two days in succession for contributions. The deacon was out at both calls, but Mrs. Pierce gave liberally. The second day the brother apologized for coming two days in succession. Mrs. Pierce stopped him in the midst of his apology saying, "Do not apologize, there is no need of it. On the contrary, we are under many obligations to you for your kindness in coming. You know what God leaves us here for is to give, and it behooves us to give as rapidly as possible, for our time is short. I shall be glad to see you again to-morrow if anything comes up to which we ought to give."

If our Kentucky churches were filled with such poor people as these Australian Baptists, or such wealthy people as Deacon and Mrs. Pierce, it may be our beloved secretary, Dr. Warder, would be too happy, and our missionaries be too free from care and anxiety. Who knows?

An infidel having said in regard to the "individual communion cups," it showed the religion is

even think about such a thing as introducing saloon methods of distributing the bread and wine, the New York Christian Advocate answered: "Considering the

individual communion cups, the usual appeal to fear, and the chance it gives young doctors to be talked about, it has made very little progress where it has been introduced. The reasons adduced for the change will not bear inspection."

His bigotry for you of a most thorough-going sort. Twelve hundred Episcopal preachers in England have united in recommending a book which says: "The Catholic Church is the home of the Holy Ghost. It is his only earthly home. He does not make His home in any Dissenting sect."

Editorial Varieties

The Congregationalist says that a Methodist preacher in Boston advertised as the subject of his Sunday night sermon, "To Hell with Spain." We wonder that Methodists in Boston tolerate such a man.

We recently defined the popular notion of eloquence as that which makes you want to say who-pee, and then you cannot remember any of it. That is the kind of speech or sermon which many people call eloquent.

A law has been passed in Norway, the Christian Herald says, which makes girls ineligible for matrimony unless they can bake, knit and spin. There will be a great demand for knitting needles and spinning wheels in that land.

We see from the papers that Bro. W. D. Turnley is a party candidate for the Governorship of Tennessee. It is not going too far into politics for us to say that if he is elected Tennessee will have a governor conspicuous for his talents, his integrity and his fearlessness.

Not long ago Gladstone was asked to speak into a phonograph a message to be heard in after years. And this was what he considered of most importance to leave as a message: "I owe my health and vigour through a long and busy life to the Sabbath Day with its blessed succor from toil."

Dr. W. W. Gardner's little tract, "The Heathen Lost Without the Gospel," has had such a wide circulation, a new edition has been published, and a missionary literature of the best, because it goes home to the consciences of those who have been saved themselves by the blood of the Lamb. The price is five cents for a single number and less in larger quantities.

The Crown of the Religious Press is a new paper begun by Mr. A. C. Johnson and published at Quitman, Ark. It is filled with extracts from other papers, as its name indicates. The two numbers which we have seen show literary ability in making selections and in giving variety.

We have received the catalogue of the Kentucky College for Young Ladies, situated at Pewee Valley, and we advise all parents who have daughters to send to school to send to President T. B. McCall for a copy before deciding where to send their daughters. We are glad to know that this school is a great favorite in the state, for we think it deserves to be.

Among the many good things which are told of Mr. Gladstone, one of the best is that no impure story could be told in his presence. When some one had told a doubtful story, one who wished to rebuke him asked, "For how many thousand pounds would you be willing to tell that to Gladstone?" There was no answer.

The Southern Methodists are showing that the old Southern idea of honor are not dead. As fast as the Conferences meet, they pass resolutions deploring the action of the bishops in regard to returning the money. Every cent will be returned, the church making good what was paid to the lobbyist.

It shows the power of the race lie that in Venezuela the newspapers are ardently upon the side of the Spaniards, with the exception of one which is published by an Englishman. In the next boundary quarrel which Venezuela has with England, let her not count upon the assistance of the United States. She may get it, but human nature, being human nature, it is probable she will not.

A man was asserting with much emphasis that he had a right to do as he pleased. "Yes," answered another, "this is a country of free action. You have a right to do what you please, but remember speech is free also. We have as perfect a right to object to your speech as you have to object to our speech."

It is to be hoped that Prof. G. H. Stephens of Lafayette College is a lunatic. He graduated at Princeton in 1860 and has been Professor of Bible in Lafayette. But by some show of the history you can see it is a "lunatic" who is the penitentiary, and to

Let other writers whose books do not pay call on Robert Spencer and send him a letter to the London Times that for the first twelve years of his literary life every one of his books failed to pay for the paper, printing and advertising, and for many years after that failed to pay his small living expenses—every one of them made me poorer."

Some Bibles, of Yale, said that the greatest gain of a college course is in teaching a student how to read. It is not to be thought to be a matter of course, when he is asked to read, whether he wants to do it or not. Common sense and religion, and a sense of honour teach man that. Our idea of the chief advantages of a college education is that it teaches men to think accurately and enables them to fix their attention and hold it to a subject.

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-street—Bro. A. L. Love preached in the morning and Bro. J. M. Long at night.

Broadway—Pastor Jones preached at both hours.

McFerran Memorial—Pastor Eager preached at both hours.

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

Logan-st.—Bro. Allan preached at both hours.

German—Pastor Wm. Ritzmann preached as usual.

Chestnut-street—Pastor Weaver out of the city. No report.

Third-av.—Pastor Boyet preached at both hours. Two received by letter.

Portland-avenue—Pastor Shelton preached at both hours.

Franklin-street—Pastor Edwards preached in the morning and Bro. Yohannon at night. Four joined by letter, four for baptism and four baptized.

Twenty-sixth and Market—Pastor Thompson preached at both hours. Parkland—Pastor Gordon preached. One by baptism.

Highlands—Pastor Dawes preached in the morning. Union service at night.

Highland Park—Pas. Bell preached as usual.

Southgate—Bro. Sigmond Ragowsky preached in the morning and Pastor McFarland at night.

Point Mission—Bro. Farrar preached. Twenty-three conversions during the week.

East Mead—Pastor Whittinghill preached. Seven received by letter.

Eight-mile—Bro. Wise preached.

Reston-st.—Bro. Ohara preached.

Twenty-sixth and Bismarck—Bro. Phipps preached at both hours.

Twenty-seven ministers present.

Bro. Eager led devotional exercises.

Bro. Jones leaves this week for Gray Oak.

Bro. Eaton's bright sayings are much missed in the Conference.

Bro. Thompson's Sunday-school will meet Friday at Fern Grove.

