

WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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A MAN frequently wishes for a great "opportunity," not realizing that such an opportunity might call attention to his own smallness of calibre.

THE *London World* says: "One characteristic of Mr. Gladstone which perhaps has received less attention than it deserved, was his unqualified detestation of the so-called 'new woman movement.'" It adds that Mrs. Gladstone fully shared his views on the subject.

AGRENT the new views of liberty that some are proclaiming, the *Journal and Messenger* says truly: "Baptist churches never allowed their members to think and teach theories in conflict with their formulated doctrines and yet remain with them." And if Baptists are to continue to exist on the earth they must maintain that position.

WORDS of warning like these are beginning to be heard from mothers all along the lines. Mrs. Alice Peloubet Norton says: "We are bringing our boys and girls too much into public notice, and the children's societies and entertainments help to foster self-consciousness." But what do childless people care how much children are injured if only money is raised by their performances?

EVOLUTION has not swept the scientific field despite the large claims made by its advocates. Daniel G. Brinton, a most eminent ethnologist, in an able article in the *Conservator*, combats the idea that the human species was evolved from the brute, and declares the theory on which evolution is based is devoid of truth. But this will not prevent the next omniscient sophomore from saying that all scientific men accept evolution.

OUR Baptist contemporaries seem to be waking up to the harm which comes to the denominational papers from these organs of the Young People's Societies. The *Chicago Standard* says: "Pastors and other leaders, who unwisely urge the subscription of these young people's journals, especially to the *Standard*, are in danger of securing only temporary readers for the young people's technical papers, while at the same time they prejudice such readers against denominational papers as a class. As a rule, there is but one religious paper in a family, and if there be but one, that should be chosen with care and reference to its adaptability to the greatest number."

AN EMASCULATED PROTESTANTISM.

BY A NEW YORK PASTOR.

"Thy silver is become dross, thy wine mixed with water." Religious deterioration may exist by the side of punctilious religious observance. In Isaiah's day the outward form of religion was fair to look upon, but beneath its ornate garb there lay emptiness and insincerity; and the penetrating eye of the prophet looked upon the "waste and void" within. However great the contradiction involved, it was then possible for men to rest in the mere external, divorced from the informing life which alone could give value to it, or to which it in turn could contribute. Frequent parallels to this condition of things may be cited from history, and even our own times upon any candid review of facts, cannot escape a certain delineation in the prophet's words: "Thy silver is become dross, thy wine mixed with water."

LOSING THE BIBLE.

Protestants are losing the Bible. That is a serious statement; more, it is a serious fact. Protestants are losing the Bible because they are ceasing to believe what it teaches. We may laugh at destructive criticism of the Bible all we are a mind to, and say that only a lot of well-paid, pampered professors are interested in the theories that subvert the Scriptures; and yet the past ten years have witnessed a work of the devil (he still lives!) in destroying respect for *The Book* which will cost us heavily in long years to come. There is at this moment, in the North, a practical skepticism concerning the Bible that is simply appalling. And there is no frank, observing minister who does not know it, to his sorrow. If these men, who eat the bread of their brethren and wax fat, have anything to say against the Word, if their conscience is so tender that they must say it, is it fair they should stop there, and not weigh their responsibility to their brethren? And yet at this very hour we have professors in our schools who pull steadily in the direction of our religious ruin, and we feed them and fee them for it. One of the most terrible things that confronts the great Northern people at this time is the increasing loss of confidence in the Word of God.

But we shall be charged with unfairness if we fail to distribute the blame in this matter according to desert. The preachers have their part to bear in this matter of losing the Bible—of this we shall speak at another place. And certainly it is a fearful commentary on both the religious intelligence and conscience of the people to make so easy a surrender of the truths on which our very lives depend.

Should any one question the fact that we are losing the Bible—losing it in the deepest sense—just let him frankly inquire into the reasons for the weakness of four-fifths of the Protestant churches he knows. Are these churches making noble conquests by the simple presentation of God's Word in its integrity?

BUILDING SCHOOLS AND TEARING DOWN THE CAUSE OF CHRIST.

Protestants are beginning to learn something of the meaning of heavily endowed schools. Instead of being perpetual blessings they, in some eminent instances, are turning to a perpetual menace. We understand the plea, which appears altogether reasonable, that we must have the best teaching talent in our great schools in order to compete with state schools, etc., that our sons need the best training possible, that our teachers should be unbiased and untrammelled in thought

and investigation. But there is another side, a moral one: our teachers should know that their elevation to their place can never exempt them from responsibility to the denomination which claims the school. The moment they are out of sympathy with the denomination (and they know when that is), they are out of sympathy with the purpose of the school, and should retire, unless they are little enough to assert a personal wish in the face of a denominational right.

Are the great schools of our land today endowed by Protestant denominations yielding the desired returns? If so, where are they? Let Presbyterians, and Congregationalists, and Baptists speak. From one great school comes the intelligence that the president does not believe that Christ died as a Substitute for sinners; from another, that there is a disgraceful leaning on the part of some of the faculty towards the sale and use of liquor; from another, that the head professors of two departments are agnostics.

Speaking as a Baptist, the writer would be glad to see some answer to this question: If the denomination for good reasons see fit to endow a school, have they not a perfect right to expect that every teacher in that school shall be a Baptist, and throw his influence upon the side of Baptists? If not, then we either have no logic in our heads or conscience in our bosoms, for everything we hold in the name of Christ is as precious as our life-blood.

THEOLOGICAL TOMFOOLERY.

If there ever was a time in the recent history of Protestantism when theology should be rich and satisfactory, that time is now. The field of theology was never more accessible to the patient student. Painstaking exegesis in both Testaments has, in recent years, placed the Biblical material so completely within the reach of reading men that we can hardly expect improvement, at any time soon, except in form. It is strange, indeed, that our theologians appear to be so insensible of this fact; but they must still be busy with speculative philosophy. It is no wonder that the careful interpreter of Scripture takes such small stock in current theology; he sees most theologians happier in the defense of a philosophical theory, than in a straightforward presentation of Scripture doctrine.

Protestant theologians of to-day seem to feel more of the "scientific pressure" (whatever that may mean) than Biblical pressure. What a pity it is some of our theologians cannot read their Bibles intelligently! From one seminary comes a learned article to prove that only Christ's humanity was manifest up to the hour of his crucifixion, thus putting a premium on Unitarian thought; another great theologian discredits the resurrection of the body, saying that the resurrection is already past; another thinks that either all men will be saved, or nearly all; another is extremely anxious about the future of materialistic evolution; another slants towards pantheism. If this keeps on it will be better for a young man preparing for the ministry to learn Greek, and Hebrew, and Church History outside of a seminary, and then to go alone with God and learn the Bible. When shall we have a sense of the value of the Bible, which we are taught to call theology?

WEAK PREACHERS.

There is an abundance of preachers—at least seven for every "good church." Even the theological seminaries have got down to running on the numerical basis, as though it were not better to send out three strong men than thirty-three weak ones. There is no more painful fact today than the weakness of the ministry.

Scholars they are, who graduate from our seminaries, but they soon learn the art of time-serving. The pulpit to-day is, in the majority of cases among Protestants, degraded to a literary platform. Either most preachers do not believe their Bibles, or they are woefully lacking in moral courage.

Are Protestant ministers running into Universalism? Are men still going to hell, or is there no hell? According to the Scriptures there is a hell, and every unrepentant soul dying in sin goes there to suffer forever. But ministers of to-day are too nice to mention that fact, except in a most fugitive style. "They do not believe in trying to whip men into the kingdom." But Christ try to whip them in? Take one of the many sermons published to-day as emanating from our learned preachers, brilliant brethren; is there an awful effort to set men saved from the terror of a life of alienation from God, from the doom of the eternally lost? No; it is usually the preacher's effort to be so sweet and scholarly that his discourse would lose its best flavor if he should attempt to slay the dearest sinner with the doctrine of future punishment, that Christ might make him alive. It would seem that our modern education has placed us beyond Christ in knowledge; still, my brother, what did not soil Christ's lips will not soil yours; that you may believe in the face of your learned teachers.

Protestant ministers are killing one another's work by preaching different standards of Christian religion. It is sometimes harder to meet the influence of a brother minister in this respect than it is to meet Satan's. Would it not be a good idea for our seminaries to try to put conviction in their graduates, and send them out to conquer, and not to trundle to the world, the flesh and the devil?

CHURCH LIFE.

How shall one describe it? He cannot; he can only walk around the premises and comment. What is the matter with church members? They are hand in glove with the world. Only a 10 per cent. can be depended upon for religious effort. The world's standard of thought and living is set up in most of our churches, and ministers are expected, as a matter of course, to recognize this fact, and to shape their methods accordingly. Strike the world, and one of your church members is the first to cry out: "But the times have changed." Certainly they have. Has God changed, too?

Our church members are, as a rule, often greatly scandalized by a faithful preaching of the Scriptures. "There are people whose feelings will be hurt if you tell them they are now going to ruin and need a Savior. We want to reach the influential in society, especially people that have money. Therefore, do not be too plain. Then you must try to get numbers." Ah, well, we know it all.

Some one may object to the words "An Emaculated Protestantism," and desire to take a more "optimistic view" of the matter. If so, we hope he has marks of the yoke on his neck, that his preaching is faithful and fearless, that men (not simply women and children) have been brought a sense of their sins, to embrace Christ as their only hope, as the fruit of his labors. As a Protestant, the writer exercises his right to protest against the state and tendency of things; for "thy silver is become dross, our wine mixed with water."

Do not wait for extraordinary opportunities for good actions, but make use of common situations.—Goethe.

AN INVITATION, AN ILLUSTRATION AND AN EXPORTATION.

BY PROF. W. O. CARVER.

My invitation is to the young ministry that reads the *Western Recorder*, to such as can join Paul in thanking Christ Jesus our Lord that he accounted him faithful, putting him into the ministry.

If Jesus Christ our Lord has not put you into this ministry because of fidelity thus far in your faith, and for future fidelity in your work as a minister, this invitation is not designed to include you. But if you are chosen of God for this work, "I hail thee, thou mighty man of valour, for the Lord is with thee." My invitation is from the Southern Baptist Theological Seminary, built by the wisdom of the Southern Baptist Convention; launched by the giants of the days of Jeter and Mercer and Howell and Burrows; steered by the strong hand of Boyce, Broadus and Whittitt; anchored by the good confession of its creed; presided over through all its destiny by the Holy Spirit while it brought clearer understanding, fuller faith and better equipment to many hundreds of men who wanted to declare the whole counsel of God. My invitation calls you to come to us for study. Avoiding all the false teachings of new theology and of that criticism which, descending from the heights of divine inspiration and dependence on the Holy Spirit for comprehending revealed truth, stands on the plane of human reason and arrogates to itself the title "higher," we undertake to lead in the best learning; progressive in method and discernment, but reverent always in listening to the message from God. It is to such study we would invite you; as many years of such study as you can give, but, at present, for this year, commencing on the first day of October. A feature of God's putting Paul into the ministry, mentioned incidentally by him, is that God gave him ability. This means far more than mental talent, but it doubtless includes this. If God has entrusted you to be a preacher, you owe it to him to be the best preacher that ever he will let you be. For the highest efficiency, most ministers of our day need education; not an education that supplants originality or substitutes the power of the Spirit, but an education that gives originality expression, and the Holy Spirit a vessel of honor. We may say that the Holy Spirit can use us without an education; so we might say that he can do his work without us at all. If he will use me at all, he wants the best that I am and that I may become. College training is important, but special theological education should be added, and this God has enabled us to offer in a way that is best adapted to the needs of our Southern churches, not to make a broader claim.

My illustration is this: Last fall a young brother came to me saying that he wanted to go to the Seminary and to be a preacher. He seemed to be called so far as testimony from his experience of witness of the Spirit went. I asked about his education and found it limited. I urged a course at Georgetown. That was an impossibility. He entered the Seminary. I talked with him again, urging that he set his heart on a college education and then complete his Seminary course; that he show himself worthy the trust God had imposed. Finally I found that his grandfather, great-uncle, etc., had been preachers, efficient preachers, and that too without any education; and that this young brother thought he could do the same. Said I: "Young man, if that is your idea, you had as well quit. You will not preach to your grandfather's audience. He did the best he could with his facilities, you must make the most of your opportunities." He did not seem to be convinced and we disagreed. It surprised me by announcing his intention of studying three years in one of our colleges. So much had the session taught him. I thanked God and took courage. May God bless him. A word to the wise.

My exhortation is that you come at once if you have finished your course at college. Let no ordinary thing hinder you. God may test your mettle by letting you overcome great obstacles in com-

ing, but I exhort you to stand the test and prove yourself a workman that needeth not to be ashamed. Come unless providentially hindered, which, being interpreted into strong Anglo-Saxon, means come unless God keeps you away. When you come be as independent as you may. It will make you more manly to pay your own way if that is possible, and one has said that the pulpit needs not more men but more man. But do not stay away for honest lack of means if the Students' Fund can help you. Write to Dr. E. C. Dargan, 820 Second Street, Louisville, about it.

SHOULD THE GOSPEL BE PREACHED TO EVERY CREATURE?

This is the theme of a recent powerful address by Dr. W. Robertson Nicoll, editor of the *British Weekly*. As will be seen, Dr. Nicoll has no faith in any of the various substitutes which are being recommended to take the place of, or to eke out, the old story of the Cross. His weighty words deserve to be read and pondered by the ministry everywhere.

"There are many who believe that the Gospel cannot profitably be preached to people living in certain social conditions. They believe that the first thing to be done is to alter the surroundings, make life worth living, provide better houses, relax the pangs of anxiety and hunger, and again preach the Gospel. Others, and are of the opinion that in certain stages of culture the direct preaching of the Gospel is useless. A truer and larger culture must uproot the old errors and prepare the soil for the hopeful sowing of the seed. There are missionaries to the heathen, for example, who devote themselves to teaching and to the work of civilization for whom the preaching of the evangel is in the meantime a secondary occupation, if indeed it is an occupation at all. There are settlements under the auspices of evangelical churches where the evening of the Lord's Day is systematically devoted to lectures on secular subjects, lectures delivered often by persons who reject Christianity. It is said in explanation of this that people will come more readily to hear addresses, say, about Robert Browning, than to hear about Jesus Christ. The Gospel in the meantime is a failure. Some of those who are thus minded do not regard the Gospel as a permanent failure. They have merely come to terms with the lowered environment. They think that there is a kind of interregnum during which it cannot be preached, but that the time will come when it may be used again effectively. Others, perhaps, have ceased to believe the Gospel, and I agree with them that the subject of Christ is repelling unless he is set forth in his work and victory, in his propitiation, his resurrection, and his heavenly reign. Under a humanitarian construction of Christ, his life becomes the saddest and most bewildering of all tragedies, and illusions with something to teach, no doubt, but to be expressed in other and less painful forms.

"Do we find in the practice of Christ and his apostles anything to confirm this method? Like us, they were familiar with the frequent failure of the Gospel. We recall the words of Jesus: 'All that the Father hath given me shall come to me'—the comfort on which his soul rested. We recall also the awful consolation of St. Paul: 'We are a sweet savour . . . of death unto death in them that perish.' So they fell back, as we must, on the Father. Still they believed that the Gospel should be preached first, that it should be preached always, and that it should be preached to every creature.

"Let me recall the cardinal and mighty difference between addresses and sermons, between essays on literary and social themes and the preaching of the Gospel of Christ. It is not so much that one subject is nobler than others, as one Name is above every name. It is not so much that one set of truths carries us infinitely further into the heart of things than another. There is no power in the Christian Gospel, however fully and correctly declared, to change the heart. The difference is this, that when we preach the Gospel we may, if we will, have bestowed upon us the power of the Holy Ghost.

The Christian pulpit is no solitude if the Holy Ghost be there. But the Holy Spirit has only one subject. There is only one theme on which he will illumine the mind of the preacher and the mind of the hearer. He takes of the things of Christ and shows them to us. When we receive of the things of Christ and declare them, he is near us and he works with us. Then it is, and only then, that the centre of the life of man is broken into; then it is, and then only, that the heart is supernaturally changed.

"Other subjects may be easier, still they cannot be discussed attractively except by these with a certain equipment. It is not so with the Gospel itself. There, indeed, it is necessary that the preacher should be able to speak to put his message into some form, but it is not necessary that he should be learned or eloquent or wise with a secular wisdom. What is necessary is that he should know that he has been delivered from this present evil world, and translated into the kingdom of God's dear Son. What is necessary is that he should preach the glory of saving love in the power of the Holy Spirit, who has revealed it to his own heart. Beyond that nothing is necessary; in fact, the secret of Gospel victories has seldom been in the obvious natural qualifications of the preacher. The conversion of souls has very often been transparently a supernatural work; that is, the divine agent has seemed to care very little for the form of the instruction he used, provided only that instruction was surrendered to his power. It follows that in any company and to any class of men the Gospel may be the power of God unto salvation, if it is preached with the Holy Ghost sent down from heaven, no matter how unlearned the preacher is, no matter how remote from the vocabulary and the methods that may characterise contemporary thought.—W. V. C. in *The Occident*.

THE MINISTRY AND THE RELIGIOUS PAPER.

In not a few respects, the religious paper has a wider mission and ministry than the ministry itself. Laden with its weekly store of information, it reaches more hearts and minds in more varied fields of instruction and culture than is possible for a pastor to exert either in the pulpit or in person. Ministers make a great mistake when they do not strive to have the paper of their church visit every family in their congregations. A writer in the *Cincinnati Standard* states some important facts which we commend to the special attention of all our pastors. He says:

"A religious paper should be in every home, and by this we mean a denominational paper representing the church to which the family, or members of the family, may belong. It should be read by every member in the home who can read. Parents who fail to provide the home with such a paper are recreant to a sacred obligation, the fulfillment of which is essential to good influence in the home. It is better to be deprived of some things which may be considered 'necessaries' than to be without good reading.

"The church-member who does not read his denominational paper will soon become shriveled, narrow, anti-missionary, and then go into 'innocuous desuetude.' On the other hand, a church-member who reads, and becomes an agent in his church for a religious paper, is a benefactor. He is performing a service for God and the church which is second to none. A pastor who will from time to time call the attention of his people to important articles, special numbers, and will urge upon his congregation the value and need of taking a religious paper, and will then call it up with a little earnest solicitation, will engage the attention of his people. They will become informed, appreciative, and responsive to the denomination and to Christ."—*Ex.*

No one can be too careful that he wrong not his fellowmen. He may repent; the other may forgive; but, when penitence and pardon have done their utmost, still "beyond, out of their reach, stands injury unchanged and changeless."—*Ex.*

TOUCHINESS.

BY REV. D. SUTHERLAND.

Touchiness is not always visibly proud. Sometimes it puts on the garb of humility, and then it is most oppressive. Dr. Parker, the famous London preacher, once heard a very pompous person say, "I delivered an address at the laying of a foundation stone, and from beginning to end I never used the word I." To know that he never used it was to use it. The speech was, in reality, one long I, and nothing else. The worst kind of egotism is the kind so touchy that it is always seeking to conceal itself, with the result that it is as successful as the ostrich which hides its body by sticking its head into the sand.

Touchiness has no gender. It belongs to both sexes, but it manifests itself in different ways in a man and in a woman. When a man takes the pet, he puts off his manhood and puts on childish things. A good, sound birching would be the proper remedy for him. A woman requires gentler treatment—sometimes sensible humoring, sometimes a little wise talking, and occasionally judicious ridicule. Wounded self-love is at the root of touchiness. It fills people so full of conceit that they are warranted, as Professor Drummond once said, to go off at fifty paces if you but look at them. That which annoys you is generally a trifle after all. You need not set to work and make it *Ætna* and *Vesuvius* together vomiting competitive fires. It is an infirmity of the noblest as well as of the meanest minds. Paul cheerfully endured stripes and shipwrecks, yet even he could not stand John Mark after the little unpleasantness they had about the route they should follow.

Fretful tempers wince at every touch. Cowper exposes them with scathing satire in one of his poems. When they complain that your elevated voice pierces the brain, and you fall at once into a lower key, you are rewarded with the remark:

"That's worse—the drone-pipe of an humble bee."

When you rise and drop the southern sash because it admits too strong a light, you are told that you have hastened the coming of the night. If you stir the fire in the endeavor to make your querulous companion comfortable, he assures you that you are roasting him alive.

"Your hope to please him, vain on every plan. Himself should work that wonder if he can; Alas! his efforts double his distress. He likes your little, and his own still less. Thus always teasing others, always teased, His only pleasure—to be displeased."

When a man is the victim of a morbid sensibility, he kindles into anger on the appearance of the least possible injury, whether that injury is intentional or unintentional. He is so combustible that a spark sets him on fire. A word, even a look, is sufficient to inflame him. He is ever ready to quarrel with anything of anybody, and reminds one of what Oliver Cromwell said of John Lilburne, that he was so quarrelsome that if he could find nobody else to quarrel with, John would quarrel with Lilburne, and Lilburne with John.

Touchiness is a disease which will yield to skillful and vigorous treatment. Its best cure is that meekness which, as Rumbach says, "grows out of the ashes of self-love and on the grave of pride." Keep anger under proper regulations; bear and forbear; remember that mildness, gentleness and softness are necessary ingredients of character; and seek that courtesy which, while tenacious of individual rights, is never forgetful of the rights of others, and is ready at all times to render the service of the strong to the weak. If you must boil over, be careful that by so doing nobody will be hurt. "Be angry, but sin not, let not the sun go down upon you, as you please."—*Lodge*.

It is a fatal blunder to suppose that we are a success because we manage to adjust ourselves to our surroundings. This is especially true of the public teacher. That man never lived who depended on his surroundings for the regulation of his conduct that rose above his worst environments.—*Ex.*

SUNDAY-SCHOOL LESSON.

SUNDAY, AUGUST 14.

THE SHUNAMMITE'S SON.

2 Kings 4:25-37.

MOTTO TEXT—"Cast thy burden upon the Lord and he shall sustain thee."—Ps. 55:22.

"So she went and came unto the man of God to mount Carmel." The scholars should read the previous story of this great lady of Shunem. Shunem was a town in Issachar, about fifty miles north of Jerusalem, in one of the most fertile parts of the country. Mount Carmel, where Elisha was, was some sixteen miles from the Shunammite's home. When her son had died she went immediately for help to the prophet. There is little doubt he had told her of the bringing to life of the widow's son at Sarephath, which Elijah had done. And her going with such feverish haste to Elisha without even telling the boy's father he was dead, shows how great were her hopes and her faith.

"And when the man of God saw her afar off."—Elisha was on the hill, and could see a great distance into the valley. He knew only a matter of great importance would have brought the highborn lady so far accompanied only by one servant, and riding rapidly.

"Is it well with thee? Is it well with thy husband? Is it well with the child?"—These were the questions which swift Gehazi asked her. "And she answered, It is well."—Was there ever more heroic faith than is shown in this reply of the mother? The child was dead, and she and her husband were left childless. But God had willed it so, and whatsoever he doeth is right.

She went straight on to Elisha, and, bowing before him in grief too great for words, she seizes him by the feet, thus mutely showing also her humility and her dependence. His servant thought such laying hold upon his master was not showing a proper reverence for his dignity, and he endeavored to thrust her away. But the gentle Elisha answered, "Let her alone; for her soul is vexed within her." She was filled with her sorrow, and yet she hoped for her son. There is little question that Elisha had told her how Elijah had raised the dead child.

"And the Lord hath hid it from me and hath not told me."—God had often revealed things to his prophet, but not now.

The mother found her voice at last. "Did I desire a son of my lord? Did I not say, Do not deceive me?"—In these words she tells the whole sad story. It were better never to have had a son than to have had her heart strings twined around the boy only to lose him.

"Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way."—This was his prophet's staff, the symbol of his office as the seer of the King. God had not yet spoken, and Elisha was acting on his own responsibility.

Commentators differ widely in regard to these directions to Gehazi. But I think the most probable explanation is this. The boy had died at noon. It must

have been now six o'clock, and it would be six hours at least more before the prophet and the mother could reach the scene. Decomposition sets in very rapidly in the East in the summer. And Elisha, like Martha in the after years, had not faith that the boy could be restored to life after decay had begun. Hence he gave his servant the symbol of his power as a prophet that the young man running swiftly might reach the child before decomposition had gone so far he could not be resurrected. In this Elisha made two great mistakes. He limited the power of God, and he thought the gift of working miracles could be transferred at his will to another man. It may be also that he trusted, as he ought not to have done, to the power of the symbol of his office.

"If thou meet any man, salute him not; and if any salute thee, answer him not again."—Eastern salutations were lengthy ceremonies, and would delay Gehazi. "And lay my staff upon the face of the child."—Elisha thought he could thus transfer his miraculous power. But God taught him he could not. It was not faith which was lacking. When Elijah restored the widow's son, there is no reason to think the widow had any faith. But the prophet had. Elisha had faith here, but his faith was tainted with presumption. He was not God to give such power to whom he would. The prophet needed the lesson of the failure, not the mother.

Elisha did not intend to go himself, but he yielded to the mother's entreaties. She had no faith in the staff, while yet having faith that Elisha, under God, would do for her what Elijah had done for other sorrowing mother. And, yielding to her, Elisha went with her.

Verse 31—Gehazi obeyed his master. He ran swiftly and laid the staff upon the child's face. Waiting only long enough to see that the child's life was not restored, he went back and met the prophet and the mother and reported the failure of his errand. All symbols and ceremonies are powerless. It is the Spirit that gives life.

"And when Elisha was come into the house, behold, the child was dead, and laid upon his bed."—Upon the prophet's bed just as his mother had left him. The failure of the staff was complete. Elisha proceeded to do as Elijah had done when he raised the widow's son, it may be saying as he did when he worked his first miracle after the example of his master, "Where is the Lord God of Elijah?"

In the case of Elijah we are told his prayer. In this instance we are told only that Elisha prayed, but his acts are described more minutely. God showed that his prayer would be answered, for although the child did not open his eyes and breathe immediately, his flesh became warm. Elisha walked the floor of the room for a while and then stretched himself upon the child again. The child sneezed seven times and opened his eyes. Life and his soul had returned. Decomposition had no doubt begun, but God's power to restore life was not so limited as it had been.

The silence of the mother whose heart was too full for utterance is touching and eloquent. We would like to know more of this beautiful story. When did the father learn all?

The mother's faith in God was rewarded. The prophet was re-

buked for his presumption and taught the limit of his power and the vanity of symbols. And many a sorrowing heart in all the ages has been strengthened by the Shunammite's faith to echo her heroic words, "It is well."

THE MISSISSIPPI BAPTIST STATE CONVENTION.

The live business manager of the WESTERN RECORDER was at the Convention, and, therefore, a closely connected report from this scribe is not necessary.

The Convention was held July 14-17 with the church at Brookhaven, which, with Bro. W. P. Price, pastor, was fully up to the demands of the most exacting standard of Southern hospitality.

The following brethren were elected officers of the body: A. A. Lomax, President; A. H. Longino and L. F. Rainwater, Vice-Presidents; T. J. Bailey, Recording Secretary; L. S. Foster, Corresponding Secretary, A. J. Miller, Statistical Secretary, W. T. Ratliff, Treasurer.

Bro. A. V. Rowe, Corresponding Secretary of the Convention Board, made a most encouraging report notwithstanding the drawbacks on account of yellow fever last fall, which, in many cases, caused the postponement of associational meetings till late fall or early winter. Nearly \$22,000 was raised for missions and for the building and improvement of houses of worship located in State Mission fields. We may safely say that the interest of Mississippi Baptists in missions is growing steadily. Perhaps no State in the South has as a rule, a more consecrated Christian ministry. Four hundred and twenty-six persons were baptized by the State missionaries during the year. Holly Springs and Itta Bena were specially mentioned as having built nice houses of worship.

The Convention was organized in the new Baptist church, but it was decided to go to the Calisthenics Hall of Whitworth College for the Convention sermon in the evening, and there, on account of its greater capacity, the remaining sessions of the Convention were held.

The Convention sermon was preached by Bro. Oscar Haywood, of West Point. Text, Luke 4: 16-24. Subject: "The Ministry of Jesus Christ." The preacher impressed all who heard him as a model in elegant diction and graceful delivery. The sermon was well prepared.

The second day was full of interest, notwithstanding the almost constant downpour of rain.

The report on State Missions was presented by Bro. J. N. McMillin, and was warmly discussed by him and others. It developed that the Board was behind with the State missionaries in the amount of \$1,300, which Bro. W. T. Lowry proceeded to raise by subscriptions, to be paid in ninety days. The ease and grace with which he did this elicited the congregation with enthusiasm.

In the afternoon the Convention took from the table a resolution approving of a joint stock company to establish and operate a denominational paper in the State. The following is the resolution adopted unanimously with-
Resolved, That it is the sense of this Convention that the object of the joint stock company proposed is commendable, and we hereby express the wish that the contemplated stock company may be able to purchase the existing papers on terms that will be satisfactory to all concerned,

and that the contemplated new Baptist paper may soon be in the field and prove a glorious success.

One visiting brother editor represented the Convention as "going into the newspaper business." This was a mistake, as the joint stock company will not be connected with the Convention except as the stockholders are members of the Convention. The company did not wish to do anything contrary to the wishes of the Convention, and therefore sought advice as to the movement. It is due to the owners of the two existing papers to state that they raise no objection to the movement. Half of the stock of \$10,000 has already been taken in shares of \$100 each by fifty persons, and it is believed that all will have been taken before September 1. Bro. T. J. Bailey, of Winona, is business manager, and will push the matter with vigor. Many of the best business men in the State are active in the enterprise.

Bro. W. J. Derrick presented the report on B. Y. P. U. work, one feature of which was to recommend the organization of a State B. Y. P. U. This, however, was stricken out.

A resolution was passed asking the President of the United States to secure religious liberty for Cuba.

At 8 o'clock in the evening there was a mass-meeting in the interest of Foreign Missions. Before the report was read the following resolution was adopted:

Resolved, That we have learned with satisfaction of the resignation of Dr. W. H. Whittits as President of and professor in the Southern Baptist Theological Seminary, and, accepting such resignation as a fact in good faith, we deem this an opportune time to reaffirm our loyalty to the Seminary, and pledge to it our most hearty support.

The report on Foreign Missions was presented by Bro. P. I. Lipse, and he and Bro. R. J. Willingham and others made interesting speeches.

The third day—still raining, but interest growing. The Board of Trustees of Mississippi College made a report through the Secretary, Bro. J. L. Pettigrew. While the college, on account of yellow fever, had only about half as many pupils as the former year, the professors had been paid in full except about \$500, which had been provided for. This was marvelous when it is remembered that the college suspended soon after it opened till December 7. Such a report was made possible through the efforts of Bro. W. T. Lowrey, who raised, largely through correspondence, \$3,000 in cash to supplement their salaries. The Trustees had elected Bro. W. T. Lowrey President of Mississippi College, which, being read, the decorous Baptist assembly of 600 broke out in rapturous applause. After the reading was over they rose and sang "How firm a foundation" and pressed around him and shook his hand.

His heart beat fast and his eyes of joy flowed like rain. Then such a speech as he made, telling of the sacrifice he had made in accepting the position, we shall not hear again. As he closed, like a true President, he began his active career by taking subscriptions aggregating \$500 to help the college had incurred. No college in all the land has a better President or a more consecrated Christian at the head of its affairs.

Saturday evening the Home Mission report was presented by Bro. J. L. Pettigrew. Bro. Boone, of Louisiana, and I. T.

A Minister's Son

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

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

Hood's Sarsaparilla

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

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c

Tichenor made speeches of much interest.

Sunday was a great day for good preaching not only in Brookhaven, but the brethren ran up and down the railway to preach in the towns that wanted something fresh and good.

Monday was closing day, and, while some had gone home, a goodly number of delegates remained to pass upon sustentation, temperance, the orphanage and resolution on hospitality.

The next annual meeting will be held in Aberdeen Thursday before the second Sunday in July, 1899, Bro. I. H. Anding to preach Convention sermon, with Bro. J. B. Searcy, alternate.

I never saw a better Convention. It was a body of workers, but there is one regret, that our Baptist Orphanage did not receive more attention. This institution is young among us, and is the result of the patient work, earnest prayers and strong faith of Brother and Sister L. S. Foster. It is now established in the City of Jackson, with a good property and twenty-one children. Let those Baptists in Mississippi who read this write at once to Bro. Foster, at Jackson, and ask him what they can do to help feed the children.

The visitors in attendance were Bro. W. C. Luther, R. J. Willingham, A. B. Cabaniss, W. P. Harvey, W. E. Dear, J. G. Sibley, J. B. Cranfill, J. M. Frost, E. E. Folk, T. T. Tichenor.

J. K. PACE.

DISTRICT ASSOCIATION MEETING

By looking over the list and dates of meeting, you will see that from two to four meet on the same day. It will be impossible for me or any of our regular agents to meet with all. I therefore appeal to the friends of the WESTERN RECORDER to see to it that some one act as our agent where a regular agent is not present. W. P. H.

The August Century is one of the best numbers we have ever seen of that great magazine. Charles W. Shields writes of Dr. Elisha Kent Kane and the Arctic monument he erected to Tennyson; Benjamin Ide Wheeler describes the great battle of Gettysburg; and Dr. S. Weir Mitchell, who has won fame as a writer almost equal to his fame as a physician, continues his story, and Surgeon-General Sternberg writes on "The Sanitary Regeneration of Havana. The man who would not desire to see a magazine, so there is nothing to be gained by telling of the other things in the August number.

He that will not reason is a bigot; he that can not reason is a fool; and he that dares not reason is a slave.—Drummond.

GOIN' A-FISHIN'.

Did you ever go a-fishing? I don't mean the patient, wait-for-a-bite fishing, but real fishing, where from the first time you throw your hook in till you gather up your tackle homeward bound all is delight and excitement. I had such fishing the other day, and because it was such, I am going to tell you about it, in the hope that I may be able to induce more of my compatriots in this all too earnest America to leave the counting-room and the study to seek recreation and enjoyment in the open air.

I had just been up to Connecticut listening to the dry papers read before the Philological Association, and determined to take an outing of some kind before returning home. I had to cross the Susquehanna, and hearing that some fine catches of rock (striped bass) had been made in the vicinity of Octoraro, I stopped over night at a house on the shore, engaged my boatman, procured my bait, and by five o'clock the next morning was rowing to the fishing grounds. Up the stream between the rock (inanimate) we went, and in a few minutes we had arrived at a deep pool. My oarsman stopped rowing, baited my hook and then took up his oars. The hook was dropped in the river; the current carried it down. When I had let out about fifty feet of line I pressed my thumb on the reel and up the stream we went, the spoon above the hook whirling around at a great rate. Silently we watched. I inquired about the method of procedure after the rock grabbed the bait. My companion informed me that I would have no difficulty in determining "when I got a bite, and as soon as I got one the only thing for me to do was to keep my thumb pressed hard on the reel, hold my pole up and—"

A terrific pull interrupted his instructions. What seemed to be a gigantic something was tugging at the line. Away it went (whatever it was) down the river. Pressing harder on the reel, I succeeded in checking the rock (for such it was) in his mad career. Then came the tug of war. Holding the pole up to prevent the line from beaking, I began to reel him in. The captured denizen of the deep came unwillingly toward the boat. In my excitement I was reeling too fast. Fearing lest I should allow my captive to break the line, the boatman cried: "Steady! Not too fast at first!" His caution was unnecessary. After many windings of the pole, many bobbing of the line, and many attempts on my part to continue the winding process, the reel suddenly came to a stand-still. I was unable to induce my prisoner to come nearer. A jerk, then another, and away he went again, the line spinning out over the reel furiously. I vainly endeavored to cut short his career once more. I made him pull at least twenty pounds, and he gradually slackened his pace. Soon he came to a dead stop, and I began to reel in again. Each time I played him I succeeded in getting my recalcitrant nearer the boat. Finally the line was so nearly wound up that the sinker touched the pole. But this brought the fighter of the top of the water. I caught a glimpse of him, but alas! he had also caught a glimpse of me. Like a flash he was off again. Once more I reeled him in, and he was now getting pretty tired. I soon had him up to the boat again. This time my oarsman had his net ready, slipped it under the worn-out

racer before he had time to make another dash for liberty, and lifted my first rock over the side of the boat. He was more than two feet long and weighed six pounds.