The B. Y. P. U. of Portland-avenue church gave a private picnic Saturday.

Bro. Shelton will assist Bro. Bell in a meeting in September.

Bro. Gordon, the popular pastor of Parkland, is summing at Fisherville.

Bro. Lowe, the new pastor of Logan-street, was called to Missouri to see his wife, who is ill.

Bro. Ritzmann is preaching a series of sermons on the "Heart." Each one is illustrated with views.

Bro. Dawes, of the Highlands, is having union services at night, which are drawing large audiences.

Portland-avenue B. Y. P. U., under the wise leadership of Bro. J. T. Watts, is doing well.

Bro. M. P. Hunt has returned from Buffalo. He gave a very glowing report of the convention. Says all objectionable features have been removed. Blessed advancement, and we are certainly glad to hear it.

Bro. Warden and Ritzmann reporting a trip to the mountains, where they attended the Williamsburg Ministers' Institute. They spoke especially of Dr. McGlothlin's lectures on the "Minor Prophets." Dr. McGlothlin pronounced them the most scholarly he had ever heard.

J. B. S.

THE STATE.

Bro. J. H. Dew writes: "We are having a fine meeting with Pastor William M. Stallings at Chaplin Fork church. Bro. Stallings is one of our best men, and his church is in a good condition."

Bro. B. F. Jenkins writes: "Karn's Grove Baptist church, Daviess county, will dedicate their new house on the fifth Sunday in July. This is a young church. It was organized under A. A. N. Whittinghill during his labors as missionary of Daviess County Association. I am called on to preach the sermon."

Pastor J. W. Campbell writes from Perryville: "On July 18 we closed a very precious meeting with the church here which resulted in eight additions and the church being greatly revived. We had the assistance of Bro. J. H. Dew and F. O. Lamoreaux. Bro. Dew is indeed the pastor's helper. His preaching is plain, practical and pungent. He dares to please the Lord, therefore makes no compromise with sin. We were much benefited by his preaching, and drawn closer to each other as pastor and people. Bro. Lamoreaux conducted the singing to the delight of all, and was a great help in our meeting."

Pastor A. B. Miller, of Dallas, Texas, has been most cordially invited to hold a protracted meeting at Mt. Zion, Ohio county, Ky., where he was ordained to the ministry, and where his father and mother and many other relatives are buried. He will probably accept.

We have been so desirous not to lose Prof. John P. Fruit from the state, that we have hoped he would not accept the flattering offer made him by William Jewell College, Missouri. But he has decided to go, we have not the pleasure of his presence, and Jewell on such an acquisition to her Faculty.

Bro. H. C. Risner left last Wednesday night for Abbeville, S. C., where he is going to conduct a meeting with Pastor Plennons; then he will assist Pastor Brown in a meeting near Abbeville.

Pastor C. V. Edwards writes: "Have just closed a good meeting with my church at Livermore, in which we had about 25 professions and 24 additions to the church, 16 by baptism, 2 by restoration and 6 by letter. The church was greatly revived and strengthened. Bro. J. Bryant Benton assisted in the meeting, and as that was near where he was reared, he had many to come to hear him, and his preaching made them all glad they came, so notwithstanding the unpleasant weather we had good congregations, and especially so at night. Central City has called me for two Sundays per month, and I will go to take effect the last of September."

At this place has torn down its old house, and has let the contract for a twelve thousand dollar house. When completed it will cost about \$15,000. It is somewhat after the pattern of the Hopewell church. The men are now digging for the foundation. There was some kind of an old vault dug out in the back part of the old church lot. This vault had been filled up long years ago. While the workmen were digging for the foundation in the rear, they found the skeleton of a man. There are several suppositions as to how it came there, but no one knows. So we see that the spade and pick are still revealing mysteries."

OTHER STATES.

A meeting in the Yellow Creek church, Hempstead county, Ark., closed with 10 additions to the fellowship of the church and more to follow.

Texas has been covetous of one of Georgia's leading men, Pastor A. B. Vaughan, of Canton, for some time. We hear their persistence has been crowned with success, and that Bro. Vaughan accepts the call of the Nacogdoches church.

A recent meeting in the Ashford church, Ala., closed with 10 additions to the fellowship of the church. All were grown people, and 8 were heads of families.

Elder G. E. Jones has held a meeting in the Alabama City church which has resulted in 40 professions of religion, number of additions to church not stated.

The Middleburg church, Va., has set apart Bro. Thomas S. Duryea to the full work of the gospel ministry.

Pastor P. T. Hale has been installed in his new pastorate at Ronoco, Va. Dr. Carson, of the M. E. church, South, led in prayer, and speeches were made by Pastor Shipman, of the First church, Rev. Charles Balla, of the Grace Methodist church, Judge Moffett, of Salem, and Pastors McConnell and Hatcher.

A church has been constituted at Dolburgh, I. T.

A meeting in the Rocky Mount church, N. C., closed with 14 professions of religion and 14 additions to the fellowship of the church.

A meeting in the Tifton church, Ga., closed with 10 additions to the fellowship of the church, all by experience and baptism.

Twenty-six have been baptized into the fellowship of the Union church, Little River Association, Ga.

A meeting in the Mt. Pleasant church, Little River Association, Ga., closed with 10 additions to the fellowship of the church.

The Blue Run church, Orange Co., Va., has set apart Bro. Philip H. Cowherd to the full work of the gospel ministry.

RELIGIOUS HERALD AND DR. W. H. WHITSITT'S RESIGNATION.

There appeared a cartoon in the St. Louis Post-Dispatch of July 21 in regard to Admiral Cervera's naval victory and invasion of the United States. Madrid Bulletin Board—Cervera, after a brilliant victory, has entered the United States.

Last week's Religious Herald, speaking of Dr. Whitsitt's resignation, says: "Twice he has been sustained and vindicated by the Board of Trustees of the Southern Baptist Theological Seminary and the Southern Baptist Convention." According to our information the Board of Trustees declined to pass on the question, and we know it was not before the Convention at that time for action. There is no more foundation for the Herald's claim than there is for the brilliant victory of Cervera and his invasion of the United States. The Religious Herald can hardly afford to follow the reckless example of the Spaniards so far as facts are concerned. H.