Eagerly I cast my hook in the stream again and watched for another bite. I had not long to wait. Something grabbed the bait and started down the stream. This time I had not much difficulty in hauling this something in. It was a rock, but not so large as the other one. Once more I let out forty feet of line, and the next instant felt a tremendous pull. Away went the fishy captive like a race-horse. I could not stop him. I knew I had a "whopper." I could hardly land him, but oh! what sport and excitement! It was like breaking a young colt. He jumped around, and reared and pitched. After some time, however, he became bridle-wise and followed my directions with less and less obstinacy. Indeed, he became almost docile. But just as soon as he caught sight of the boat he became unmanageable and endeavored to play his pranks again. I allowed him to dart around for a few minutes and then reeled him in. My boatman, who had been anxiously watching the fray, deftly lifted him into the boat with his hand-net. The poor captive had made a gallant fight, and I almost pitied him as he lay there panting beside his dead comrades. He was an eight-pounder, and rock of this weight make a more stubborn resistance than those of twice their size. If a sixteen-pounder fought twice as hard as an eight-pounder, it would be almost impossible to land him. I saw one man catch a rock that weighed seventeen pounds, and he did not seem to have as much trouble as with his eight-pounders.

For three hours I hauled in rock after rock. A storm was then seen approaching and I was just on the point of reeling in my line preparatory to leaving the fishing grounds when I felt a tremendous jerk. "I have another," I yelled. "Hold him!" shouted my oarsman, "and we'll tow him in." I held my thumb tight on the reel, and down the river we went towing our captive after us like a tug pulling a steamer. By the time we reached the shore our rock was downed and we landed him without difficulty.

J. E. HARRY.
Pylesville, Md.

Editor Western Recorder:

DEAR SIR:—I think that our soldiers and sailors who are fighting for us, and also those in authority, both civil and military, who are doing prodigious labor to equip and provide for an army of more than two hundred thousand men, suddenly called to arms when the country was unprepared for war, after more than thirty years of profound peace, are entitled to our praise and gratitude, instead of unkind and unjust, or to say the least, hasty criticisms.

The following item appeared in the Recorder of July 28th.

It is increasingly evident that in putting Captain Sampson over the head of officers with much greater experience than the Naval Department made a huge mistake. Miles had to McKinley had to take a hand in the quarrel with very sharp orders before Sampson would let Miles have himself and wish to go to Porto Rico.

Your readers who have done military or naval service will hardly believe that the General of the Army quarreled with Sampson for obeying orders, or that the President gave "sharp

orders" to the Secretary of the Navy, who commands Sampson. It is doubtful if there is an officer in the Navy with much greater experience than Admiral Sampson, and certainly none more able.

At the launching of the Kearsage and the Kentucky, last spring, I asked Lieut. Commander Winslow what was thought of Captain Sampson by naval officers. "Sir, he is the most brilliant officer in the service" was his quick reply.

The naval department knew the man and made no "huge mistake" in selecting him for the most difficult duty of the naval service. From that hour, when such unsought and grave responsibility was placed upon him, he has been faithful, patient, untrusting, wise and courageous. No fair man can accept your criticism, who reads Admiral Sampson's dignified report of the recent naval battle. Commodore Schley and the Captains of the Oregon and Iowa acknowledge that they carried out his plan and acted under his orders, and they congratulate him on the great victory won by the fleet under his command. Even the Yellow Journals have quit barking at the lions,—our splendid Sampson and heroic Shafter. I have met Captain Sampson, and know his record from boyhood, for I lived in the town where he was born and reared. A man of the sweetest nature, modest, courteous and brave, he is honored by every man, woman and child of his native town.

There has been too much hasty criticism, and far too much confidence in newspaper reports of the conduct of the war. We have seen in certain newspapers, "horrible accounts" about the "mismanagement of the war department" and of "the inhuman conditions in which our soldiers have been placed through the failure of supplies to reach them." But it is more trying to find such statements in the *Watchman* and copied by the Recorder.

I am possessed of information and experience enough to justify my opinion that the work done by the United States Quartermaster, Commissary, Ordnance and Medical Departments, since Congress made the first appropriation for war purposes, has been little less than marvelous. I think it will appear, in due time, that the world has never before known such great achievements by military officials in providing for and equipping an army under similar conditions. If our soldiers in Cuba were, temporarily, without adequate supplies, it was from no want of able and heroic effort; and it is a notable fact that neither from Cuba nor the home camps have many complaints been made by officers or soldiers, although raw soldiers, generally, are at first as active-fighters as they are at last heroic fighters.

The labor for equipping and providing for an Army, such as has been made and put in the field within three months, can be appreciated only by those who have had the experience of the present war or in the Civil war. All honor to the men who have done it so well. There should be every soldier, from Company Cook to General, and for every sailor from Powder Monkey, to Admiral, and let us be done with unkind or hasty criticisms.

ANDREW COWAN.

That Gen. Miles, Commander-in-chief of the army was delayed in his start to Porto Rico by Admiral Sampson's not furnishing

the war ships he wished as escort for the transports, and that President McKinley became indignant when he received Gen. Miles despatches, was told in all the daily papers, both the yellow and the white ones, and no contradiction to the statement has ever appeared. Col. Cowan does not believe Admiral Sampson would do such a thing; Gen. Miles, if the statements in all the papers are true, telegraphed to Washington that he did delay him.

There are no words of praise too glowing for the cool courage under fire, and the heroic patience under privation of the soldiers before Santiago. There is no shadow of reflection upon them in regretting, as the *Watchman* did, unnecessary privation to which those noble heroes were subjected.

Why Capt. Sampson was appointed "Acting Admiral" over the heads of all the Rear Admirals and all the Commodores, including the idol of the navy, the great Marylander Schley, no one knows. But that did not prevent a general jubilation all over the country that the beloved Schley was in command when Cervera dashed out, and that the Brooklyn, the ship he was on, did the greatest execution and made a record which has never been equalled in the history of the world.

CONTENTMENT AND THOROUGHNESS.

The words that are used about contentment too often serve to make us discontented. The generalities, the vague common places which are uttered about the duty of being contented with the condition of things in which you happen to find yourself, of being indifferent to whatever may come, disguise a Pagan spirit under a Christian mask. The Arab is contented, but it is the content of fatalism, the peace of moral and intellectual suicide. There is, then, an ignoble content just as there is a divine discontent. The base content that folds its hands in sloth, across whose stagnant life a ripple of ambition never runs, is fatal to all high endeavors and noble living. Yet there is a content of a far different kind.

"I have learned," says the great apostle, "in whatsoever state I am, therewith to be content." And again: "Godliness with contentment is great gain."

What is the secret of this noble content? It is found not in the accidents of life, but in the spirit with which they are met. It is the fruit of trust in God. It does not fret and chafe against its appointed limitations; rather, does it accept them as a part of the divine life-plan. Once the inevitable has happened, and a time of difficulty or of ill-health, or of poverty seems to be the divine will, it does not cry out against God, nor complain fretfully of

ment experienced. It is content with God's ordering of life. Yet this does not preclude a noble discontent. As a thoughtful writer remarks:

"Because the good soldier is now on outpost duty by his commander's orders, it does not follow that he is content with his lot there; although he would be willing for that, if that were his commander's direction. The soldier's hope is of other service by and-by and elsewhere; better service for him for then, but not better for now. So with the faithful follower of Christ. His place, at this moment is, to him, the centre of the universe for this mo-

ment. But another moment all may be different. He lives but a moment at a time, accepting his assignments of place and duty, and his apportionment of supplies, as his Master shall direct, for each moment."

The writer who could say that he knew what it was to be abased and to abound, to be filled and to be hungry, and that he was content with either experience, tells us in the same epistle that he was discontented with his past and that he pressed on to something higher and better. The one state of mind qualifies for the other. It is content of the genuine kind that contributes that inner calm of nature wherein alone lofty aspiration and strenuous endeavor take their rise.

One of the great evils of our time is the tendency in every walk of life to scamp work. The school boy scamps his lesson, the mason scamps his job in brick and mortar, the doctor scamps his diagnosis, the professor scamps his lecture, the preacher scamps his sermon and plucks off upon his hearers his latest reading of the newspaper or the magazine. Every where there is the reign of unreality. Now the note of the Christian character is its intense reality, its profound truthfulness. But truth may be embodied in the building of a house, the writing of an essay, or the running of a railway train, and he whose duty it is to do one or the other of these, must do it to the best of his ability, or he acts a lie, even though he may not speak it.

A Greek sculptor being engaged on the figure of a Pagan divinity, and being asked by a spectator why he took as much pains with the back which could not be seen as with the front which was meant for public view, made reply that "the gods saw all round." Our God sees into the heart of character, and judges its motives, and hates the sloth, or shaven habit of soul that makes scamped work possible. He sees that the root of the evil is a lack of discipline, or self-comquest. His word is: "Whatsoever thy hand findeth to do, do it with thy might." Many reasons urge us to obedience. Who can tell how his work may affect the happiness or the destiny of others? Nay, is not an example of thoroughness, of devotion to present duty, however distasteful, the most effective rebuke to all the tribe of sluggards, and the truest inspiration to all that are serious in the work of life?

Do we not feel it to be a high compliment to a man to say that he is conscientious, that he makes his task or his business a matter of conscience? And is it not, perhaps, the only way by which we can commend Christ to some of our fellows, in thus carrying a spirit of reality, of serious purpose, of self-sacrificing efficiency into the details of the store or the study? Finally, does not this virtue assume a fresh meaning and power when it recalls the

us that its effects rest upon our eternal future: "He that is faithful in that which is least is faithful also in much."—Samuel McComb in New York Observer.

"WARD'S" was for many years the pride of Nashville, and famous for his high social standing of its graduates. After the administration of Dr. Blanton, it has regained all its old prestige, and more than its prestige, in the line of scholarly work.

I BELIEVE that if you and I were more to heed the whispers of our Father, we should not have so many of His thunders.

THE BIBLE.

BY HORATIUS BONAR.

My thoughts are here, my God.
Expressed in words divine.
The utterance of heavenly lips
In every sacred line.

Across the ages they
Have reached us from afar,
Than the bright gold more golden
They.
Purer than purest star.

More durable they stand
Than the eternal hills;
Far sweeter and more musical
Than music of earth's rills.

A thousand hammers keen
With fiery force and strain,
Brought down on it in rage and hate,
Have struck this gem in vain.

Against this sea-swept rock,
Ten thousand storms their will
Of foam and rage have wildly spent;
It lifts its calm face still.

It standeth and will stand,
Without or change or age.
The word of majesty and light,
The church's heritage.

OUR PULPIT.

THE MORAL MAN.

BY REV. EDWARD M. DEEMS.

We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.—Gal. 2:15-16.

The question before the Apostle Paul in this passage, and so before us at this time, is a question touching justification. The question is: Does God justify a man on the ground of what that man does in the way of keeping the law, or does he justify him on the ground of what the Saviour of mankind, the Lord Jesus Christ, did, and which a man gets into his possession by faith in the Lord Jesus Christ? Three times in this brief passage Paul denies that a man is justified by the works of the law, and three times does he declare that he is justified by faith in Christ.

Before going any further it is necessary for us to look more closely at the character of the thing under consideration, namely, justification. What is it? The expression is a law term. In the application of jurisprudence a man is justified when he is pronounced by the proper authority free from the guilt and punishment of the crime with which he is charged. Substantially, the same is true in the application of the jurisprudence of heaven. This is not figurative language. God is the ruler of all created intelligent beings and so is the ruler of all men. He sits on the throne of power and judgment by every right; by his right as our Creator, by his right as our Preserver and King, by right of his infinite wisdom, power, holiness, justice, goodness and truth. He has his laws. He has attached the penalty of everlasting pun-

ishment to every law, and every one of them. All men are indicted and arraigned by conscience, reason and the Bible before the judgment-seat of God on the charge of having broken one or more of God's laws.

When a man is found guilty of the charge and hence liable to the punishment due to sin. "The wages of sin is death." But while all men are liable to this punishment some do not receive it. Why not? Because they are justified. And why are some men justified, on what ground are some men justified,

or on what ground is any man pardoned and accepted as righteous in God's sight? This is the question dealt with by the text. And it is a practical, vital question. There is not one man in a thousand who does not expect to be justified, that is, pardoned at the last and received as righteous in God's sight. But while almost all men are expecting to be justified of God, there is the widest difference in the nature of the ground on which men base this hope.

Be it ours, therefore, to examine the two grounds of hope of justification of the two classes into which men are divided on this subject, namely: the Christian's ground of justification and that of the moral man.

I. There have been in every generation of men persons who say that the Lord Jesus and faith in him are not necessary to justification and so to salvation. These men say: "If you would be justified and saved just keep all the commandments you can to the best of your ability and you are all right; you need not fear to die and face God on his judgment throne." Against these men Paul's three-repeated words are plainly set, with tender earnestness, but with earnest plainness, "By the works of the law shall no flesh be justified."

There is no hope for the moralist in the light of these words. I say no hope for the moralist, for it is he, whether legalist in the church or merely moral man outside the church, who expects pardon and heaven on the ground of the works of the law which he has done, that is, by the deeds which he has done in attempting to fulfill the demands of God, made known to him by nature, the conscience and the Word of God.

I speak advisedly when I say that the men who are going into eternity trusting to the works of the law, or trusting in the mere Christless morality of their lives, are numbered by millions. Yet morality as a ground of pardon at the hands of God is a delusion as ruinous and pernicious as it is widespread.

Let us look straight and look searchingly for a few moments at the moral man. We all know him. He believes that there is a God, but does not believe that the Bible is God's Word and Jesus his Son. He recognizes certain general laws of God and certain demands of the society in which he lives. He abstains from conspicuous vice. He does not steal. He does not murder. He does not commit adultery. He is not lazy. He is not an habitual liar. He does not openly attack Christianity. He takes a certain amount of interest in the Church of Christ and the Bible. It is true that he does all these things not so much for the glory of God and for the good of his fellow-men as to gratify his own mind and heart; it is true that he is at times bitter toward God and man; it is true that he is sometimes profane in his language; but, upon the whole, he

is a good man. He is a man of good habits, and tries to obey the general laws of morality to the best of his ability. He is not a Christian. He never professes to have repented of sin and trust-

ed in Jesus Christ. When he comes to die often he passes quietly and bravely into the mysterious eternity. And if you sit by his dying bed and ask him if he is prepared to meet his God he probably says, "O, yes, I have always tried to do what is right and leave the rest with God!" Brethren, the moral man is some-

times fair to look upon, and his dying words sound brave and plausible; but he is a doomed man unless he has something else than having done "the best he could" to plead at the bar of the Eternal! His dying words sound well to the world, but pierce the soul of the Christian like a dagger whenever he hears them, while he says to himself, "Alas! alas! this poor soul is chloroformed into a state of insensibility to the truth of God that 'by the works of the law (by mere Christless morality, by doing the best one can) shall no flesh be justified!'"

"What?" you exclaim, "do you despise the moral man and set no value on him because he is not a Christian?" Far from this! A young ruler who was a moralist came to Jesus and told him what a moral man he had been. And it is recorded that "Jesus looking upon him loved him." Mark the language: "loved him," not "received him." On the contrary he sent him away sorrowing, because he found that God required his heart first and his hand afterward. Oh, yes, mere human morality is worth something, and a moral man is far more admirable than an immoral one.

A moral man is useful, for example, to restrain outbreaching vice in society and to assist in building up public opinion in favor of law and order. But this is not enough, for, as some one suggests, it is a sadly interesting fact that the carpenters who assisted Noah in building the ark, yet, after all, were drowned themselves.

A moral man is admirable just as a barren fig tree is, which has root, and bark, and leaves, and pleases the eye and affords shade, even though it does not bear fruit and thus fulfil the end of its creation.

If time and earth were all that concerned a man, then morality, or "the works of the law" might do. But what of eternity? What of the judgment bar of God, where perfection is demanded? Morality may do for a time, even as the palace of ice answers the purposes of a house in winter, but melts away before the heat of summer.

The insufficiency of morality as a ground of pardon is chiefly in the following respects: human morality, in man's fallen state, is a variable thing and the law of God is invariable. "One jot nor one tittle shall in no wise pass from the law until all be fulfilled," said the Lord Jesus. And again, it is recorded that Jesus is "the same yesterday and to-day and forever." Opposed to this unchangeable nature of God and his law is the variable, changeable nature of morality. See how it changes! Before Socrates what was the moral rule? "Thou shalt love thy friend and hate thine enemy." Since then the moral rule is to treat even an enemy with kindness. In Sparta, as we know, it was not immoral to steal, provided one was not detected. In these later times,

however, it is moral teaching that a thief is a criminal whether he is detected and arrested or not. So variable and changeable is morality. But God and his law are unchangeable. Hence morality cannot harmonize with them.

Yet again, morality is found wanting because it is not perfect obedience to all the law of God. The moral man, as a rule, will not profess to be perfect. God, however, is perfect and hence can endure approvingly no imperfect being in his presence,



There are frauds in soaps as well as other things. Sometimes a grocer will offer you a substitute for Ivory Soap, because his profits are larger on the substitute. He and the purchaser are losers in this transaction. The dealer ultimately loses the customer, and the customer suffers from the mischief of the substitute. A person accustomed to Ivory Soap will not be satisfied with any other. Ask for Ivory Soap and insist upon getting it.

A WORD OF WARNING.—There are many white soaps, each represented to be just as good as the Ivory. They ARE NOT, but like all counterfeits lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

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and demands, justly, perfect obedience to his law, which is good and right. The Almighty declares that "whosoever keepeth the whole law of God and yet offendeth in one point, he is guilty of all." This is no harsher than natural and physical law. A man does not need to take arsenic and Paris green and the whole list of poisons in order to kill himself. Let him take any one of these, and, though he abstains from all the rest, he is a dead man. Just so in civil life. In order to be arrested and punished is it necessary for a man to steal and murder and forge notes and break all the laws? Nay, verily, if he does any one of these illegal acts he is a criminal and will be imprisoned just as surely and justly as if he had broken all the laws of the land. So with regard to the moral man. Although he has not broken all, or many, of the laws of God, he has broken some, or broken one, and, therefore, even if God would, from the nature of things, he could not justify the moralist.

Thus we see that one fatal trouble with the moral man is that he offers God an imperfect life of good deeds, whereas God demands a perfect life.

But the most serious defect in mere human morality in man's present fallen state as a ground of pardon is that it insults God. This it does by ignoring his Word and rejecting his Son.