A THING WORTH KNOWING.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No need of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balsamic, aromatic oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach; large tumors, ugly ulcers, fistula, catarrh, terrible skin diseases, etc., are all successfully treated by the application of various forms of stimp oil. Send for a book, mailed free, giving particulars and prices of Oils. Ad-apollo, Ind.

DEAR RECORDER: I have been called from a missionary tour among the Jews in the cities of Buffalo and Cleveland. In the former city the Lord gave me a Hebrew convert who was an usher in Shaya's Theatre. In Cleveland I had the honor of being by the applying of the Holy Spirit. Rev. V. L. Pickard is pastor. I was astonished at the grand work Bro. Pickard is doing. The church is crowded even in the hot summer nights. The people are spiritually discerned, and I am sold by brethren from every Baptist church. Bro. Pickard has begun his work in Cleveland, a general revival has taken place in the State of Ohio among our Baptist brethren. Yours truly, STEWART RAGOWSKY.

Pond's Extract advertisement with logo and text: "Some people always associate POND'S EXTRACT with sore throats, rheumatism and frost bites. They imagine that it is only a winter remedy. If they but knew how many cases of Sunburn, Chafing, Mosquito Bites, and Stings of Insects this invaluable family remedy has cured during the last half-century, they would change their minds. Pond's Extract is good all the year round. Manufactured and sold only by the Pond's Extract Company, 76 Fifth Ave., New York City."

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DISTRICT ASSOCIATIONS.

Time and Place of Meeting 1896.

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

- SEPTEMBER. Baptist—Gilbert's Creek, 1st. Irvine—Pleasant Point, Clay Co., 2d. Central—Bethlehem, 6th. South Cumberland River—Union church, Wayne county, 6th. Bay's Fork—Black Jack, northeast of Franklin, 7th. Greenup—Caldwellburg, 7th. Little Bethel—Friendship, Muhlenberg county, 7th. Long Run—Beechland, Valley Station, 7th. Lynn—Aetna Grove, 7th. Owen—Harmony, Owen county, 7th. Booneville—Athens, Owsley county, 9th. Greenville—New Salem; Menefee county, 9th. Mt. Zion—Corbin, 9th. North Concord—Fellowship church; Knox county, 9th. Stoston's Valley—Mt. Pisgah, Cumberland county, 10th. Nelson—Bardotown, 13th. Boon's Creek—Winchester, 14th. Second North Concord—Clear Fork, Russell county, 14th. Russell's Creek—Elkhorn, Taylor county, 14th. North Bend—Madison-avenue, Covington, 14th. Goose Rock—Girdler, Knox county, 31st.

- Landing—Red Lick, 31st. Salem—Rhude's Creek, 31st. Freedom—Burkville, 23d. South Union—Paterson's Creek, 23d. Edmonson—Holly Springs, 23d. Center—Sandy Hill, 23d. Laurel River—London, 30th. South Concord—Beaver Creek, 30th.

- OCTOBER. Blackwell—New Hope, Hancock county, 5th. Little River—Donaldson church, 14th. Warren—Bethany, 6th. West Kentucky—Fulton, 6th. Enterprise—Had's Creek, Pike Co., 7th.

AIR LINE EXCURSION. \$5.00 to St. Louis and Return. The excursion leaves Louisville, Saturday evening, July 30, at 9 P. M., Saturday good returning including Monday Aug. 1st, round city with two days in St. Louis for five dollars. Particulars, call on or address J. B. Campbell, Gen'l. Agent, Third and Main Sts., Louisville, Ky.

IS THERE anything beyond this life? Life on earth is a short affair. One of old said: "It is soon cut off and we are away." What flies away? Not life, for that is cut off; but "we fly away." What a beautiful sentence! We, ourselves, fly away. What from, and where to? From sorrow, sickness and death; to a home of pure delight. Away above and beyond the reach of sin and every thing that is harmful and hurtful.

Home-seekers' Rates to the West. Via Union Pacific Railroad August 2nd, 15th, September 1st, 22nd and October 1st. For full particulars address J. F. Azlar, Gen. Agt., St. Louis.





THE CONVENTION PERIODICALS.

Entrusted with important denominational interests and looking to their furtherance, I submit to our churches the request that they use in their Sunday-schools the periodicals of the Southern Baptist Convention as published by its Sunday-school Board at Nashville. This request is made in full recognition of its significance, and with the earnest conviction that it deserves the kindly consideration of all our people.

A VALUABLE PROPERTY.

These periodicals are the property of the Southern Baptist Convention, and through the Convention the property of the Baptist churches of the South. They have developed in seven years' time a business which, without the investment of money capital, is worth two hundred thousand dollars, and capable of further expansion. Its control and ownership is absolutely with the Convention. The success of the Sunday-school Board has been phenomenal as a business enterprise; but all its growth is the growth of the property belonging to the Convention, and its success is the success of an enterprise undertaken by the Convention. Whatever is gained is gained in the interest of the Convention, which, in turn, with all its immense enterprises, is only what the churches make it—indeed, the resultant of thousands of churches working in co-operation and with them lies its support and enlargement. Here they have a medium through which they can at once increase their own and make themselves felt in behalf of the kingdom.

EDUCATION IN MISSIONS.

These periodicals set forth the mission interests of the churches so conducted through the Convention. They must stand upon their own merit; but of this we need not speak as it speaks for itself. Certainly they are the best adapted for our churches and our schools. They have the distinction of being the "Missionary Series of Sunday-school Helps." Next to their soundness in doctrine, this is their most important feature; indeed there is the doctrine of missions, and soundness in that doctrine is of the utmost importance. With the thousands of Sunday-schools; with the many, many thousands of children and young people, and grown up people as well, where these periodicals are in use, there is going on an education in missions, especially missions as conducted by the churches through the Southern Baptist Convention. By means of the mission article in each issue of the Teacher, the mission page in each issue of the weekly and semi-monthly Kind Words, the mission lesson in the quarterlies, "Missionary" in the Sunday-school papers, and the interest of the Bible Fund, and the publication of the Story of Yates—in indeed by whatever means within its power, the Sunday-school Board is seeking to educate in missions. In asking that these periodicals be used we are only asking the churches for their co-operation in bringing all these great interests into their schools, and in bringing up a membership that shall be missionary in thought and spirit and life.

AN EFFECTIVE AGENCY.