Here we get at the real character of the thing. God's Word is

Word says, "By the works of the law shall no flesh be justified." The moral man says, "That is false. Any man will be justified who keeps the law to the best of his ability." "I am the way." The moral man says, "No, you are not; doing the best one can is the way." Thus the moral man grieves and insults God, as he never dreams of insulting man. The moral man says he tries to pay his honest debts, and trusts his neighbors who are kind to him, but rejects God in Christ. If a man will not

fail to trust his neighbor, and if he will pay his debts to his neighbor, and yet fails to trust God and pay his debts to God, that man is not a Christian, for he insults God and is far from being saved from the consequences of sin, death. Yet this is what the moralist does. He trusts many men, and tries to pay his honest debts to men, while he distrusts God and declines to pay his debts to the divine Creator! How monstrous!

It is because of such defects as the three which we have just emphasized that human morality in man's fallen state is utterly worthless as the ground of a sinner's justification by God.

II. The Apostle Paul three times declares in our text, and declares under what the best part of the race believes to be inspiration, that a Christian man's ground of justification is the true ground, even the Lord Jesus Christ—his deeds, his death and resurrection, himself, appropriated by faith. The language of the text is, "A man is justified by the faith of Jesus Christ."

The grammatical construction of the original Greek shows that "by the faith of Jesus Christ" means by the faith which has Jesus Christ as its object. Christ, then, is everything and the Christian is nothing in the matter of the Christian's pardon and salvation. Christ keeps the law perfectly, not the Christian; Christ suffers the penalty of the broken law, death, not the Christian. The Christian appears before God's judgment-seat spiritually

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guilty, spiritually bankrupt; and the Lord Jesus appears before that same dread tribunal spiritually innocent and spiritually wealthy, and pays the poor sinner's debt and voluntarily endures punishment for his sins, so that he may go "free." Jesus pays it all. It only remains for the sinner by faith to receive his pardon and by faith enter upon his privileges.

The sum and substance of Paul's declaration, thrice repeated in the text, concerning the pardon of a sinner, is that all that the sinner has to do is to trust in the Lord Jesus Christ. Everything else will follow: forgiveness, peace, the highest kind of morality, holiness, heaven. This is not mere Paulism, for it is the teaching of the whole Bible. Generations before Paul was born, the prophet Habakkuk had said, "The just shall live by faith." And turning to the words of the Lord Jesus we hear him saying, "Only believe." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish." And again, he said to a certain woman, "Thy faith hath saved thee."

"This, then, is the Gospel for every fallen man, the glad tidings: "Believe on the Lord Jesus Christ and thou shalt be saved."

Here is the truth of our text as it was distilled in the wise head and tender heart of Isaac Watt:

There is a voice of sovereign grace— Sounds from the sovereign Word; "Ho! ye despairing sinners, come, And trust upon the Lord!"

My soul obeys the Almighty call, And runs to this relief; I would believe thy promise, Lord, Oh! help my unbelief!

To the dear fountain of thy blood, Incarnate God, I fly; Here let me wash my spotted soul From crimes of deepest dye.

A guilty, weak and helpless worm, On thy kind arms I fall; Be thou my strength and righteousness.

My Jesus and my all. —The Treasury.

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.

SURSUM CORDA. A Book of Praise. E. H. Johnson, Editor; E. E. Ayers, Associate Editor. Philadelphia: American Baptist Publication Society.

The first thing that we look for in a new hymn book is that grand hymn which is said to have been the means of the conversion of more souls than any other uninspired word, "Show pity, Lord, O Lord, forgive." We are sorry not to find it in this book. The next thing we look for is "How Firm a Foundation." That is here, but mutilated. We wish there was a law of copyright which would require the whole hymn to be given, or none. A true hymn is an organic unity.

Then we look to find "A charge to keep I have," to see whether the Arminian or the Baptist version is given. Wesley's authentic version, and he believed in salvation by works. He wrote it.

"A charge to keep I have, a God to glory, A never-dying soul to save and fit it for the sky."

Those who believe in salvation by grace changed the last to read

"Who gave his Son my soul to save, and fit it for the sky."

We are sorry to see the first version in this book.

As this writer does not know one tune from another, that always ends the examination of hymn books. No doubt there are many great excellencies in the volume which will make it a favorite, for its editor is not only a talented man and a learned theologian, but is celebrated also for his musical ability.

FACTS ON BAPTISM. By Rev. D. A. Ramey, Bramwell, W. Va.

There is a great cry in these days for "Facts." "Give us the facts in the case and we shall draw our own conclusions," is a remark often heard. In this little tract Bro. Ramey has complied with this request. He has put the Scripture facts plainly and briefly. The book will be found to be good Baptist ammunition.

THE STATE. By L. T. Chamberlain. 12mo, 50 pp. New York. The Baker & Taylor Co., 5 East Sixteenth St.

This is an address delivered by Mr. Chamberlain before the Partr Club of New York, April 11, 1898. Mr. Chamberlain combats false ideas as to the nature, origin and functions of the state, and takes the ground strongly that the state is a divine institution. He distinguishes clearly between the state and the form of government.

THE STORY OF CHRISTIAN MISSIONS. By R. N. Barrett, Th. D. Waxahatchie, Texas. Price 25c.

In this pamphlet is the substance of the lectures delivered by the author before Baylor University Summer Bible School. Here is a thesaurus of facts in regard to the spread of the Christian religion from the days of the Apostles to the present time. It will be found valuable and interesting.

Magazines.

In Frank Leslie's Popular Monthly for August, the United States Army is appropriately at the front, in an admirably illustrated article by Frederick S. Daniel. The development of our Army from colonial times to the present day is picturesquely traced, and American military warfare in general is well described. Blanca de Freyre Tibbits gives some highly interesting personal reminiscences, with family photographs of Don Carlos, the chivalrous Pretender to the throne of Spain. A holiday in Antigua, one of the quaintest of the British West Indian islands, is described by Lillian D. Kelsey. The Andrew Jackson series draws to a close with Mary E. Donelson Wilcox's second paper upon Rachael Donelson Jackson; while "The Jews of the United States," by Abram S. Isaacs, is the latest of the Religious Denomination series. The American city described and illustrated this month is Kansas City, Mo. Of fiction Frank Leslie's Popular Monthly always gives a liberal supply. The current August number includes, besides Frances S. Williams' serial, "Marie Tremaine," complete short stories by Gilbert Holt, F. Hinton and others.

The Atlantic is largely a fiction short series. The stories of the Atlantic have always held a high place in point of literary ability and moral purity. From the authors' names we feel confident those in the August number are as good as the best. There are three sea stories, one love story, and one which gives vivid and interesting pictures of the real Chinese life.

Lippincott's Magazine for August is of especial interest to the people of our city inasmuch as the complete novel was written by Joseph A. Altsheler. The title is "The Last Rebel." The scene is a lonesome post in the Southern Alleghenies held by a Confederate after Lee's surrender, and the story gives the adventures of a Northerner who wandered into that "last ditch" and was made a prisoner.

THE ACTIVITIES OF HEAVEN.

An incident in the early life of Thomas a Kempis is illustrative of the elevated piety of this man who has been such a spiritual power among his fellows, and whose book, on the Imitation of Christ, is currently reported to have had and to have a circulation exceeded only by the Word of God itself.

His preceptor asked a class of which he was a member, "What passage of Scripture conveys the sweetest description of heaven?" One answered, "There shall be no more sorrow there." Another, "There shall be no more death." Another, "They shall see his face." But Thomas a Kempis, who was the youngest of all, said, "And his servants shall serve him."

Usefulness in the service of God is that for which those who are most fervently pious aspire. The delight to be most joyously anticipated in heaven is not in the rest that remaineth for the people of God, the immunity from troublous experiences, or in the experiences of happiness and completeness. Christ had all of these in the eternal ages before his incarnation, but he was not satisfied with all of these. There was an experience transcending all this. There was a joy set before him for which he endured the cross, despising the shame. That joy was in seeing multitudes saved through his sacrifice and in accomplishing their redemption. His work is still going on in full activity. He ever lives to make intercession for all who come unto God by him.

So God will, doubtless, permit his saved children to participate in the glorious work of recovery of others when they come into the eternal life. The redeemed will not be useless. They will not be brought into a life in which they shall have nothing to do but to take their ease. They will find heaven more than a resting place. They will have more to do than to lounge in the perpetual dreaminess of an unending siesta. They are not simply to receive and enjoy in a passive life.

We believe that heaven is to be an active life. The angels are messengers and are active in God's service. God the Father works in all the busy and continuous employment of his infinite activities. Christ said, "My Father worketh hitherto and I work," and he exhorted his followers to diligence in bringing the world to salvation. The Holy Spirit goes to men to make effectual the work of redemption, and carries on within the hearts of God's children the blessed work of sanctification. Surely those whom God has redeemed and redeemed by so many gracious operations are fit to be called upon to "all the holy multitudes of heaven. Certainly they will be privileged to continue in active effort in the service of God throughout eternity, in carrying out the good and gracious counsels of his will.

God's children are expected to be active in this world. Their minds are to be exercised in

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By the kindness of Mrs. J. H. Spencer we are enabled to make the following most liberal offer: THE WESTERN RECORDER for one year and Dr. J. H. Spencer's HISTORY KENTUCKY BAPTISTS (2 large volumes, 1,488 pages) to NEW or OLD subscribers until supply is exhausted, postpaid on receipt of \$4.00. The History alone is worth \$5.00 and the Recorder \$2.00. You can get both for \$4.00. Order promptly if you want this great History, because at this offer the supply ought not to last long.

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grasping the truths by which they grow wiser and better acquainted with the works and thought of God. Their affections are to be actively employed in loving what is good and in taking hold of those who need their sympathy and help. They are to be active in telling the story of the Gospel; in persuading others to come back to life and peace; in restoring the wandering; in lifting up the fallen; in comforting the sorrowing, and in all their blessed service are to be faithful unto death. They are to be diligent in business, seeking resources by means of which to carry on the Redeemer's kingdom among men. They are to be the servant of the servant of the Lord.

preparatory to greater activity and larger usefulness. We believe that God has work for us to do in this great universe in which we shall find delightful and expanding employment throughout the ages of eternity. It will be successful work. It will be enlivening labor. It will not be work in which we shall be thwarted and disappointed, but in which we shall find the joy of success in the service of the Lord.

The happiest days of earthly life are those in which we do something for the advancement and the glory of Christ, in the salvation of souls or in the comforting of God's children. We may be sure that the greatest happiness is to be found in the service of the Lord and Saviour who has called us into the exaltation and sweetness of his salvation. —Herald and Presbyterian.

All this activity in earthly life, and all this service in missionary duties, is not merely for present discipline and usefulness. We cannot believe that it will all be laid down. We believe it to be

FAITH in heaven seeks to transform this world, in order that the kingdom of heaven may be established on earth; but the dream of heaven implies that the dreamer sleeps in this life.

EDITORIAL.

CHICAGO'S reputation, to speak mildly, is not for an exceptional degree of piety. Therefore what can be done in Chicago in the way of keeping up large congregations at the Sunday night services can be done in other cities by the use of the same means. A correspondent of the Congregationalist says that in a number of the churches the attendance at night is large, and that this is not due to the use of sensational methods. These methods always fail in a short time. The largest congregation on the South Side of Chicago is the Methodist church, of which Dr. McIntyre is pastor. In this church the pews are rented, but all comers are made to feel at home in them. Dr. McIntyre preaches doctrinal sermons, sometimes a series on practical duties. The sermons are earnest, and the style is clear and simple. In all weathers the church is filled morning and night. The pastor is blessed with the aid of a number of earnest brethren, always ready to do all they can, although they are business men with large interests to absorb their time and thoughts. This pastor preaches the Arminian doctrines, and the people listen eagerly.

Dr. Willard Scott is pastor of a Congregational church where the night congregation is always large. Of him the correspondent says: "Dr. Scott has a style of his own, is original and attractive, but the people do not come to hear him simply for this reason; rather because they hear the fundamental truths of the Gospel presented in a fresh, earnest and impressive manner, and because appeals are made to the conscience which it is hard to resist. The attendance here, like that at the other churches mentioned, is steady and uniform, and has been secured by faithful work along ordinary lines."

The next preacher whom he mentions, who for ten years or more has seen his house filled morning and night, not by spiritual tramps but by a solid congregation, is Dr. P. S. Henson. Of him the correspondent says: "He is a striking preacher and rigidly Calvinistic in doctrine." Just as the Methodists crowd the house where an earnest man who believes what he preaches with his whole heart preaches the Arminian doctrines, so do the Baptists delight to hear the doctrinal sermons of their great preacher who is rigidly Calvinistic, and also believes with his whole heart what he professes to believe. Men have no more patience with nor respect for men who do not believe heartily, than has the Lord Jesus, who expresses his contempt for those who are neither hot nor cold by saying, "I will spew thee out of my mouth."

Among the other churches which he mentions is that of Rev. Mr. Bird. Twelve years ago he went into a part of the city where few went to church at all. Yet he has gathered a good church, and his building is full at night. "The only means used to attract people here is the presentation of the truth in a simple way, but as indispensable to the welfare of those that hear it. Mr. Bird attracts people by making them feel that he has a message which it will do them good to hear."

It is needless to say that these pastors and others who are mentioned are not lazy men. A man cannot neglect study and prayer

and think he can hold his congregation by rambling remarks and stale anecdotes, simply because he is sound in doctrine and does not employ sensational methods. But given an earnest pastor, who does not fritter away his strength on all sorts of side meetings in the church, who studies faithfully, does not neglect prayer and meditation, and gives his people his best, and he can keep his house filled by a steady congregation, if he will preach the great doctrines of grace and avoid sensationalism.

It would seem that among the things which will pass away with this century is the doctrine of evolution; at least that form of the doctrine which is called Darwinism.

So far as any scientific theories are concerned, we have no objection to any which does not contradict Genesis. We stand firmly upon the proposition that Genesis is infallibly inspired, and therefore infallibly true. That whatever facts may seem to contradict it are not really facts, and when the truth is wholly known in any department of nature, that truth will support Genesis. That the whole truth may not be known now, may indeed never be known in this world, is not only possible but probable. But that the least jot or tittle of Genesis can be wrong is utterly impossible.

There are several theories of evolution. One which some of its advocates call the Christian theory is that God evolved man's body from the tad-pole or what not, but created the soul, when in Genesis it says God breathed into man the breath of life, and man became a living spirit. The trouble with this theory is that it cannot be made to fit in with the story of the creation of Eve, and that story is infallibly true. Scientifically, according to a very scant knowledge of science, it seems absurd. There would naturally have been a whole species of animals just like Adam, but without his soul. Where are they? Why should that highest species have utterly disappeared from the earth, while lower and weaker species have survived?

Of the passing of Darwinism we have often spoken, and of the fact that the greatest scholars, such as Virchow, have never accepted it. Another illustration is given in the *Journal and Messenger*. It quotes from a recent book, "A Scientist's Profession of Faith," in which the author confesses to a belief in evolution some years before, a belief which had been outgrown.

When in Germany studying in 1894 the writer read a book in which Sachs referred to the fact that all the leading botanists had given up Darwinism. The professor in the laboratory in Berlin being appealed to in regard to the truth of this remark, replied, "Oh, yes. In a few years more, there will probably be very few adherents of Darwin's theory," and he added that at one time he had believed it, and not to believe it was considered a mark of ignorance.

Yet the next Sophomore who imagines he knows more than Moses will insist that evolution is an established theory, and no one but an ignoramus ever doubts it.

When men go drifting by on the frail raft of some theory which contradicts the Scriptures, let us stand calmly upon the impregnable rock which does not drift, ready to rescue and to welcome them back when their rafts go to pieces, as they surely will do. Genesis will abide unshaken forever.

The Baptist laymen in England are growing alarmed at the trend in some of the churches. Looseness is having its usual evil effects. But God has not left himself without witnesses, and their voices are beginning to be heard. Spurgeon's emphatic protest against the down-grade is bearing fruit. He being dead yet speaketh.

A correspondent of the *Baptist* of London wrote to that paper over the signature of X, on the subject of "Certitude in the Pulpit." It is to this that the brother refers who writes as follows:

I regard "X" as a fellow-sufferer with myself and many others who, being simply poor sinners saved by grace, feel how useful it is for us to be continually fed with heavenly food. We attend the house of God regularly for that especial purpose, but alas! all too frequently, instead of getting the bread we need, we only receive a stone. The good old Gospel of the grace of God—of His justice and judgment and of His condescending mercy and redeeming love—are very seldom touched upon, but instead we are treated (?) simply to an essay or dissertation, of a highly intellectual character, no doubt, and something that is intended to make the Gospel attractive. Higher truths should be any other attraction needed than that of him who said, "And I, if I be lifted up, will draw all men unto me."

I am thankful that "X" has spoken out so boldly and plainly upon this vital question, and in so encouraging a manner, that he has sympathizers who are prepared to stand by him in his protest against the calamitous inroad of worldliness that has entered our churches and that stepping-stone to infidelity—the "higher criticism." Higher criticism will never be the means of saving a single soul. Indeed I believe it to be one of the most effective bolts the devil has yet forged for use against the Church of God.

I might say that I left the Church of England because of its impurity and Roman Catholic tendencies, and because I wanted to settle down at a place where I could receive the Bread of Life myself and be comforted with the assurance that my children would also be provided for in like manner after I should be taken from them; and having found such a city of refuge amongst the Baptists, I am rather appalled, on looking round me, to find an evil growing up which will, if left unchecked, in time become quite as awful in its way as the one which I have escaped from.

Yours faithfully,
GEORGE A. EDMUNDS.
Birmingham, March 24.

Mrs. SPURGEON wrote a little tract entitled "A Protest Against Bazaars," in which she took strong ground against all money-making entertainments to raise money for the churches or for any benevolent purpose.

This fell into the hands of a pastor whose church owed what was for them quite a large debt on their building. They had been thinking of a bazaar to raise the money, but decided to try the plan which Spurgeon had used sometimes for money for his Orphanage or College, of which plan Mrs. Spurgeon had given an outline.

The church agreed to make the 25th of the month a day of prayer and waiting upon God. The pastor announced that he would be in the business room of the church, that is, the room for deacons' meetings, etc., from 9 in the morning till 7:30 at night to see all who would come and receive their contributions. Meanwhile the church was praying.

During the day four hundred came bringing contributions, and at night the happy pastor and deacons found that all the necessary money had been given or subscribed. The day had been one of great joy in the Lord, and the brethren felt that their souls had been greatly blessed. The pastor wrote an account of their money-raising to Mrs. Spurgeon, who also rejoiced greatly, and

published the story in the *Sword and Trowel* that others might be encouraged to trust in God and do likewise. She added a comment on the many devices which are used to raise money instead of giving it: "It is quite possible that much of this world's coinage may thus be swept into the church's treasury; but what will it avail if the Spirit of the Lord be grieved, and He depart from among his people? Will not the light of eternity show their GAIN to be a most awful and disastrous loss?"

The *Texas Standard* accuses the *Recorder* of being a "Crawfordite," giving as reasons for its belief that the *Crawfordites* had gravitated towards the *Recorder*, and that it had praised the leaders of the *Crawfordites*.

We knew we had been receiving many new subscribers, especially from Georgia, Texas and Tennessee, but we did not know they were *Crawfordites*. They did not say so in their letters—and how were we to tell what their views on foreign mission methods are? In regard to our having praised the leaders of the *Crawfordites*, we ask the *Standard* and some respectful questions: Did we praise them because they were *Crawfordites*; or did we praise them for being good preachers, pastors, &c., &c.? Did we say more about them than was true? Did we praise no one except them? If praising one of them because of some good quality which had nothing to do with his views of missionary methods provides the *Recorder* is a *Crawfordite*, would praising Toplady's hymns show it is *Episcopalian*? Or speaking of Whitfield's eloquence prove us a *Methodist*?

We are sorry our Gospel Mission friends cannot see eye to eye with their brethren on the subject of foreign missions; we are sorry there has ever been any division or difference of opinion on the subject. But we think that religious liberty allows any Baptist to go into the world anywhere and preach the Gospel, or to pay any other Baptist's expenses to do it. And we cannot call good Baptists Judases or traitors because they do not agree with the *Recorder* in its hearty support of the Southern Baptist Convention and its Boards.

The *Christian Observer* made a wise comment on an amusing incident which happened during the meeting of the Southern Presbyterian General Assembly. They received a despatch from the Cumberland Presbyterian General Assembly which referred them to Acts 23:2. It seems the telegraph operator punctuated wrongly Acts 20:32. The *Observer* says: "If you are ever tempted to get angry with a person who has insulted you, before making a hasty answer examine carefully to see whether you may not yourself have wrongly punctuated his conduct or his remarks."

The trouble in exposing frauds is that the brethren forget the name of the man before he gets round to their church, either personally or by agent. But the name "Jerusalem" may enable Baptists to remember this warning of Rev. Dr. J. H. Barrows: "I was distressed to find, from wide inquiry, that the *Beit Ollel* Mission among the Jews is entirely unworthy of confidence and support." Dr. Barrows made these inquiries when in Jerusalem.

Editorial Varieties

Dr. Joseph Parker recently celebrated his jubilee as a preacher. He began preaching when 18 years of age. His large church in Boston is always crowded, and his physical strength shows no signs of abating than does his popularity.

Dr. George Harris showed himself the worthy son of his great father, Prof. H. H. Harris, when in the Medical College here. He took the four years' course in three and passed the best examinations on the entire course in a class of about 150. We are very glad that he remains in Kentucky.

We are sorry to hear that the Missionary Union of the foreign mission board of our Northern brethren, received \$200 less the first quarter of this year than they did last. And the amount last year was not up to the average. We hope the other nine months will more than make good this deficiency.

Mr. E. N. Pochin died in England, leaving a will which gave his estate of \$200,000 to the British and Foreign Bible Society. He left three children who were passed over in the will, and after examining carefully into the circumstances, and taking legal advice, the Society has decided to give half to the heirs.

The N. Y. *Observer* tells of a colored man who said a friend of his had entered upon his real Aug. 12, 1868. On some one's remark that he was still alive, he answered he knew it, the date was the date of his birth. Could the man's strength have been better or more strongly expressed?

Dr. A. C. Davidson has resigned the presidency of Georgetown College, and it is said he will accept the invitation of the Southside church in Birmingham, Ala. We hope the Baptists in Kentucky will veto that so unanimously and so vociferously that Dr. Davidson will feel it impossible for him to go. Let's hold on to him, brethren, and hold tight and defy the covetous Alabamians.

Dr. J. B. Gambrell gives his creed in the *Standard*. "I am, and always have been, of the strict school of Baptists. I am an anti-slavery, anti-imperialist. I have never favored union meetings. I believe there have been true New Testament churches, more or less right, often less, from the days of the apostles to this day, and I have held these views consistently all my life."

"The Woman's Bible," gotten up by the strong-minded, public-speaking sisters has been published. It is rather a series of comments than an edition of the Book. The idea that the author of the Bible is in any way their superior does not seem to have occurred to them. Their idea evidently was to whitewash the original characters. Jezebel is praised and Herodias declared to be innocent of the charge the Scriptures bring against her!

Eight of the ten delegates from Tennessee to the General Conference have signed a request to the Bishops to call an extra session of the Conference to deal with the scandal concerning the action of their book agents in the matter of the claim against Congress. How much longer will those two men refuse to resign their positions?

Mr. John H. Chapman, who was re-elected President of the B. Y. P. U. A., is a layman of means. He has been very liberal in giving to this organization. Dr. Vedder says more of the Conference to deal with Chapman's large gifts and generous pledging of his own personal credit has stood between the Union and financial ruin. He deserved the greatest honor the B. Y. P. U. could give him.

Mr. Savage belongs to the most rationalistic wing of the Unitarians, and is noted for his denials of all evangelical people hold most dear, except the existence of God. Yet he was asked to preach on Sunday night in the Baptist church at Tarrytown. An exchange asks the pertinent question of the church: "Was it equally or unequally yoked?" We answer unequally. An evangelical church which will invite Mr. Savage to preach is far worse than the rationalist himself.

Some have attacked the antiquity of the book of Job on the ground that it speaks of Oppid, and the land was not known when Job is supposed to have been written. The *Spicer* dug up proof that the first voyage to Oppid from England was made by a nobleman named Hanno, nearly a thousand years before Moses. Verily the spade is upsetting the critics.

A telegram on Friday announced the death of Dr. Charles H. Strickland, pastor of the First church of Jackson, Tenn. He died suddenly, his wife being away from home. His friends have feared for some time that his heart might be seriously affected. This news will come as a great shock to the many who loved, and admired Dr. Strickland, one of the foremost men in the Southern Baptist pulpits.

Another Baptist paper is heard from in regard to the contributions which were asked to enable the Baptist Union, the organ of the B. Y. P. U. to live at a non-living price. The *Commonwealth* says: "The *Witness* is not really what might be called enthusiastic over the proposition to again endorse the *Witness* paper in, perhaps, natural, while many of the uneducated laymen, if the proposition is made, will probably want to know, before they contribute, whether the word 'endowment' can be so defined as to mean money for running expenses."

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street—Bro. J. M. Long preached in the morning and Bro. Ohara at night. Bro. Eaton will be back Sunday.

Broadway—Bro. John R. Sampsy preached in the morning. No services at night. McFerran Memorial Pastor Eager preached as usual.

Twenty-second and Walnut—Pastor Hunt preached at both hours. One received for baptism, one by relation and three baptized.

Logan-st.—Bro. Allen preached in the morning and Bro. Rawles at night.

German—Pastor Wm. Ritzmann preached at both hours.

Chestnut-street—Pastor Weaver preached in the morning. No services at night.

Third-st.—Pastor Boyet preached at both hours. One baptized.

Portland-avenue—Pastor Shelton preached morning and evening.

Twenty-sixth and Market—Pastor Thompson preached at both hours. Two received for baptism.

Parkland—Pastor Gordon preached at both hours.

Highlands—Pastor Dawes preached in the morning and Bro. Warren at night. One received by letter and one baptized.

Highland Park—Pas. Bell preached. Baptized one.

Southgate-st.—Pastor McFarland preached in the morning and Bro. Mays at night.

Oakdale—Pastor Leger preached at both hours. One baptized. Will begin a meeting next Monday night. Bro. Shelton will assist the pastor.

Point Mission—Bro. Farrar preached. Twenty conversions during the week. Meeting continues.

East Mead—Pastor Whittinghill preached at both hours.

Eight-mile—Bro. Wise reported no morning services. Bro. Fountain preached at night.

Prostop-st.—Bro. Lenard preached. Glenview—Bro. Doolan preached. Twenty-sixth and Bismarck—Bro. Phipps preached. One baptized.

Jeffersonville (Ind.)—Pastor Marks preached morning and evening.

New Albany (Ind.)—Bro. Hepburn preached at both hours. Church has called Bro. Long.

CONFERENCE NOTES.

Twenty-seven ministers present. Bro. McFarland conducted the devotional exercises.

Speeches on consecration were made by several brethren.

Bro. Shelton is spending the week in Alabama.

If you will pray three hours every day you will preach with more power. McFarland.

I think we all need to preach salvation by grace more. Thompson.

Men must feel the need of a Saviour before they will want to lead a better life.—Dawes.

Bro. A. R. Love is having much success in the mission at Eleventh and Market.

All were delighted to hear that Bro. Eaton would be back next week.

Bro. Weaver said 2 brethren 7:14 was a recipe for a genuine revival.

Bro. Phipps has gone to Jacksonville, Fla., to work among the soldiers.

Bro. Leger, who has been absent for some time, was welcomed back. He is having much success at Oakdale.

Bro. L. T. Mays, of Austin, Tex., was present and made some good remarks.

Bro. J. M. Long, who has been supplying Walnut-street for the past month, has been called to New Albany. He accepts.

Pastor Shelton, of Portland-avenue, has engagements for three meetings between now and October 1.

Bro. Eager closed a series of fine sermons Sunday night on "Five Types of Conversions."

No man comes to the Conference who impresses his spirituality upon us any more than Bro. Weaver.

Bro. Boyet, the new pastor of Third-avenue, is being greeted by very large audiences.

Portland-avenue and Twenty-six and Market-street are stirring the question of systematic giving to missions with good results. J. B. S.

THE STATE.

Bro. J. G. Parsons writes from Irvine: "Have just closed a meeting at Big Spring, Owsley county, resulting in 14 additions, 12 for baptism and 4 by relation. There were a number of conversions. The pastor will join. We have no church at this point, but will organize one during next month."

Pastor H. C. Davis writes: "Have just closed a very pleasant and profitable meeting of 10 days with Salem church, Shelby county, of which I am pastor, resulting in 14 additions, 13 baptized and membership greatly revived. Dr. J. M. Weaver did the preaching, and it was done to the satisfaction of all."

Bro. T. T. Cook, of St. Joe, Mo., is holding a very successful meeting with pastor and people at Buck Creek, Mo.

Bro. S. A. Owens writes: "You are at liberty to announce that I have resigned my field near Richmond, Ky., to take effect Sept. 1. The churches are Republican, Waco and Kingston, which co-operate in calling a man for all his time. Each church is taking a course from Richmond, and on good trumpet notes. Those desiring information about the field may address me till Sept. 1 at Richmond, Ky."

Bro. Wm. M. Stallings writes from Springfield: "We closed a meeting of great spiritual power last night at Church Fork church, Resolute, Church greatly revived, 16 additions by experience and baptism and 1 restored. We had the assistance of Bro. J. H. Dew and his singer, Bro. Lamareaux. They are men of God, and their labors will long be held in loving remembrance by the great congregations who assembled to hear them almost every service. Bro. J. C. Bush, a former pastor of this church, who is now in his 84th year, was with us, and aided by his wise counsel and earnest prayers, I go Monday to aid Bro. T. H. Coleman at McKinney."

Bro. T. E. Richey writes: "We had two more additions to Grand Rivers church last Sunday and excluded one. Church is now 105 members. The church makes regular contributions for all objects—missions, ministers' aid, Orphans' Home, etc. Pastor's salary is promptly paid every meeting. Bro. G. W. Vaughn and wife returned from Chicago and Louisville, where they worked as duly accredited solicitors for funds for the liquidation of our debt. They report a cordial reception at both places, and also some help. They are profuse in their commendation of our beloved church, Chicago, and the noble pastor, Grand Rivers church, certainly appreciates the marked attention paid to their representatives. Eld. J. T. Spurlin is engaged in an interesting meeting at Cedar Grove school-house, Lyon county. Large crowds are attending. Pastor W. H. Moore, assisted by Eld. John Board, is in the midst of a revival effort with Fair View church, this Caldwell county."

Bro. John J. Edkins writes: "We have just closed two weeks' work at Lebanon church, Franklin county, of which I am now pastor, and it proved to be of great help to the church and community. The church was greatly revived, and seems to be in good shape for work now. We had let our feet go to rack and filth take the graveyard, but now we have them both in good shape. We hope to be able in a short time to paint the house. Bro. W. M. Kuykendall, of Marksburg, did the preaching, and those who heard him said it was well done. The result of our meeting was: We had 16 conversions, 1 restored and 1 under the watchcare of the church. We feel like there will be more visible results in the near future. Bro. Kuykendall was the prayers and sympathy of this people in his work, and we hope him success where he goes. We also have a very good Sunday-school in progress, and have plenty of material to work on. We wish the RECORDER success."

OTHER STATES.

Pastor G. E. Welch writes from Magnolia, La.: "I thought some Baptist news from these parts would be of some interest to your many readers. Last Sunday was a good day for old Amite church, Livingston parish. I baptized 12 happy souls, and 10 more were added to the church as a result of our meeting, which commenced the 9th inst."

Bro. Bruce Benton, formerly of North Carolina, did the preaching for us. Bro. B. knows how to preach Christ and his crucifixion for the salvation of sinners. We want to keep Bro. Benton in Louisiana, and kindly ask brethren of other states to keep hands off. Will close by saying Baptist work is on the up-grade in these parts."

Bro. C. W. Carlton writes: "Dr. A. C. Davidson, President Georgetown College, has accepted the call of the South Side church at Birmingham, Ala., to succeed Dr. P. T. Hale, who resigned to accept the pastorate of the First church at Roanoke, Va. Dr. Davidson is highly recommended in Alabama, and the entire denotation of the state will delight to welcome his return."

The Central church, Mo., has set apart Bro. J. E. Dillard to the full work of the Gospel ministry. The Hale's Ford church, Franklin county Va., has set apart Bro. W. L. Richardson to the full work of the Gospel ministry.

The Newmark church, Va., has set apart its new house for the worship of God.

A meeting in the Swansa church, S. C., closed with 14 additions to the fellowship of the church.

A seven days' meeting in the Harmony church, Grant county, Ark., closed with 18 additions to the fellowship of the church. The church was greatly revived.

The Yellow Creek Baptist church, Mo., has set apart Bro. Alva Foster to the full work of the Gospel ministry.

Sixteen have been added to the fellowship of the Concord church, Texas, as the result of a recent meeting.

A church has been constituted at Rough Creek, Tallahassee, Texas. This is in a strong neighborhood remote from any other church. A meeting in the Flat Rock church, Texas, closed with 11 professions of religion, 6 baptisms and others to follow.

Sixteen have been added to the fellowship of the Weatherford church, Texas, as the result of a recent meeting.

Pastor S. B. McKinley, assisted by Elder Matthews, held a meeting in Gerald, Texas; 17 were added to the fellowship of the church. Among those baptized was one Methodist and one Disciple.

FROM BETHABARA CHURCH.

We are deeply indebted to Pastor E. W. Coakley for a programme pertaining to missions, which was rendered at Bethabara church, July 17. The exercise was very instructive, giving us the names of who, what and where our missionaries were, and what a noble work they were doing; giving us some of the different religions of the world, with a very instructive paper written by the pastor of Japanese Religion, together with two new rules for Christian giving, and a chart lesson of Paul's three missionary journeys, questions being given and answers from the Bible. The little folks also took a very active part. We think all churches would take up something like this, and instruct their people along this line, that the cause of Christ would prosper more in foreign lands, and the Christian people would send with their means, to the lands where they are in the greatest need. They so much need it if they were only educated. We feel that Bro. Coakley is doing a good work in strengthening the church along many lines. We now have preaching two Sundays a month, and a flourishing Sunday-school, and we feel that our church is on an up-grade, and that ere long the harvest will be great.

NELL BROWNING.

OIL CURE FOR CANCER.

DR. D. M. BYE has discovered a combination of oils that readily cures cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent giving particulars and prices of Oils. Address Dr. D. M. Bye, Box 25, Indianapolis, Ind.

It was our great pleasure to meet our friend of many years, Dr. A. H. Chubb, the old-time road-runner, paper man for many years Field Editor of the WESTERN RECORDER and now of the Reflector. He is over seventy-seven years old. His many friends will be pleased to learn that he is hale and hearty and moves along with the vigor of youth, and the brethren love to read what he writes.

DISTRICT ASSOCIATIONS.

Time and Place of Meeting 1898.

AUGUST.

Ten Mile—Pleasant Home church, 31st.

Crittenden—Knoxville church, 10th. Bro. S. C. August, 10th.

Lily—Mt. Tabor, Barren Co., 10th. Clear Fork—Egley Station, 10th. Elkhorn—Upper street, Lexington, 10th.

South Kentucky—Middleburg, 10th. Daviess county—Glenview, McLean county, 10th.

Shelby county—Mt. Vernon church, 18th.

Green River—Cane Creek, Grayson county, 20th.

South District—Brumer's Chapel, 23d. Concord—Owenton, 23d.

Bethel—Mt. Gilend, Allenbyville, 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, 24th.

Tate's Creek—Stanford, 30th. Union Blanket Creek, Pendleton county, 31st.

SEPT. MID-ER.

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 Frankfort, 7th.

Greenup—Carlettsburg, 7th.

Little Bethel—Friendship, Mubbenburg county, 7th.

Long Run—Bootsland, Valley Station, 7th.

Lynn—Actna Grove, 7th.

Owens—Harmony Owen county, 7th. Boonville, Athens, Owsley county, 9th.

Greenview—New Salem, Menfessor county, 9th.

Mt. Zion—Corkin, 9th.

North Concord—Pleadowship church, Knox county, 9th.

Stockton's Valley—Mt. Pisgah, Cumberland county, 10th.

Nelson—Bardstown, 13th.

Boons Creek—Winchester, 14th.

Second North Concord—Clear Fork, Russell county, 14th.

Russell's Creek—Elkhorn, Taylor county, 14th.

North Bend—Madison-avenue, Covington, 14th.

Sulphur Fork—West Point, 14th. Goose Back—Gardler, Knox county, 21st.

Landmark—Red Lick, 21st. Salem—Rhude's Creek, 21st.

Freedom—Barksville, 23d.

South Union—Patterson's Creek, 23d. Edmondson—Holly Springs, 26th.