These periodicals are the support of the Sunday-school Board in all it undertakes as an agency of the Convention. Respectfully and earnestly ask the churches, their pastors and superintendents

to give this point their kindly consideration. We have the Home Department, the Missionary Department, the Book and Tract Department, the Bible Department, and through all these are trying to advance the Sunday-school cause; and yet they all depend upon the Periodical Department. Support here is a lift all along the line; giving a support at this point is giving a lift almost throughout the entire denominational life in the South. Look at the Board's record for the year just closed, as set out in its report; the appropriations in cash, in books, tracts and Bibles, in periodicals and missionary boxes amounted to nearly thirteen thousand dollars. Look at its record for the seven years since its appointment; the appropriations amount to nearly \$55,000. At a cost of nearly \$11,000, it has paid for a valuable piece of property, with a house in which to conduct its business, and has an invested fund of \$10,000. In doing this work the Board was only an agency of the Convention, indeed it was the Convention itself doing the work through an agency of its own appointment and under its own control. But all that has been done has been done through the support of the Periodical Department. The churches have made these things possible and brought them to pass by generous support in using these periodicals. It is an easy way to help, but very effective and how I do wish that every church throughout the bounds of the Convention would put heart and hand to this part of the Convention's work.

HELPING ONE IS HELPING ALL.

A plea for the periodicals is a plea also for the Bible work, and the use of the periodicals is a contribution to the Bible Fund. An order for periodicals widens their missionary sphere, and extends the usefulness of the Sunday-school Board. All have wondered at what has been done and yet there are larger possibilities, when all the churches shall take hold; when your church shall take hold making its order of the Board at Nashville and using the periodicals in its Sunday-school. This is what I plead for, and my very soul goes into the pleading—for no other purpose than increasing the Board's efficiency, and for the unity and solidarity an advancement in our denominational life.

THE CONVENTIONAL REQUEST.

Moreover, this request concerning these periodicals is the request of the Convention itself. It has been repeated again and again at succeeding sessions, has been signaled and emphasized in State Conventions, and surely must be of significance in its meaning. There is no compulsion in the voice of the Convention, and no coercion in its spirit or purpose. This must be true in every branch of its work, in recognition of the freedom and sovereignty of the churches; but this voice serving as an authority for the Boards, cannot be otherwise than a powerful appeal with our people. It remains with the churches to say what they will do with this appeal—whether for the Home Board at Richmond, the Home Board at Atlanta, or the Sunday-school Board at Nashville; whether for missions, or for the Bible Fund, or for the periodicals, or for fostering its Sunday-school cause; all rest upon the same principle. In everything the churches are left to do as they please, but are earnestly requested to support

these great interests; and it remains with them to respond, and they can respond with co-operative power.

FOSTERING CO-OPERATION.

In considering this request the churches must have regard each for its own interest, but also to the larger interests of the general cause with which they stand related, and for the advancement of the interests for which they have pledged their faith and pledged their co-operation. The Baptist churches of the South have wrought a history by their associated effort in the Southern Baptist Convention; that awakens a pride just and religious. But larger things await them for the future—larger plans, larger outlay and larger results. They have shown their capacity to stand together, and this itself is an element of immense power. The new industries of the Southern States—their output of pig iron, their building of cotton factories, their general operation in commercial circles—are making themselves felt in the markets of the world; but here is a Southern industry in the nature of the printing interests and publishing power—an enterprise of the Southern Baptist Convention, an undertaking of the Baptist churches in the South, an industry which has been gloriously successful and shows immense efficiency for fostering all our denominational interests—and we are pleading for your help in its support and advancement. The churches already for the most part, have responded to this appeal in a way generous and beautiful; otherwise the splendid results of the past seven years would have been impossible. But we are reaching out for the future, and are appealing for continued help—help through our Periodical Department, help by using the periodicals—and we make our appeal to every church, to every State in the South. The Lord has given the work his favor in a marvellous degree, opening one door after another for increased usefulness, and giving everywhere such success as to awaken humility and confidence and joy. He surely laid his hand upon the Convention, and as surely has spoken to the churches, and has in store still larger things for the future. The work will surely go forward, and my plea is that it shall not go forward without your help. Baptist periodicals for Baptist churches, Convention periodicals for churches of the Convention, and so an upward movement in all its work.

J. M. Frost.

Nashville, Tenn.

We have just learned of the death of Deacon Joseph Rogers, of Versailles, Kentucky. He died July 18th. He was born July 18th, 1826, and was in his 78th year. He was a good man,

known. I was for years associated with him as a church member, and as his pastor for many years in Harrodsburg, Ky. He loved Christ and His cause, and was liberal in proportion to his means. For years he has been afflicted and death came to him as a relief. To his family he has left a good example, and may they walk in his footsteps, as he walked in Christ's. The family have our profoundest sympathy in their bereavement.

W. P. H.

HATEFUL to me as the gate of hell, he who hides one thing in his heart and utters another—Homer.

EDUCATIONAL.

Kentucky College FOR YOUNG LADIES, Pewee Valley, Ky.

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**BAPTIST VETERANS.**

It has been some time since we published letters from Baptist Veterans and from the RECORDERS' Old Guard. But we have not forgotten them, nor have they forgotten us. Thank God so many of them love the RECORDER well enough to pray God's blessings upon it.

The English Baptist papers have also been looking up the Veterans of Immanuel's Army among them. And even the secular papers have become interested. The South Wales Daily News tells of two Baptist Veterans who are natives of Montgomeryshire. Mr. Richard Humphreys, of Newtown, who stands at "the threshold of his centenary," was baptized in the Severn at Newtown on the first Sunday in June, 1822, by Rev. John Jones. He is still hale and hearty, and enjoys life as if he were fifty.

Mrs. Mary Edwards is younger in years, but is an older Baptist than he, having joined the church in her eleventh year. She was baptized eighty-three years ago in the River Severn near Llanidloes by the distinguished Welsh Baptist, Abel James. The News said nothing of her health.

Dear Recorder: I have neglected until now to answer the published request in reference to the "Old Guards," of which I am one. I joined the New Providence Baptist church, Boyle county, on the second Sunday in June, 1837, and was baptized by Rev. or "Father" John S. Higgins, who was then pastor—in fact he was pastor there for 33 long years. I was then a little over 16 years old, and am now 78. I have been taking the RECORDER for fifty-two years, and it is better to-day than ever before. It stands firm for Baptist doctrine, and is right about everything. Hoping the RECORDER may live forever, I am most assuredly the RECORDER's friend  
Mrs. SALLIE WATERS.  
Danville, Ky.