Goshen—Sandy Hill, 28th.

Laurel River—London, 30th.

South Concord—Beaver Creek, 30th.

OCTOBER.

Blackwell—New Hope, Hancock county, 5th.

Little River—Donaldson church, 5th. Warren—Bethany, 13th.

West Kentucky—Fulton, 6th. Enterprise—Had's Creek, Pike Co., 7th.

West Union—Antioch, 12th.

Ohio Valley—Zion, Henderson Co., 18th.

Blood River—Central City, Marshall county, 19th.

Graves county—Farmington church, 26th.

East Lynn—Mt. Carmel church, Taylor county, —. East Union—

Rockcastle—Sinking Valley church, Pulaski county, —.

If changes are desired, write to the WESTERN RECORDER.

Please prepare statistical table with care and send two copies of your minutes to me as soon as printed. J. K. NUNNALLY, Sec'y.

FIELD NOTES CORRECTED.

In last week's RECORDER Hro. F. M. Wells, by carelessness in our office, was allowed to indulge in some remarks not as complimentary to the good people of Brandenburg and Irvington, Ky. Wells evidently forgot the brother known the people better he would have written differently. Those churches are among our leading churches, and the WESTERN RECORDER has no better friends, as the large list of subscribers at each town prove. Bro. Wells evidently forgot to supply himself with a dose of Simmons' Liver Regulator before he started from Louisville. W. P. H.

Ward Seminary.

Elsewhere in this issue is to be found an advertisement of Ward Seminary for Young Ladies, at Nashville, Tenn.

The time when parents must give up their daughters to others for training that cannot be had at home, is and of right ought to be, a time of anxious thought. Among the queries that naturally force themselves into the front for answer are: (a) What are the physical and moral as well as mental influences under which the pupil is to be placed while in this, that or the other institution? (b) What of the curriculum, is it mind-bracing, stimulating and will it, if uncorrected, render our daughter more capable of making others happy and thereby of making her own life more happy also? (c) One of President Blanton's new catalogues will help parents to answer these queries.

We have just learned that Sister Sampson, the wife of Bro. J. R. Sampson, died after two weeks' illness. We extend our sympathies to our beloved brother in this great bereavement.

EDUCATIONAL.

POSITIONS GUARANTEED Under Reasonable Conditions. Accretions for tuition, or can deposit money in bank till position is secured. One Scholarship Free in almost every County. Car Fare Paid.

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WABEVILLE, TENN. — TEACHERS: Anderson, G. Taylor, Bankers, Merchants, and others. Bookkeeping, Penmanship, Short-hand, Typewriting, Etc. Four weeks in Book-keeping with us equals 12 elsewhere. Enter any time. No vacation. Board free. Catalogue free. Name and address of printer for home study text books on book-keeping, shorthand, and penmanship. Send for price list.

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The most beautiful place in the South for girls. The Lookout Mountain of Kentucky. A complete college for young ladies. The school life happy. 8 schools in one. Pupils from 20 States. Write for catalogue.

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HOPKINSVILLE HIGH SCHOOL,

A SELECT LIMITED SCHOOL FOR YOUNG MEN AND BOYS.

Full English, Classical, Mathematical and Commercial Course. Our thorough work and strict discipline are characteristic of the school. Boarding pupils board in the family of the principal. Twenty-six Session Begins Aug. 1st, 1898. J. O. FERRELL, Hopkinsville, Ky.

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FOR YOUNG LADIES. STAUNTON, VIRGINIA.

Term begins Sept. 1st, 1898. Located in Shenandoah Valley. One of the most beautiful grounds and appointments. 20 States represented. Terms moderate. Pupils enter anytime. Write for catalogue. Mary Baldwin Seminary.

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Academic, Engineering and Law Departments. Additions for next session: One Professor, four lecturers, new School of Economics, Political Science and History. Expenses very moderate. Organ SEPT. 8. For catalogue address The President.

ASHEVILLE COLLEGE

For Young Women. Elegant equipment. Best sanitary appointments. Healthful climate. Offers every course with degrees. Seminary courses with diploma, and Preparatory school, best type, which admits to W. and S. with certificate. No school in the country offers better value. Students have use of Van Hook Hall, the finest in the West. ARCHIBALD A. JONES, Pres., Asheville, N. C.

Shelbyville College,

SHELBYVILLE, KY. A Delightful Home for Girls.

Beautiful location. Handsome brick building. Educational center. Experienced faculty. Catalogue free. Write for catalogue to J. E. NINN, or E. W. ELROD.

Southern Baptist Theological Seminary.

300 catalogues. If help is needed to pay board write to Rev. E. C. Bargan, Louisville, Ky. For catalogue, write to W. H. Whitsett, Louisville, Ky.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE DEPENDABLE BOY.

BY MINNIE L. UPTON.

The boy who is bright and witty. The boy who longs for fame. The brilliant boy, his teacher's joy. And the boy who leads each game. Right cordially I greet them. And wish them every joy. But the warmest part of my boy-loving heart I give the dependable boy. If he says he'll come at seven. If the clock strikes he'll appear. As a true, brisk pace, with a glowing face. And a greeting good to hear; If he says he'll mail your letter it will be mailed don't doubt it; He will not touch a single parker pocket And then forget about it! He may be bright and witty; He may be brilliant, too; He may lead in the race with his manly face. He may plan great things to do; He may have all gifts and graces; But naught can wake such joy And pride in me as to know that he Is a staunch dependable boy!

AN EVENTFUL EVENING.

BY EMMA J. GRAY.

(Continued from last week.)

At the same moment in the library at home their parents were bowed with anguish. They had returned earlier than they expected, and were surprised not to hear music, the chatter of voices or frolic of games, therefore a search was at once instituted. The servants had paid no attention to the young people, and consequently could give no information, and just as Tom had headed the rowboat toward home his father had explained: "They must be on the creek, for the boat is missing, and yet I have listened and cannot hear them."

Mrs. Schenck clasped her hands despairingly, uttering in broken accents, "The children will drown!" "That is impossible. The boat is flat-bottomed and will not tip. Tom is an excellent rower and very muscular. Come, come, calm yourself," and Mr. Schenck drew his wife toward him, taking her trembling hands between his own, and then adding as if a sudden thought had come, "Why, where's Jack? He must have gone too. Trust our big Newfoundland!" and, patting his wife's shoulder to further assure her, emphatically said, "He'll not let anybody drown." All the while, though Mr. Schenck worried, and as minute followed minute his wife grew paler and paler. She would restlessly walk to the window and shade her eyes, and the better to peer into the darkness, and then with a wan face appeal to her husband, and then, evidently would walk out on the piazza, keenly listening for any sound from the returning boat, straining their eyes so as to detect any shape in the darkness. And thus every minute seemed an hour to Mr. Schenck, who had left his wife and come down to the boat-house, or on the shore, but he really feared to leave her, besides he thought every moment must bring tidings. They had but just returned to the library, after one of many excursions to the piazza, when the hall door gong gave a frightful peal. Mrs. Schenck trembled so much that she could not walk, and remained half fallen in the big arm chair. Her husband opened the door.

An old friend entered accompanied by a gentleman whom Mr. Schenck did not know. They had called to arrange a business matter, but before a word could be uttered, with a water falling from every part of him, a dog rushed past them. It was Jack. He went direct to Mrs. Schenck and tried his best to talk, to bark and tug at her dress. He ran to the hall door and then back again, then to Mr. Schenck, then to the hall door, and then to Mrs. Schenck, and so on back and forth, barking and leaping in wildest agitation.

It was the work of a moment to explain to the visitors what had happened. And, surprised, excited and more alarmed than ever, Mr. Schenck hurriedly called a servant and ordered him to bring lighted lanterns, then looking toward the visitors, he said, "I'm sure you'll help me to find my children; Jack will be our leader, he turned to support his wife. "May I not come? Oh what shall I do?"

"Stay just here, my dear, brave wife. Look at Jack. He would not look so merrily if our children were not safe," and thus Mr. Schenck tried to calm and comfort, though undergoing indescribable torture, and then the little procession started. Jack leaped through the high doorway, very least as soon as they had reached the shore, and then shot ahead.

Scarcely had they walked twenty feet along the creek's edge, however, when a sound of singing reached Mr. Schenck's ears.

Home again, home again From a foreign shore, were the words. It was Jean's voice singing the solo, but the others, including black Bill, joined in the chorus. For a few moments Mr. Schenck could not sufficiently control himself to speak. When he did he hoarsely said: "Run back, tell Mrs. Schenck our children are singing, and if she will go out on the piazza she will hear them."

Tom was the one to explain, though Jean and Marie interrupted again and again. "For it isn't one bit far for Tom to take all the blame," Jean would persistently say, and Marie would quaintly add: "It was so lovely."

And thus it was in a measure disjointedly that their parents learned all the truth. Learned that the tide had risen to such a height that when they attempted to go under the bridge Tom shouted, "Put down your head everybody," and Bill was so sorry he crumpled on the bottom of the boat, but Jean, being tall, was caught, although she put her head away down, almost between her knees, the iron bolts supporting the bridge ground through her hat and pushed her backward so that it was a wonder she did not go head first into the creek. The water was as black as pitch, too.

"Oh, oh, my child," her mother moaned, and covered her face as if to shut the sight out, and Jean showing the big hole in the hat she had worn, Mrs. Schenck screamed afresh. Jean, being pushed backward, caused Marie to slide. "You cannot imagine how frightened we were when Marie, half crying, yelled: 'I'm falling out, and I sure enough she was big hole in the hat she had worn. Then it was that Jack, dear faithful dog, stopped howling, and catching Marie firmly by her frock, drew her back. Even Bill shouted, 'I see gwine ter drown sure.' The only quiet one was Tom, and he did not speak a word."

"How I suffered," Tom interrupted, "for I knew that if we were drowned I only was to blame. So much I thought all in that frightful minute. I thought of home and what my sorrow would give to my mother and father, and then, excepting the dog, I was the only swimmer, and I determined to save both my sisters and Bill too, if my strength would only hold out. I shall never forget the horror of this night, nor how lonely it has taught. What a mean fellow I am, and just because I held the oars and could row where I would, to force the others to go too. Jean told me she was afraid to go under the bridge, and you," looking at his father, "have cautioned me over and over in the age, and when Marie pulled back I drew up my oars and allowed the tide to float us out."

"And do you believe, papa?" and Marie excitedly pulled her father's arm. "the boat just turned across the creek and we were landed as nice as you please." "How did Jack get such a ducking?" "Why, he wouldn't wait to land. We tried to hold him back, but I guess we were too weak to manage him, weren't we, old fellow?" and Jack jumped in the creek as we were nearing the shore, and reached there the same moment that we did. And then I suppose he thought that you and mamma might want to know where we were, and he nearly ran his legs all over me. We watched him disappear as we secured the boat. "I forgot all about the boat," and

Mr. Schenck turned interrogatively toward Tom. "She's all right. I'll go over for her in the morning. I fastened her to a stake above the bridge. Surely nothing more will happen. Our name is both at her stern and prow. Every body knows us about here, and, with a confident look from face to face, "no one will make way with her."

And black Bill, who had quietly stood alongside of Mrs. Schenck during the recital, exclaimed while shutting the door, "Dat was all."

That night a very happy family knelt to offer thanksgiving to their heavenly Father. "It was the dear Lord who brought us all home again," said little Marie, as now standing close to her mother, she looked from one face to the other.

"Indeed it was my child. You remember the words in my favorite Psalm, don't you?" and Mrs. Schenck repeated: "He shall give his angels charge over thee, to keep thee in all thy ways."

"I think that is my favorite Psalm too," remarked Jean, thoughtfully. "I am sure it is mine," exclaimed Tom.

"Then I guess we will call the ninety-first Psalm the favorite of the entire family," added Mr. Schenck as, walking from one child to the other, he bade each an affectionate good-night.

A BED OF FOUR-O'CLOCKS.

BY CHARLES MOREAU HARKER.

It was a quiet street in a Western college town. Along its walks were tall maples, and from the dooryards came a perfume that told of the pretty flower gardens hidden near the wide porches. Kate sat in the gloom of the room where she had been sewing all day. Her aunt, fashionably dressed and with her hat on for a walk to the club meeting, was talking complacently.

"What in the world could you be thinking of to plant those old-fashioned flowers there in the front yard? There is not a lady in the neighborhood that would allow such a peculiar lot of flowers as you have put out to grow in her yard."

"But they are pretty, and I like them."

"Why, of course, they have a kind of beauty for those who do not know what beauty is, and who are not very particular. Why couldn't you put out something more fashionable?" "I'm not fashionable, and I guess I do not care very much for such things. Anyhow, these flowers are planted now, and will be up in a few days, and I like them—please let me have them."

"Of course, you can have them, but I am ashamed to have my friends see what poor taste we have."

So the beds of flowers came up, and there were all sorts of old-fashioned kinds—four-o'clocks, hollyhocks that would the next year have blooms, poppies and other favorites of the country places, and not at all what the people of the city expected. Kate rather enjoyed the criticisms she heard on the selection of her blossoms, and did not at all resent them. She tended the beds carefully, and soon they were all well up in the blossoms, and were one of the attractions of the city, for the country people who drove into town. Many a time did big farm wagons stop and the people in them look pleased at the picture. It was very satisfactory to the quiet girl in the shade of the vine-covered porch.

It was a college town, and many young men were there for their education. They came from all parts of the state, and met all kinds of company. Some of it was good and some of it—too much of it—was bad. Ralph Madden was unfortunately meeting the bad kind. He came from a little town up among the hills where the cows and horses were allowed to pasture in the streets and where such a thing as an opera or even a theatrical performance was unknown. It was but a little thing for him to start toward this kind of entertainment, and it was not long until he found that he was spending more than the allowance that his parents were saving up for him, so laboriously. One afternoon, when he was in the dormitory, when the hot school-rooms were so uninviting, he was asked by his chum this question: "Ralph, are you going to be an old fogey?"

"Why, I don't know what you mean by course not."

"Then get your coat and come with me."

"But I don't know where you are going."

"It makes no difference—come on." Together they sauntered down the street.

"Say, Jim, I must know where you are going," said Ralph. "Oh, come on, it will be all right." "But I must know." "Well, baby, I will tell you—we are getting up a little party to go by boat down to the city and see the show to-night."

"But we can't get back in time for to-morrow's lessons." "Of course not, but who cares?" "I care, but it won't make much difference in the end, I suppose."

"Certainly not. It will cost us only about five dollars apiece, and we will have a good time." Five dollars meant a good deal to the father and mother out on the hills, and Ralph knew it. It was, thought, a good opportunity to show the boys that he did not care for the rules of the school, and was a "good fellow." So he did not say anything more, but went toward the depot to arrange for the trip. As they went along the little party of boys now gathered came down the quiet street. It was so cool in there and the water running on the lawns was so inviting.

"There's a stylish place," remarked Jim as they came to the residence of the judge.

"But there's one that I like better," said Ralph, as he pointed to the cottage where a fair faced girl was sitting in the shade of the porch. Then as he looked somehow there came over him a queer feeling. What was it? He knew—it came from the big lot of four-o'clocks that was so prominent a feature of the yard. He remembered that his mother up among the hills always had a bed of four-o'clocks in the front of the house.

He could see her now sitting on the porch and knitting or sewing for him. He had the four-o'clocks that were so the school, and others were kept for his return in the summer. He smelled the sweet odors that came from the flowers, and the impression was stronger than ever. He could almost see the old home, and the city with its busy ways was forgotten. He felt, too, that he was in his present actions proving a traitor to that home and to that mother. The flowers were shaming him into remembering it all.

"Come on, Ralph, come on," called the others who were far in the lead, having left him standing before the bed of four-o'clocks.

He was startled to see what he had done, and hurried toward his companions. They laughed as they saw the expression on his face.

"No, boys, but I am not going with you."

"What's the matter? Are you sick?"

"Not at all, but I am going to write a letter home. I have neglected it for weeks. Those flowers in that yard are the kind that my mother plants, and I am a little homesick about it, I guess."

"Well," put in Jim after awhile, "I don't know but you are right, Ralph. We all ought to stay at home and work—but then we will miss a good time."

"I guess I'll stay," announced one of the others, a country boy. He, too, had recognized something familiar in the old-fashioned flowers.

"And I, and I, and I," came the agreement of the others, and soon the party was given up, and the boys were at their rooms the next day as usual.

"I hope you won't plant any of those old country flowers next year," remarked Kate's aunt one day. They have done nobody any good, have they?"

"No, not that I know of, except that I have liked them."

But they did not know all the good the bed of four-o'clocks had done—New York Observer.

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I HAD rather do and not promise, than promise and not do.—Warwick.



What nobler, better ambition can a young couple have than to live loving, happy lives, and then, in a green old age, look back over a life that has been mutually self-sacrificing, useful and successful? The one great stumbling-block that stands between most married couples and this ideal married career is ill-health. If both husband and wife would take proper care of their health, there would be more hale, hearty and happy old people in the world. If, when a man suffers from the little ills of life, he will resort to Dr. Pierce's Golden Medical Discovery, the chances are that he will avoid the big and fatal illnesses. This great medicine gives a man a healthy hunger, facilitates the flow of digestive juices, invigorates the liver, purifies and enriches the blood and builds firm, muscular, healthy flesh tissue. It is an old saying that women are hard to kill. There is some truth in this, as far as the majority of illnesses are concerned. There is one class of disorders, however, that quickly undermine any woman's general health. No woman can retain her strength who suffers from weakness and disease of the delicate and important organs that make wifehood and motherhood possible. Dr. Pierce's Favorite Prescription is an unfailing cure for all disorders of this description. It acts directly on the sensitive organs concerned, in a natural, soothing way. It makes them strong, healthy and vigorous. It prepares them to bear the burden of maternity. It is the greatest of nerve tonics. The woman who uses it will bear healthy, happy children, and live to a ripe old age. Dr. Pierce's Pleasant Pellets regulate and invigorate the stomach, liver and bowels. By all medicine dealers.

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BRAVELY FACED DEATH.

During the winter of 1863-64 it was the fortune of Gen. Cullen A. Battle, of Alabama, to be president of the court-martial of the Army of Northern Virginia...

A low murmur rose spontaneously from the battle-scarred spectators as the young artilleryman rose from the prisoners' bench...

"Supposing that this was Cooper's purpose to represent himself before the court, the judge advocate was instructed to proceed..."