Dear Recorder: Inclosed find \$2 for WESTERN RECORDER for the year 1896. Respectfully,  
WILLIS FRICK,  
A subscriber for 50 years.  
Lexington, Ky.

Dear Recorder: Please send RECORDER to Price Hunt (new subscriber), postoffice Cassada, Warren county, Ky.; and also my renewal, who have been a subscriber since Dr. Waller's editorial life. I am 82 years and 8 months of age, and still admire the bold and yet conservative manner in which the paper is conducted. I send you a check for \$4. Fraternally yours,  
M. F. HAM.  
Bowling Green, Ky.

Dear Recorder: I have been a Baptist fifty-five years, and I cannot get along without the RECORDER.  
Buckners, Ky.

Dear Recorder: Inclosed please find \$2 to renew my subscription from to-day, as I cannot afford to miss a number. It has been a weekly visitor at my humble home for 47 years, though my good wife who has read its pages during those long years can read it no longer, yet I must have it to comfort me in my loneliness now in my 90th year. I greatly admire the magnanimity of its editor in the Whitsett matter. Such generosity must meet the approval of all just men. Yours for the few days yet allotted me.  
D. T. M. NALL.  
Ossola, Ia.

Dear Recorder: Please find inclosed \$2 for my renewal for one year. I have two old veterans, Martha Ellis, aged 81 years, has been a Baptist for over fifty years, and Melissa Sanderson, aged 73 years, joined old Hickman Baptist church, Smith county, Tenn., in 1846. She then moved to Logan county, Ky., and joined Prospect church by letter. Please change my address from Cave Hill, Ky., to Hadley, Warren county, Ky.  
Mrs. J. B. ELLIS.

Dear Recorder: Inclosed find check for \$2 for your paper. This is my thirtieth subscription. I can't get along well without it. I fully endorse Dr. Eaton. We are from the same state and adjoining counties. Please advance my subscription for another year.  
Respectfully,  
J. S. BUCKNER, M. D.  
Fredonia, Ky.

Dear Recorder: I have been taking the RECORDER continuously since the spring of 1840, when it was published by Rev. Hill (if I remember right) as the Baptist Banner, and mean to take it the remainder of my life. That cannot be long, as I am now 83 years old am quite feeble. Five out of nine living children are regular subscribers, and all of the children except perhaps one are regular readers of the RECORDER. I have often regretted that there are not more subscribers in our church. The RECORDER has my best wishes and prayers for the future.  
Fraternally,  
G. W. SAUNDERS.  
Bronston, Ky.

Dear Recorder: Your paper is very dear to me, having been in unbroken companionship for 58 years. I was baptized October 16, 1839, by Eld. Reubin Ross, and joined the church at Hopkinsville while Eld. Robert Anderson was pastor. God grant the editor and his co-laborers wisdom, righteousness, sanctification and redemption. Fraternally in Christ Jesus, Lord of all,  
CHAS. H. MAJOR,  
Canton, Ky.

Dear Recorder: I see you ask for names who have been Baptists for fifty years or over. I am among that number. I was baptized by Rev. John Wilson when I was 13 years old. I am now nearly 79 years old. I have been a member of Bethel church about sixty years. I have been a reader of your paper for many years, and don't see how any Baptist can do without it.  
Yours respectfully,  
Miss E. W. FULCHER,  
Fairview, Ky.

Dear Recorder: If it is not too late I want to give you one more Veteran Baptist. I was born in Houston county, Ga., July 15, 1827; was born again in the first week in September, 1846; baptized by Eld. G. G. McLendon of the Baptist church of that place; a member of that church with 43 others; moved to Texas in 1849; so I have been a Baptist fifty-two years next September; I have never regretted it; was called to preach when converted; Jonah'd 'till I came to Texas; I had to yield to ordination by Big Spring church, Wood county, Texas, by Elds. H. G. Lively and T. S. Scruggs, presbytery. Since which time I have given my entire time to the work of the ministry (as missionary most of the time); have baptized more than 4,000 souls. Am now afflicted with rheumatism so I cannot travel and preach. Pray for me. Yours for Christ,  
J. L. SIMPSON.  
Roscoe, Tex.

**CANADIAN LETTER.**

The Baptists of the East show their interest in the Baptists of the West once a year at least by sending one of the brethren to attend the Northwest Convention. It was held at First church Winnipeg this year, and Rev. C. A. Eaton pastor at Bloor-street church Toronto, was the deputation. He has returned full of enthusiasm respecting the work there. The west he considers our great present-day opportunity, and for ten years at least our efforts as a denomination should be centered on that work. The time has come when Manitoba can no longer do without a school.

The Convention was unanimous on this, and decided to attempt the establishment of a college which shall be affiliated with McMaster University and carry its work as far as the second year at McMaster.

The country is looking very lovely, the crops are good and there ought to be substantial increase in the contributions to the various denominational interests. In most cases we have not yet found out the secret of getting at our people's pockets, consequently our various Boards are constantly crying out on account of a deficiency.

Our associational gatherings have, on the whole had a very hopeful tone. Good work has been done in most of our churches; there has been no very marked revival in any place, but rather, a steady, quiet progress all along the line.

We have several foreign missionaries at home taking a much needed rest, but they are doing splendid work in visiting our churches in the interest of the cause they represent. It is invariably the case that the presence and words of a real live missionary, who has been face to face with the awful needs of a heathen nation, does more to stir up real interest in missions than any amount of printed matter.

Dr. Perrin of Chicago is to be the principal speaker at the summer conferences at Port Burwell this season. The meetings are held in a park on the shores of lake Erie, and promise to be interesting and helpful, they last eight days.

Our school at Grand Ligne in the province of Quebec, is filled with students this year, and is doing a most excellent work among the French-Canadian Roman Catholics of that province. Our brethren there are most persistent and heroic in their effort to push forward the pure gospel of Jesus Christ amid the darkness and superstition of our priest-ridden neighbour land. They need our prayers and practical help.

Several changes in the pastorate have lately taken place. Rev. J. Barker is leaving Victoria-avenue church Hamilton.

William is moving to First church, and Rev. J. Cliff is leaving Ossington-avenue, Toronto, to go to the English church Quebec. Rev. S. J. Farmer moves from Wallacebury to Petrolia in August, and Rev. D. Bovington has settled at Victoria.

THOS. W. CHARLESWORTH.  
Clear Creek, July 18, 1896.

The tender words and loving deeds which we scatter for the hearts which are weakest to us are immortal seed, which will spring up in everlasting beauty, not only in our own lives, but also in the lives of those born after us.—Spurgeon.

**A STARTLED MOTHER**  
Strange Happening to Her Four-year Old Daughter—Did not Realize the Danger Until too Late.

From the Bulletin, Freeport, Ill.

While busy at work in her home, Mrs. Williams Shady, corner of Taylor and Hancock Avenues, Freeport, Ill., was startled by hearing a noise just behind her.



Beatrice Shady.

The rest of the happening is best told in the mother's own words. She said: "On the 23d of Sept. 1896, while in the bloom of health, Beatrice was suddenly and severely afflicted with spinal meningitis. Strong and vigorous before, in five weeks she became feeble and suffered from a paralytic stroke which twisted her head back to the side and made it impossible for her to move a limb. Her speech however was not affected. We called in our family doctor, one of the most experienced and successful practitioners in the city. He considered the case a very grave one.

"In the hope of receiving some help for the child we consulted in turn some of the most prominent physicians of Freeport. Two of them applied electric batteries, but none of the doctors' treatments gave any lasting benefit. It was then that my husband's opportune visit to a drug store brought us the means which led to the cure of our child. While there he learned of the wonderful power of Dr. Williams' Pink Pills for Pale People, and decided to buy some for our daughter's benefit.

"We tried them and the hopes which we had had regarding their merits were much more than realized before one box of the pills had been used.

"Busy in my kitchen one afternoon I was startled with the cry of 'Mamma' from little Beatrice who was creeping towards me. I had placed her on an improvised bed in the parlor comfortably close to the fire and given her some books and pills to read. She became tired of waiting for me to come back and made up her mind to go to me, so her story 'My Pink Pills made me walk,' which she tells everyone who comes to our home, was then for the first time verified. She has walked ever since. She has now taken about nine boxes of the pills and her pale and pinched face has been growing rosy, and her limbs gained strength day by day. She sleeps all night long now, while before taking the pills she could rest but a few hours at a time.

"I shall be glad if anything that I can say for Dr. Williams' Pink Pills for Pale People, may be of benefit to those in pain. There must be many children who suffer from the same ailment as little Beatrice did and I hope that my story will be noticed by their parents."

A specific for all forms of weakness is obtained in Dr. Williams' Pink Pills for Pale People. The blood is vitalized and becomes pregnant with the elements of life. The nervous system is reorganized, all irregularities are corrected, strength returns and disease disappears. No remarkable have been the cures performed by these pills that their fame has spread to the far ends of civilization. Whichever way you go you will find the most important article in every drug store to be Dr. Williams' Pink Pills.

**HOUSEKEEPERS** will find it to their advantage to lay in a supply of Tableware now while the prices on Quindrup Silver Plated Ware are so low....

Ten Sets \$17 to \$25. Maid Bowls \$4 to \$6. Berry Bowls \$4 to \$6. Ice Pitchers \$2.50 to \$7.50. Lemonade Pitchers \$2.50. Crest Jugs \$2.50. Candelabras \$10. Chafin Dishes \$2.50 to \$5. Baking Dishes \$1.50 to \$7. Butter Dishes \$2.50 to \$4. Cake Baskets \$2 to \$3. Bread Trays \$2 to \$4. Pickle Castors \$1.75 to \$3. Syrup Pitchers \$1.75 to \$3.50. Also a full line of Knives, Forks and Spoons. **CATALOGUE FREE.**

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**Improved Schedules to Florida**  
Beginning July 24, 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 24, 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 12:00 midnight, Fernandina 8:30 next morning, Jacksonville 9:40 a. m., Tampa 5:20 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, arriving Atlanta 11:30 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 any agent Southern Railway or connecting lines.  
W. H. TAYLOR, Gen. Pass. Agt., Southern Railway, Louisville, Ky.

**Church Roll and Record.**  
Best and cheapest on the market. It contains rules of order, church covenant and articles of faith; also place for names and addresses of members, alphabetically arranged—140 pages of record. Printed on good paper and well bound in cloth, with leather back and corners. Only \$1.75, postpaid.

**BAPTIST BOOK CONCERN,**  
INCORPORATED.  
LOUISVILLE, KY.  
J. Henry Barnet, Mgr. Book Department.

**A WIFE EQUAL TO A GOLD-MINE.**  
My husband was in debt, and I being anxious to help him, thought I would try selling sewing machines and I am doing splendidly. I sell sewing machines and I can sell them for 50 cents, as you have perfectly even less. You can run in half the time and no danger of soiling the clothes. I sell at nearly every home, as the iron comes on each iron and have not sold less than twenty any one place. My brother is doing well and I think anyone can make lots of money any where selling these. J. F. CARNEY & CO., 211 N. Main St., will start anyone in the business, as they did me, if you address them. Mrs. A. K. WATKINS.

MARY a man who does not obey the voice of God's prophet still respects the utterance. It is not always safe for a tyrant to put out of the way a man who, as the multitude knows, is telling the truth. In this case, the enemies of our Lord found it necessary to make their attack upon him in some secret place or unobserved fashion to ensure that it could be done without "upsoar" (Matt 25:15). In the end the truth finds the conscience of the common people and they recognize the prophet as speaking for God even if they be not wont to obey him.

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

Miss Clara Barton telegraphed from Cuba that "all points were fever-smitten," and that Dr. Lessor and all his associates of the Red Cross were down with the fever, but theirs were mild cases and owing to Dr. Lessor's knowledge of yellow fever and skill in handling the disease, no fears were felt for any of them.

The Italian Government has sent four war vessels to Carthage, Colombia. President Cleveland was chosen arbiter in a case between Ernesto Cerruti, an Italian citizen of the Republic of Colombia, and awarded \$50,000 to him. Colombia has not paid it. It is understood Italy will seize and hold the custom house at Carthage until the amount is paid.

A correspondent of the *Courier-Journal* in Washington City says that a government official, who spoke freely and publicly, told him the reason the troops had been moved from Tampa to Fernandina was that the yellow fever had broken out at Tampa, there having been thirty-three cases. This is a gloomy outlook for the country, and it is to be greatly hoped the official was mistaken in his facts.