"He answered: 'There was a reason, but I will not avail me before a military court.'"

"Gen. Battle then said: 'Perhaps you are mistaken; you are charged with the highest crime known to military law, and it is your duty to make known the causes that influenced your actions.'"

"DEAR EDWARD—I have always been proud of you; since your connection with the Confederate army I have been prouder of you than ever before..."

"TURNING to the prisoner, Gen. Battle asked: 'What did you do when you received the letter?'"

"O, Edward, I am so happy; I am so glad you got your furlough. She must have felt me shudder for she returned as pale as death..."

"Have you come without your furlough? O, Edward, go back! Go back! Let me and the children go down to the grave together..."

feet, and each in his turn pronounced the verdict, "Guilty."

Fortunately for humanity, fortunately for the Confederacy, the proceedings of the court were reviewed by the commanding general, and upon the record was written:

"HEADQUARTERS A. N. V. 'The flinching of the court approved. The prisoner is pardoned and will report to his company.'"

THEIR GRIEVANCE.

"They have grown to such nice, well-behaved kittens that I don't mind having them in the nursery now and then," said nurse approvingly.

"A cat that is always under foot, or climbing into places where it don't belong, I can't abide; but I don't mind these."

"So Muff, Whiff and Flippet found themselves in comfortable quarters before a bright fire that dark winter day. The room was large and cheerful..."

"Whiff didn't like it quite so still, and he decided to enliven matters by examining the place more thoroughly..."

"Come and see what I have found! All the time that nurse has been saying we had no right to go on the little white bed she has been letting another cat sleep there as long as it liked."

"We'll have them all the same," declared Flippet. The three mounted the crib, and the stranger did not seem to notice them...

"Oh, you miserable little cats!" she exclaimed. "Would nothing satisfy you but tracking snow and wax around, and making me tired?"

"And they were turned out of the house in a hurry. 'Now it will be ever so long before she will trust us in that nice room again!'"

GREAT occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently or imperceptibly as we wake or sleep, we grow and wax strong, we grow and wax weak, and at last some crisis shows us what we have become.

- ARMSTRONG & KELLY, REYNOLDS-BARKER, DAVIS-CHAMBERLAIN, FAIRBANKS, ABERNETHY, ESCOFFIER, ATLANTIC, BRADLEY, BROOKLYN, JEWETT, WALTER, WITSON, SCOTTISH, SHIPMAN, COLLIER, MIMOUS, E. D. BEAL, COYLEMAN, JOHN T. LEWIS & BROS CO, MORLEY, SALEM, CORWELL, S. W. TAYLOR

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COLPORTAGE BOOKS.

Table listing various books and their prices, including 'The Little Baptist', 'Three Reasons Why I Am a Baptist', 'Repentance', 'Did They Dip?', 'In the Land of the Sunrise', 'The Faith of Baptists', 'Americanism or Romanism', 'Pilgrim's Progress', 'Story of the Bible', 'Story of the Gospel', 'First Steps for Little Feet', 'Bible Pictures', 'Stories About Jesus', 'Talks on Getting Married', 'Behind the Scenes', 'Before the Footlights', 'Life of Christ-Stalker', 'Immersion', 'Communion', 'Grace Truman-Mrs. Ford', 'Theodosia Ernest', 'Christian's Secret of a Happy Life', 'Every Day Religion', 'The Good Shepherd', 'Ten Years a Priest', 'Parliamentary Practice', 'Spurgeon's Confession of Faith', 'Philadelphia Confession of Faith', 'Moody's Colportage Library', 'Modern Dancing', 'Spurgeon's Catechism', 'How to Behave as a Church Member', 'Christian Union', 'Glad Giving', 'Grace and Truth-Mackay', 'Bible Dictionary', 'Concordance', 'Christian Doctrine', 'Church Manual', 'Still Hour-Phelps', 'Stepping Heavenward', 'Baptist Church Manual-Hiscox', 'Baptist Short Method-Hiscox', 'Baptist Church Directory', 'Spurgeon's Sermon Notes', 'Matthew Henry's Commentary', 'Matthew Henry's Commentary', 'Life of Christ-C. Geikie', 'Jesus the Messiah'.

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A SUCCESSFUL SCHEME.

Last November while preparing a sermon on the text, "Content earnestly for the faith once delivered to the saints," these questions came up in my mind: Has the faith been kept? Is it in the world to-day? If so, can it be recognized? So, to test the matter, I fell on this plan. I decided to address a letter to myself, setting forth the faith once delivered to the saints, without attaching the name of any denomination to it, to see if it would be recognized as the faith and practice of any denomination now in existence. So I wrote the following letter:

CANTON, Mo., Nov. 1893.

DEAR BROTHER: Our church being assembled with one accord, decided unanimously to send our brethren T. M. Jackson and J. H. Jones—men who have hazarded their lives for the cause of Christ—to Morley, to preach unto them the things recorded in the word of God. Since they left us no church has communicated with them concerning giving and receiving, but ours. But we have sent twice unto their necessities by the hands of our agent, Bro. William Smith. We are rejoiced to learn that they have made many disciples, and buried them with Christ in baptism. But we regret to tell you that the first time they met to observe the Lord's Supper, one brother was found guilty of crime, and not in fellowship with the body. The church therefore, excluded him by the majority vote, after which the one body observed the Supper.

We rejoice greatly in God, knowing that he is able to keep that which we have committed unto Him, and that there is no power in heaven or earth able to separate us from the love of God, but that we are kept by the power of God through faith unto salvation ready to be revealed at the last time. Yours in Christ, J. D. Brown.

I took this letter and went to town. I met an ex-judge, who is a Methodist. I said, "Judge I have a letter here from some party in Missouri concerning church work. I don't know the man, and he said nothing about what church he belongs to. So, how can I tell who and what he is?" He replied, "If the party says anything about church doctrines or polity, you can tell from that." "Well, I replied, I will read the letter, and see if you can tell." I read the letter as above. "Why, said the Judge, when I had finished, 'he is a Missionary Baptist.'" "How can you tell?" I asked. "I know from these points: 1. I know he is a Missionary, because he says they sent out two men and paid them for their services. 2. They believe in baptism by immersion, for they buried their disciples in baptism. 3. They practised close communion, for they excluded the guilty member before observing the Supper. 4. They believe in the majority rule, as they excluded by the many. 5. They believe in the security of the believer, for they emphasize the fact that God is able to keep them, that they are kept by the power of the Lord and that no power is able to separate them from the love of God."

I then told the Judge what I had done, and why I had done it. I told him these were Scriptural quotations, with the names of parties and places changed. He said with a smile, "I can't help that, I recognized every point as Baptist doctrine." The next time I saw the Judge he asked,

"have you any more letters for me?"

I then went to see a Campbellite and asked him the same questions. After I read the letter to him he said, "I know he is a Baptist, for the points he brings out in the letter are Baptist doctrines. They did one thing which they had no right to do, that is, exclude that member from the church and from the Supper." I told him that I, myself had an idea that the man was a Baptist, but did not tell what I had done.

I then went to see a Baptist, read the letter to him, and asked for his judgment. He replied: "He is unquestionably a Baptist, for that is the old doctrine which was once delivered to the saints."

So I felt that I had succeeded well in my undertaking, finding that all parties agreed in recognizing Bible doctrine and Baptist doctrine as being the same thing. Read Acts 15:22-26, where the church sent out Judas and Silas with Paul and Barnabas; Phil. 4:15-19, where the church supported her missionary through her agent, named Epaphroditus; Rom. 6:4-5, Col. 2:12, where disciples are said to be buried with Christ in baptism; 1 Cor. 5:13, where the church is commanded to exclude a wicked person; 2 Cor. 2:6, where this punishment was inflicted by the many, or the majority; 1 Peter 1:5, saying we are kept by the power of God.

Earnestly contend for the faith.—WM. D. NOWLIN, in Reaper.

BETHEL ASSOCIATION CIRCLE MEETING NO. 6.

I spent last Saturday and Sunday in Christian County, Circle No. 6, composed of South Union, Locust Grove, Olivet, Caskey and Lafayette. The meeting was held at Locust Grove, seven miles from Hopkinsville. The attendance was good and the topics were ably discussed. For over fifteen years these meetings have been held in the bounds of Bethel Association, Circle No. 6, in the fifteen years, has not failed to meet, and the presiding officer, Deacon Joseph Garnett, has never failed to be at his post. The first five years the Circle gave to missions \$2,803.87. The second five years they gave \$3,570.74, and the contributions have been increasing every year. Much can be said commendatory of the Circle plan, and not a word can be said against it. These Circle meetings increase contributions to missions and all church interests. Subjects discussed are generally the most practical and the people are posted in regard to their obligations and the importance of the various objects fostered by our denomination.

Again, our preachers have to study so as to impart information along all lines of Christian activity, and the laymen have to inform themselves on topics assigned them, and the result is that the Circle plan proves itself an educational power. The churches are developed in intelligence and spiritual power. The brethren who meet together every fifth Sunday get well acquainted, and frequently compare notes, and brotherly affection abounds. This was the 60th meeting of Circle No. 6. Their next meeting will be with South Union on October 29 and 30.

Bro. Payton is the beloved pastor of Locust Grove. He was with us. Also Pastor Dorris, Prof. Edmund Harrison, President of Bethel Female College; Pastor Cheek and Pastor Chas. H. Nash attended. The presiding

officer, Deacon J. F. Garnett, is one of the most prosperous farmers in Christian county. He left the thrasher in the field and attended his Circle meeting. Would that we had more men like him.

At night I preached at Olivet church, where Bro. W. H. Vaughan is pastor. The people are greatly attached to him, and think they have the best preacher in all the country, and, from what we have heard, we are almost prepared to agree with them. This is one of our live, wide-awake churches. Deacon J. W. Tell attends all meetings and leads Wednesday night prayer-meetings and prayer-meeting and Bible readings on Sunday nights. He lives five miles from the church. Bro. Calvin K. Fleming is also a pillar in this church, and they have many more like the two above mentioned. Bro. Fleming brought me home with him from Locust Grove and entertained me and took me to the train due at 6 A. M. Monday at Hopkinsville, a distance of about fifteen miles.

We are greatly pleased with the Christian county saints. Had the pleasure of meeting that good man—the man of the people and deserves to be—Dr. John D. Clardy. He took part in the discussions.

Prof. J. O. Ferrell, who has made teaching his life work, and his patrons and those he has trained all over Kentucky speak for him. His terms are very reasonable, considering his great reputation—forty weeks' tuition, board, everything, only \$225.

Professor Edmund Harrison is erecting new buildings, make room to accommodate the greatly increased patronage of Bethel Female College. II.

DEAR RECORDER:—To my very great surprise and exceeding great pleasure, I was a few weeks ago the recipient of a nice large box of good things from some of the members of the Morganfield church. Notwithstanding I have been away from that church since the 20th of September last, I am reminded in this way that my feeble efforts while pastor there are not forgotten. These things come to the soldier in camp like rays of sunshine from our old Kentucky homes. Happy is the pastor who serves Morganfield church, and may the blessing of God rest upon pastor and people. To those members who so kindly remembered their former pastor, I wish to express my deepest gratitude. Yours in love, WILLIS L. WATTS, Chaplain, 2nd Reg. Ky. Vol. Inf. Camp Thomas, Chickamauga Park, Ga., July 28, 1898.

BETHEL ASSOCIATION.

Allow me through the RECORDER to say to the churches of Bethel Association that that body will meet at Allensville on the Memphis branch of the L. & N. R. R. on the 23rd day of August at 10 A. M.

The L. & N. R. R. will give reduced rates to messengers and visitors if fifty tickets are bought. Let every one who attends take a certificate that he or she paid full fare at the starting point to Allensville, then they will be returned at reduced rates if the required number of tickets (50) are sold.

S. P. FORAY, Moderator.

Rev. J. H. Riffe, pastor at Monroe City, Mo., called at our office on his way to visit friends in Alabama. Bro. Riffe is a native Kentuckian, and very much esteemed wherever he is known. He is a good preacher and pastor.

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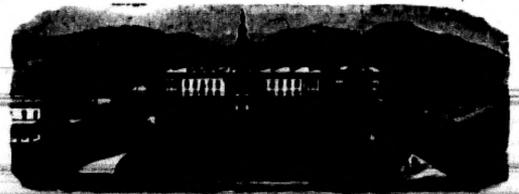
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TO ALL INTERESTED IN THE BOYS IN BLUE.

As a member of the Army and Navy Commission of the Y. M. C. A., it was my privilege recently to visit some of the Army Camps and see the good work which is being done for the soldiers through its efforts.

As a result of this personal observation I cannot speak too highly of the privileges afforded the soldiers for their social, physical and religious well being, by this agency, nor of the appreciation shown by them for the unselfish efforts put forth in their behalf.

Many of these soldier boys came from Christian homes, where they were surrounded by safe guards of every kind, and feel the need of just such influences and helps to counteract the temptations to evil so prevalent in army camp life.

The evangelistic work is under the supervision of a special committee of which Mr. D. L. Moody is chairman, and at whose request earnest gospel preachers like Revs. A. C. Dixon, R. A. Torrey, H. M. Wharton and Major Whittle with others, have spent weeks in the camps preaching nightly to crowded audiences the "Old, Old Story of Jesus and His Love." I never saw more eager or attentive listeners, more earnest desire to know "The Way of Life," nor the presence of the Spirit of God more clearly manifested.

There is a dark side however to the picture. In all these camps, with perhaps, but one or two exceptions, there have been established the so-called Army Canteen, but which in reality, is nothing more than the regular beer saloon.

Not only have these saloons been thus established, but some subtle mysterious influence seems to be at work to force the soldiers to patronize them and thus start them on the way of becoming drunkards, or so weakening their constitutions as to make them an easy prey to yellow fever or other tropical diseases.

Just a day or two before I visited the camp at Chickamauga Park an order had been issued forbidding the sale of all soft drinks, including Lemonade, Soda Water, and even Ice Cream and Cake on the theory that these articles were detrimental to the health of the soldiers, but at the same time allowing them all the beer they desired.

When their money was exhausted beer checks were issued, which were taken out of the pay of those using them when pay day rolled around. It is hardly necessary to add when pay day did come, some of the boys had little or no money due them to send home to loved ones dependent on them.

The establishment of the canteen in soldier's homes, where they are working and hove among the veterans of the late war, in army posts and camps, was inaugurated by the Secretary of War under Mr. Cleveland's first administration, endorsed by Congress making an appropriation for the starting of them, and has been continued and gradually extended by the succeeding administrations of Mr. Harrison, Mr. Cleveland's second term and that of the present Executive.

It is to be remembered that there is no law authorizing these canteens, but they are allowed by an "Army Regulation" where ever a Commandant of an Army Post desires one. This regulation has been construed to mean that any Colonel of a regiment

can have a canteen or saloon if he wishes and therefore it is that in the camps the canteen can be found in some regiments and not in others.

The surprising fact is that notwithstanding the unanimous testimony of the highest medical and military authorities of our own and foreign lands, that the safest protection soldiers can have in going into tropical countries is to abstain entirely from alcoholic beverages, as witness the statements of Gen. Miles, Surgeon Gen. Sternberg, Capt. Woodson, Government Expert, Gen. Woolsey of England and others; yet these saloons are allowed to continue their process of debauching our soldier boys and preparing them to become early victims to the climatic diseases of Cuba, Porto Rico, and even our own South land during the unhealthy fall season.

Surely it is enough to ask of the people of this country to give their husbands, sons and brothers to face the ordinary dangers of the camp and battle, for the maintenance of the honor of their Country and the protection of its flag, without adding the additional and unnecessary risks, which come from indulgence in intoxicants almost forced upon them. Had this fact been known at the time of enlistment, how many of these boys fresh from Christian homes, would have felt it their duty to enlist?

The responsibility for the continuance of this great evil, rests with the Colonel of the regiment where it exists, with the General in command of each camp, with the Secretary of War and with the Commander in Chief of the Army and Navy of the United States—the President—any one of whom can suspend the operation of the "Army Regulation" by a simple order to that effect.

Realizing this fact and knowing by personal observation the great havoc which was being wrought by this agency of evil among the soldier boys, I resolved to lay the matter before His Excellency the President and beg of him to use his prerogative as Commander in Chief, to put a stop to this destruction going on among those who had a right to claim the protection of the government they were giving their lives to defend.

After a little correspondence regarding the matter, I was notified the President would be pleased to see me. In company with two friends composing a committee interested in the same subject, we called at the White House on Thursday, July 14th.

After a brief delay we were received by the President in company with Gen. Alger, Secretary of War. We were accorded the greatest courtesy, listened to attentively, and assured by the President that he now has the matter under consideration and that it was his desire to minimize and, if possible, to abolish entirely the use of alcoholic beverages in the army. I believe fully in the desire of the President as above expressed, but it must be remembered, that the friends of the beer interests are a mighty host, and their influences far reaching and assertive, and therefore it is but right that the President should have the active support and encouragement of all those opposed to the continuance of the canteen in the Army Camps and Soldier's Homes, so that he can feel he has behind him a mightier host still asking protection for the soldiers from an enemy worse than Spanish bullets.

I therefore take the liberty of urging all churches, organiza-

tions and associations of every character which believe the canteen to be injurious to the "Boys in Blue" to pass resolutions setting forth that fact and petitioning the President for its removal from every camp and Soldier's Home over which float the Stars and Stripes, emblem of protection and liberty, and to forward same to him by mail.

The right of petition is an American citizen's inalienable right and I truly believe that if this suggestion is promptly and generally acted on that the canteen in American Army Posts will be a thing of the past.

JOSHUA LEVING, Baltimore, Md., July 29, 1898.

MISSIONARY DAY IN THE SUNDAY-SCHOOLS.

LAST SUNDAY IN SEPTEMBER.

Missionary Day in the Sunday-schools has become a great educational force and proved a great blessing in many ways. We respectfully ask the churches and Sunday-schools to give the 25th of September as a day for this service. It will be Review Sunday, and there will be no interference with the regular lesson. These special occasions for missionary study are a real education in missions.

The programmes can be had without cost. They were prepared by the Woman's Missionary Union, but printed and furnished by the Sunday-school Board. They have as their special design the subject of the Bells and are very attractive. They consist of the programme proper as an order of exercise, a four-page supplement containing recitations etc., and a small envelope to be used in taking the collection. They are supplied without cost in such quantities as may be requested.