There was a disastrous explosion in the Powder Company's works at Pompton Lake, N. J. Eight bodies have been recovered and eight men are missing. The works have been making powder for the government, and since a previous explosion, which was thought not to have been the work of Spanish spies, it has been guarded by the Third New Jersey Volunteers. There was much powder on hand nearly ready for delivery to the army.

The Newark on her way to Santiago, detailed as the flag-ship of Commodore Watson, collided with the *Dolphin*. The latter was so much injured she will need a month's repairs. Fortunately the Newark's ram failed to penetrate the hull of the *Dolphin*.

Dr. James D. Eaton, missionary in Chihuahua, Mexico, suggested that as the United States have solemnly pledged their honor not to touch Cuba, and as everybody is disgusted with the Cuban insurgents that Cuba be given to Mexico. That nothing better could be done for Cuba, the United States being bound not to keep the island, while President Diaz lives, may be true. But suppose that great ruler dies?

Among the wounded before Santiago was Major W. C. Hayes of the First Ohio Cavalry. His regiment was at Tampa, but he had been detailed on Gen. Young's staff. He is the son of the late President Hayes. His wound was not serious one and he will soon be ready for duty again.

The Watchman evidently is not afraid to tell the truth for fear the yellow papers shall call it "whitewash." It says: "There is enough truth in the horrible accounts that reach this country from unofficial sources to demonstrate that some of the bureaus in the War Department have reached the scene of inefficiency. It looks as if some of the inhuman conditions in which our soldiers have been placed through the failure of supplies to reach them, though they were only a few miles distant, match the inhumanity to reconcentrados on account of which we went to war."

After the Spanish sailors had been surrendered as prisoners, the brave United States sailors would defend their lives with all their power. As they were struggling in the water, after their ships were sunk, the Cuban insurgents on shore fired at them. Schley's marines immediately fired and effectively on the Cuban spurrers and stopped their butchery.

The United States bought the dynamite war ship *Nicherson* from the Brazilian government at a cost of \$250,000, the Brazilians retaining her armament. She was escorted to these shores by the *Oregon*, and was thought to be a great acquisition. But the N. Y. Tribune says she is found to be fever-infected, that the first thing necessary would be to tear out all her woodwork, that it would cost \$200,000 to fit her up, and therefore the government has concluded to use her as a collier. A big price has been paid for a coal ship.

Everybody in Cuba, especially private newspaper men, etc., are heartily in agreement as to the worthlessness of the Cuban insurgents. They are very few in number and they can be killed on for nothing. Gen. Shafter ordered them to attack the Spaniards in the rear but they did not come to time and they showed they had bound themselves in getting rich by picking up things the United States soldiers had thrown away.

The small numbers and the worthlessness of these Cubans show two things. One is that Weyler was right when he said that if General Wood had the courage to go outside the boundaries he would have found that the insurgents were completely over. And the other is that the Spanish troops could have done more than they did. They had the superior officers kept it going for the sake of the money they were getting from the Cuban plantations.

**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. Quote the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

**SHOWERS.**  
John Lindsay Showers was born in Berryville, Va., Oct. 28, 1812, and fell asleep in Jesus June 27, 1904, in Shelbyville, Ky. When a young man, he came to Pleasantville, Ky., and on Oct. 10, 1837, he was married to Sarah A. Baker, with whom he lived as a devoted husband until his death—more than sixty years. He joined the Baptist church in Elizabethtown in 1840, and soon afterwards moved to Bowling Green, where he lived thirty-seven years. For many years he was a deacon in the church there, and was very active both in church and in business. For many years preceding his death he was an invalid and made his home with the writer whose wife was his niece. His was a godly life and his presence in the home was a benediction. He was one of the HICKMAN'S "Old Guard." He bore his sufferings with great patience and Christian fortitude. Death came to him as a sweet release from pain, and a call to eternal rest in his Father's home. J. E. NIXON, Shelbyville, Ky.

**OVERTON.**  
Sister P. N. Overton, who has scarcely seen a well day in twenty years, and who has suffered greatly in the last six weeks, died on the 26th inst., at her home, Forest Hill, Tenn. She was born in Henderson county, Tenn., Feb. 28, 1820—born again sixteen years afterward; lived a consecrated Christian and Baptist and died in the faith. For about forty years she and Bro. Overton lived happily together, and now he is left in his old age all alone. They had no children. He writes: "Pray for me, that I may be able to bear my sorrow in resignation to the Lord who doeth all things right."  
J. D. ANDERSON.

**MONUMENTS.**  
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Louisville, Ky.

**REST IN EXPECTATION.**

Rest in expectation we may all have now if we believe in God and know we are His children. Every taste of Him that we have ever had becomes a prophecy of His perfect giving of Himself to us.

It is as when a pool lies far up in the dry docks, and hears the tide and knows that her refreshing and replenishing are coming. How patient she is! The other pools nearer the shore catch the sea first, and she hears them leaping and laughing, but she waits patiently. She knows the tide will not turn back till it has reached her. And by-and-by the blessed moment comes. The last ridge of rock is overwashed. The stream pours in; at first a trickling thread, sent only at the supreme effort of the largest wave; but by and by the great sea in its fulness. It gives the waiting pool itself and she is satisfied.

So it will certainly be with us if we rest in expectation. He delays, and refuse to let ourselves be satisfied with any supply but Him.

**Railroad President—**What does this mean, sir? You have one of the suburban trains leaving a station at 8 o'clock.

**Superintendent—**I—I thought that was right.  
**President—**Right. Who ever heard of such a thing, sir? You must be crazy. The idea of any suburban train anywhere leaving a station exactly on the hour! Make it 7:50 or 8:01.—New York Weekly.

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Items of Interest.

NEWS THE WORLD OVER.

It is increasingly evident that in putting Captain Sampson over the head of officers higher in rank than himself and with much greater experience, the Naval Department made a huge mistake.

The gunboats Topoka, Annapolis and Wasp attacked a Spanish fortification in Nipe Bay, on the northern coast of the province of Santiago and silenced it in an hour.

A yellow correspondent of a yellow journal was not allowed to take a prominent part in the flag raising at Santiago, and therefore walked up to Gen. Shafter and slapped him in the face. We do not mention his name, as to gain notoriety was evidently his object.

The Confederate Veterans had their annual meeting at Atlanta last week. About 25,000 are thought to have been there. Gen. Gordon was unanimously re-elected Commander-in-Chief, the Veterans refusing to listen to his plea to be allowed to retire.

Gen. Miles is reported to have landed at Ponce on the island of Porto Rico, but nothing direct has been heard from him. Gen. Shafter reported no new cases of fever on Sunday. He did not say how many of them cases were yellow fever.

A New York daily has a very different opinion of President Andrews from that of all who had the pleasure of meeting him when in Louisville. It leads a dispatch telling that he will accept the position of Superintendent of the Public Schools in Chicago.

The reports which come from Dawson City are enough to discourage all who have not the gold-digging mania in its worst form. There is a great deal of sickness, chiefly typhoid fever, pneumonia and scurvy.

The United States Congress has formally and with its eyes opened, disavowed what was supposed to be a foundation principle of the republic, that "all governments derive their just powers from the consent of the governed."

The schooner Altair has reached San Francisco from Kodiak Island with sixty bags of low-grade gold ore. There are 16,000 claims recorded, but only about 20 are on a paying basis.

Dr. Sheldon Jackson, the apostle of Alaska, denies the report that the introduction of reindeer has proved a failure. The herd lost heavily from a combination of circumstances and government red tape, but the others have reached feeding grounds where milk is plentiful, and are doing well.

Investigation shows that the French steamer Desperance was on her last voyage north of the usual route, the steamer bound westward just in the track of a great iceberg bound, running that way to have a few miles that she was steaming very rapidly in a dense fog, and that there was no discipline on board. It is a black record,

but as the ship was on the open sea, no one has any jurisdiction except the French government.

The annual report of the Suez canal for 1897 has been made. Two thousand nine hundred and eighty-six vessels passed through, carrying 181,218 passengers, the aggregate net tonnage being 7,400,473 tons. Of these ships 1,262 were English, 63 Spanish, 26 Japanese, 1 Mexican and 3 from the United States.

The report of the Bureau of Statistics for May is most encouraging. The exports of merchandise exceeded the imports by \$56,000,000. The total merchandise export was \$110,000,000, exceeding the May exports of last year by \$22,000,000.

A dispatch to the N. Y. Evening Post tells how splendidly the "curled darlings" fought at La Quasina in the most bloody of the skirmishes. They had marched eight miles over a shadeless plain through briars about equal to barbed wire.

PROGRAMME OF CIRCLE MEETING.

The following is the programme of Circle Meeting No. 2 of the Ohio Valley Association to be held with the Seven Gums Baptist church, seven miles east of Morgantown, Ky., July 30.

- 10 A. M.—Devotional exercises. Exegesis of Matt. 16:18.—Eld. G. W. Riley. Missions—Prof. J. J. Watkins; (1) State: A. T. Cinnamond; (2) Home: Elder Watkins; (3) Foreign: Elder Able.

- Best Plans for Raising Money: (1) Missions: Henry Tucker; (2) Pastor's Salary: W. O. Haynes and S. E. Haynes. Deacons: Their Office Duties.—Elder W. A. Burns, Elder Logston and Elder Hall.

Question box will be opened at the beginning of the exercises. Sunday, 9 A. M., Sunday-school Mass Meeting.—Brethren Tucker, Cinnamond, Hall and Able.

Preaching at 11 A. M. by Elder G. W. Riley. Dinner will be provided and everybody is invited.

W. A. BURNS, pastor.

FIFTH SUNDAY MEETING.

The following is the programme for Circle No. 1 of the Warren Association, meeting to be held with Jackson's Grove church, July 30-31, 1898: SATURDAY, 10 A. M. Devotional Exercises—F. M. Dearing.

Individuality—J. B. Benton. Individual Responsibility to the Church—W. H. Cooke. The Church of To-Morrow—Essay—Ora Lyles. Individual Responsibility to Our Fellow-man—Prof. T. T. Gardner. Dinner.

AFTERNOON, 2 P. M. Our attitude towards alien immigration—Rev. B. F. Page. The great object of the church—Essay—Mattie Cooke.

Dr. J. R. Sampey, SUNDAY, 9:30 A. M. Devotional Exercises—Rev. G. W. Smith.

The world for Christ in the next century—Rev. L. H. Voyles. H. S. Morehead. Sermon—Dr. J. R. Sampey.

We hope that the churches of this circle will be well represented.

He has slain much who depends upon learning for his experience.

THE MARKETS.

LIVE STOCK.

Report for week ending July 23.

On Monday the market opened active on choice butcher cattle, with an advance of 10c. Tuesday and Wednesday the market ruled steady at Monday's prices.

Cattle—Receipts fairly liberal; market steady, with choice veals selling at \$5.50; \$7.50; common kinds dull and not wanted.

Hogs—The market on Monday ruled steady at Saturday's prices, best heavies selling at \$3.40; medium \$2.90; light shippers \$3.00; pigs \$2.50. Tuesday there was an advance of 10c. Wednesday the market opened with best heavies selling at \$3.90; mediums at \$3.50; light shippers at \$3.00; and pigs at \$2.50.

Sheep and Lambs—The market on Monday was dull, lambs selling 2c lower than Saturday. Fat sheep were slow sale. On Wednesday sold at \$6.15. Thursday the market was 10c lower, choice lambs selling at \$5.00. Friday and Saturday choice lambs were dull and lower, best selling at 5.00 to 7.50.

CATTLE.

Table with 2 columns: Description and Price. Includes items like Extra good export steers, Light shipping, Best butchers, Fair to good butchers, etc.

HOGS.

Table with 2 columns: Description and Price. Includes items like Choice packing and butchers, Fair to good packing, Good to extra light, etc.

SHEEP AND LAMBS.

Table with 2 columns: Description and Price. Includes items like Good to extra shipping sheep, Fair to good, Common to medium, etc.

LEAF TOBACCO.

Report for week ending July 23.

SALES WITH COMPARISONS.

Table with 3 columns: Year, Sales, and Comparisons. Shows data for years 1896, 1897, and 1898.

REJECTIONS.

Table with 3 columns: Year, Rejections, and Percentages. Shows data for years 1896, 1897, and 1898.

RECEIPTS.

Table with 3 columns: Year, Receipts, and Comparisons. Shows data for years 1896, 1897, and 1898.

BULLY-1897 CROP.

Table with 3 columns: Description, Price, and Color. Includes items like Trash, green or mixed, Trash, sound, etc.

SALES-1898 CROP.

Table with 3 columns: Description, Price, and Color. Includes items like Trash, green mixed, Trash, sound, etc.

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