The collection is for missions. Children's Day in June was for the Bible Fund of the Sunday-school Board, but Missionary Day is for the Home and Foreign Boards, and the collection on that day will go to Home and Foreign Missions. The money however should be sent to the Sunday-school Board.

It is very important to send the money this way, otherwise we cannot tell what the day yields and proper credit cannot be given to the separate states. We earnestly ask therefore for a strict compliance with this request. If necessary in order to make this plan fit into the plans of any state, the money may be sent to the State Treasurer, specifying that he place it to the credit of Missionary Day and forward it to the Sunday-school Board at Nashville.

We ask for your help and cooperation. It is a wonderful thing to enlist the children in missions, and under God you may turn their hearts and set them for all coming years. The Sunday-school should widen its horizon and look out on the nations of the earth for the building of Christ's kingdom. While the Sunday-school Board specially has this service in hand and furnishes the programmes, yet all three of the Boards of the Convention unite in the plea for co-operation, joining heart and hand for the furtherance and success of this work. Here is an opportunity for the alignment of all our Sunday-schools in the interest and enterprise of the Southern Baptist Convention.

Respectfully,
R. J. WILLINGHAM,
Sec. Foreign Mission Board.
I. T. TICHENOR,
Sec. Home Mission Board.
J. M. FROST,
Sec. Sunday-school Board

HOUSEKEEPERS
Ten Sets \$17 to \$25. Scaled Bowls \$4 to \$6. Berry Bowls \$1 to \$2. Tea Pitchers \$2.50 to \$7.50. Lemon Pitchers \$2.50. Chamber Jugs \$2.50. Chamberlains \$10. Chating Dishes \$2.50 to \$5. Baking Dishes \$1.50 to \$7. Butter Dishes \$2.50 to \$4. Cake Buckets \$2 to \$3. Bread Trays \$2 to \$4. Pickle Casters \$1.75 to \$2.50. Tea Pitchers \$1.75 to \$2.50. Also a full line of Knives, Forks and Spoons.
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LARGE TRACTS OF AGRICULTURAL LAND with an abundance of water and the best of railroad facilities.
PURCHASE YOUR TICKETS VIA THE OREGON SHORT LINE, the shortest and best line to all points in the West.
FOR EXCURSION RATES & ADVERTISING MATTER, call on or address:
S. W. ECCLES, Gen. Traffic Mgr., SALT LAKE CITY, UTAH.
D. E. BURLEY, G. P. & T. A., SALT LAKE CITY, UTAH.

THE MARKETS.

LIVE STOCK.
Report for week ending July 30.

Cattle	4 25 to 4 50	4 25 to 4 50
Common to medium	3 50 to 4 00	3 50 to 4 00
Butcher	4 00 to 4 50	4 00 to 4 50
Skips and middling	3 00 to 3 50	3 00 to 3 50
Extra Siding lambs	4 00 to 4 50	4 00 to 4 50
Best butchering lambs	4 00 to 4 50	4 00 to 4 50
Fair to good butchering lambs	3 50 to 4 00	3 50 to 4 00
Wool	1 00 to 1 25	1 00 to 1 25

LEAF TOBACCO.
Report for week ending July 30.

SALES WITH COMPARISONS.

Year	1897	1898
Year 1897	1,412	1,474
Year 1898	1,412	1,474
Year 1899	1,412	1,474

REJECTIONS.

Rejections this week	1897	1898
Percentage of rejections	1.88	2.10
Rejections Jan. 1 to date	15.97	21.08

RECEIPTS.

Receipts this week	1897	1898
Receipts Jan. 1 to date	1,227	1,181

BERLEY - 1897 CROP.

Trash, green mixed	4 00 to 5 00
Trash, sound	4 00 to 5 00
Common lugs	4 00 to 5 00
Medium lugs	4 00 to 5 00
Good leaf	4 00 to 5 00

No man's heart is right in the sight of God unless there is within him the spirit of forgiveness; affection that would prompt him to bear suffering himself rather than give pain to another.

"A PERFECT FOOD—as Wholesome as It Is Delicious."



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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—160 pages of record. Printed on good paper and well bound in cloth, with leather back and corners. Only \$1.75, postpaid.

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DROPSY

Wholesale prices. Prepared in a medicinal vegetable base. Has cured many cases of dropsy, and is the best remedy for it. It is sold in bottles of 10, 25, 50, 100, 250, 500, 1000, and 2500 pills. Price per bottle, 10c. Wholesale prices on application. Sent by mail, 10c. per bottle. **W. A. KELLOGG, Boston, Mass.**

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Is what you want. We have hundreds of acres yet that we can sell cheap and on long time. Handwritten illustrated book, fully describing this wonderful country, will be sent free of charge on request. Address E. J. Turner, General Passenger Agent, Texas & Pacific Ry., Dallas, Texas, or R. T. G. Matthews, Southern Traveling Agent, 201 W. Main St., Louisville, Ky.

THE GREAT MONON LIGHT

For all purposes of lighting. **W. A. KELLOGG, Boston, Mass.**

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Best Alloy Casted and Brought to the Standard of Excellence. **W. A. KELLOGG, Boston, Mass.**

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For all purposes of lighting. **W. A. KELLOGG, Boston, Mass.**

WHEELS

For all purposes of lighting. **W. A. KELLOGG, Boston, Mass.**

THE FARM
KENTUCKY TRADE ITEMS.

The Sun says the Woodford hemp crop will be almost a failure.

A Richmond firm last week paid 70c for 4,000 bushels of wheat.

At the stock sales last week at Lexington 500 ewes were sold at \$8.25 each.

L. B. Cockrell sold at Mt. Sterling court a four-year-old sorrel gelding for \$125.

Downing & Christian, of Chilesburg, sold to Simon Weil last week 94 sheep at \$2.75 each.

The Carlisle Mercury says that Nicholas county farmers generally are storing their wheat.

Holtzclaw Bros. sold to Will Hiatt a bunch of hogs for August delivery at 34c.—Stanford Journal.

Lazarus & Co., of Horse Cave, bought 12 mules at prices ranging all the way from \$45 for a small one to \$100 for some extra good ones.—Glasgow News.

Four or five head of aged mules sold in Metcalfe county last week at from \$75 to \$115 per head.

J. Weil & Co. bought of John Coleman three car-loads of export cattle for immediate delivery at \$4.65 per hundred. It is reported that \$4.75 has been offered for fat cattle.—Lexington Gazette.

The Harrodsburg Democrat notes the sales of 30 cattle for delivery the middle of October at 4c. They are expected to weigh about 1,100 pounds by that time.

Thirty-six car-loads of horses and mules for cavalry purposes have left the Danville depot during the past few weeks. The amount paid for them is estimated at \$50,000 to \$75,000.

B. B. Peak reports 200 cattle on the market. Steers sold at \$4 per hundred; heifers at \$3.50; 250 sheep on the market, 100 sold at \$3.37 per head; plug horses at from \$15 to \$65; mules at \$40 to \$60. No hogs.—Georgetown Times.

A quick deal in wheat was effected last week in Burgin. Within five minutes Josiah Smith sold to J. A. Noe 2,000 bushels of No. 2 wheat at 73c per bushel, and Noe sold 2,000 bushels of same quality wheat to Dickerson & Son at 73c, all July delivery.—Burgin Messenger.

Elley Blackburn delivered to Weil last week 84 head of export cattle; average weight 1,500; Warren Graves delivered to same 28, weight a little less than 1,500, and John B. Graves 62, weight 1,250. All were sold at \$4.50. They were driven to Lexington and shipped from that place.—Georgetown Times.

HOW TO HANDLE CLOVER.
DIRECTIONS FOR MAKING HAY OF GOOD QUALITY WITH ECONOMY OF TIME.

How to make clover hay of good quality is of interest to every up to date farmer. With good weather any careful farmer ought to succeed in making such hay. Cloudy and rainy weather of course decreases the chance of success. A correspondent of The Prairie Farmer, who has the experience of 15 seasons in the business, says:

To succeed well the farmer must have all needed help at call and the necessary tools of the most convenient kind. If we cut in the morning, we do not expect to get it in shock or mow till next day. Our advice is not to cut till the dew is off. If we have a tedder, and every farmer that makes clover hay should have one, we can hasten the work by starting the mower before the dew is all off and following at once with the tedder. If will dry quicker by being tossed in the air than it will standing uncut. We have taken clover in the swath, wet with rain, that if undisturbed would not have dried before noon, and by starting the tedder early in the morning have it dry and in the barn the same day, and a desirable quality of hay at that. If we must have clover wet with rain after it is cut, we prefer to have it wet in the swath rather than in the windrows or shock.

One usual plan after we make a start is to cut in the evening what we can cure and put in the windrows or shock the next day. The next day after putting in the windrow or shock, and as soon as the dew is off, the windrows or shocks—or both—should be opened out to the free circulation of the air and heat of the sun. If the day is favorable, about 10 o'clock it will be safe to put in the barn or stack. It can be put in a tight barn when containing a greater per cent of moisture and have it come out good hay than it can with safety be put in the stack.

The great drawback with most farmers against securing good clover hay is the fact that only a part of the day can be utilized in handling it. The mowing and evening must be lost to him and the men employed unless he has other work. We have found that every bundle dropped from the horse fork or sling into the mow should be moved. If this is not done, it will mow burn under the carrier track. When rushing the work, we drop a few loads in the mow and then move and store back the next morning. This allows the excess of heat to escape without injury to the hay and gives the men employment, while the dew is drying off in the field.

Clover hay cannot be too dry to store in the mow. It may be too dry to handle without loss of leaves and some stems, but if put in the mow in this condition we know it will come out good hay. On the other hand, it is easy to err in judgment as to the amount of moisture it may safely contain when stored. Foreign moisture, rain or dew, is much more detrimental than that naturally belonging to the plant. If once wet with rain, it is not safe to put damp wisps in mow or stack, thinking that the surrounding hay will absorb the moisture, for it will not. The damp hay will come out moldy and unfit for use.

To have clover cured as dry grass it must be cut when in full bloom, but unless the weather is most favorable it is very difficult to cure at this stage. If necessary to use a tedder and the sun is hot, all the leaves will be whipped off. Two or three days later, when a few heads have begun to brown, it will be found much easier to cure. The leaves will not burn up so easily and be lost in handling. In our own work we prefer to lose some of the grass nature and cut a little later than to have so much trouble in curing when cut so green.

KEEPING WELL WATER COOL.

In view of the comfort which comes from a well of cold water during the hot weather on farms where ice is not put up, it is worth the while to do all in one's power to keep the sun's heat out of the well, says a writer in the *Weekly Tribune*. Few realize the amount of heat that goes down into a well of water through the platform that surrounds the pump. It can be partially realized by going up into a close attic under the roof, some hot day. As a matter of fact, closed air spaces beneath boarding that is exposed to the hot sun become fearfully heated, and in the case of wells, this heat is soon transmitted to the water. A double platform, with an air space between, will help greatly, but best of all is a summer-house, or regular closed well-house, built over the platform, and this in turn covered over with vines. Not only will such a house serve an excellent purpose in keeping the well cool, but it will be an ornament to the place as well, and as a "summer-house" may become a most agreeable place to spend an hour on a hot day. Woodbine is one of the best vines to use in covering such a house, as it provides abundant shade very quickly, and is hardy even in the coldest climates. A few little things like this done about the farm each year will soon greatly improve the looks of the farm surroundings, and will decidedly increase the comforts of farm life.—Watchman.

WORTH KNOWING.

There seems to be an increased interest in dahlia culture.

When peach leaves begin to curl or blister, they should be sprayed with copper sulphate.

The daily cutting of roses greatly benefits the bushes. The bloom will be much greater than where the flowers are left to wither on the stalk.

From midsummer to autumn grape leaves may be affected by a little jumping insect known as the "thrips" or leaphopper. The remedy is to spray with kerosene emulsion diluted with nine parts of water.

The genista will require a partial rest during the summer. The plant may be either planted out or the pot plunged into the ground until September, when it should be repotted, says Rural New Yorker.

For borers near the collar of fruit trees the use of various alkaline washes is desirable, as they keep the bark smooth and the eggs are not likely to be deposited. The addition of paris green, lime, sulphur and carbolic acid is recommended by some orchardists.

The removal of old berry canes leaves no hiding place for worms or bugs, or for their eggs. This also allows for the free circulation of air and the admission of the sun's rays to the center of the bush, making vigorous canes, with good development of fruit buds for the following season.—Ex.

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Leave Louisville.
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Arrive Louisville.
3:30 a. m.; 7:35 a. m.; 12:35 p. m.; 7:25 p. m.

TRAINS NORTH.
Leave Louisville.
3 a. m.; 8:30 a. m.; 12:35 p. m.; 2:35 p. m.
Arrive Louisville.
2:40 a. m.; 11:27 a. m.; 2:10 p. m.; 8 p. m.

TRAINS, JELICO AND SOUTHWEST.
Leave Louisville.
9:30 a. m. and 9:50 p. m.
Arrive Louisville.
6:50 a. m. and 5:10 p. m.

TRAINS, LEXINGTON AND FRANKFORT
Leave Louisville.
7:30 a. m.; 2:30 p. m. and 5:00 p. m.
8:10 a. m.; 11:57 a. m. and 5:18 p. m.

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Pullman tourist sleeping cars through to San Francisco every Thursday; arrives returning every Tuesday.

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ALL TRAINS RUN DAILY.
Except that there is no Sunday service to Elizabethtown and Hodgenville.
The Illinois Central is the shortest line to New Orleans and affords the best connections to all points in Arkansas, Texas and the Southwest.
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CAPITAL \$200,000
RESERVE \$200,000
General Banking & Savings Bank.
INTEREST PAID ON TIME DEPOSITS.
P. VIOLINI, PRESIDENT.

Improved Schedules to Florida
Beginning July 6th, via Southern Railway and Queen & Crescent Route.
On account of increased travel to Florida and other Southern points, the Southern Railway, in connection with the Queen & Crescent Route, have inaugurated, beginning July 6th, through, established, train service, on accelerated schedules, from Cincinnati and Louisville, to Atlanta, Fernandina, Jacksonville, Tampa, Miami, etc.
On this new schedule, the train leaving Louisville 7:00 a. m., and Cincinnati 8:30 a. m., arrives Atlanta 12:30 midnight, Fort Lauderdale 9:30 next morning, Jacksonville 9:40 a. m., Tampa 5:30 p. m.—train being a solid, vestibuled, through train, with first-class day coaches and Pullman sleepers from Cincinnati to Jacksonville; Chair Cars from Louisville to Lexington connecting there with.
The night train, leaving Louisville 7:45 p. m., and Cincinnati 10:15 p. m., will continue as at present, arriving Atlanta 11:40 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 Cuba, will be made in 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.

SONG BOOKS!

Manly's Choice (words)	10c	15c
Manly's Choice (music)	10c	15c
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Baptist Hymnal (music)	5c	10c
Hymns New and Old (music)	15c	20c
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Harvest Bells (words)	10c	15c
Harvest Bells (music)	10c	15c

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

THERE are periods in life, years and years, when no great trouble visits us. Then the storms of sorrow fall, and we are apt to say, I have passed through and I may hope for an immunity for the future. It is not so. The troubles may come back, they may come back again worse. As has been said, our Pharaohs are seldom drowned in the Red Sea, and we do not often behold their corpses stretched upon the sand. The bitterness of death may return. What then? At the very worst the memory of the past will help us. We shall retrace the slow, difficult way to peace; our trust in God will be deepened, and we shall realize that, after all the range of sins and sorrows is limited, though the sea of troubles may roll its white-crested billows as far as the horizon. What are truly numberless are mercies. What is truly in God's love.—Robertson

Items of Interest.
NEWS THE WORLD OVER.

No wonder England is so very anxious to get the United States involved in the Eastern hemisphere, that they may be her entrapment to pull her Chinese chestnuts out of the fire. For Russia is defeating her at every point. It has been loudly said that England had scored a point in securing the great and fertile valley of Yang-tse Kiang for her own private plucking alone. But when it comes out Russia has secured the right to run a railroad to the river and through the great coal fields of Shanai over which England was rejoicing.

The English will not be at all pleased that the United States has established a custom house at Santiago and is enforcing tariff there. For England's great anxiety for co-operation with the United States is based upon the idea of "free" ports for the trade of all the world. But pleasing England is not among the chief motives for action on this side the pond.

It has been a question as to whether the old-fashioned ever had any hospitals. But the question has been answered by a discovery near Zurich. A hospital has been unearthed. There are fourteen rooms supplied with many kinds of medical and surgical apparatus, spoons for measuring medicines, jars for ointment and even a collection of safety pins for use in bandaging wounds.

The report of yellow fever on board the cruiser Yosemite is denied. The woodwork was burned away by two fires when off San Juan by wet coal and hot air. Her machinery needs repairing besides, but the fever on board was malarial and the last case has recovered.

The Texas has been ordered to the dock yard at New York for repairs and cleaning the bottom of sea weeds. All of Sampson's fleet need this cleaning of the bottom and more or less repairs. The Spaniards hurt them none to speak of, but all suffered from the effect of the firing of their own guns. In the springing of decks, the bulging of the bulkheads, etc.

As there had been much complaining of the condition of things at camp Miami, Florida, three staff officers were sent to examine into things. They declared the camp unhealthy and the water little short of poison. The hospital was crowded with men and there were many more who sought to have been in it had there been room.

A prominent New Yorker, who made a visit to the boys in the trenches at Santiago, tells their opinion of the Cubans. "If you wish to see fire in the eye of a man in the front and not to him the word 'Cubans' None of them hesitates to tell you he is sorry he is not fighting Cubans instead of Spanish. As scouts the ordinary trick of our allies is to go ahead of the column for awhile and then sneak back in the rear and steal anything they can lay their hands on. They have never been seen to fight, they are too busy eating and picking up things."
Justice David J. Brewer of the United States Supreme Court says that to take the Philippines would be "black eye to the Monroe doctrine. If we would reach out into the Asiatic countries and take the islands there, it would look as though we could not say anything if European nations reach over here and take possession of territory."

A letter which has come from an officer who has been sick at Siboney himself, though he had malarial fever, shows that Gen. Miles was entirely justified in burning that town, a veritable pest hole. The first day on which yellow fever appeared there were five cases, the next twenty-two, thirty-one the next and fifty the next. Burning the houses checked the rapid advance of the disease.
The Clover Cotton Mills Co., of Yorkville, S. C., show the advantage of manufacturers where the cotton is grown. Last year their net profits were 35%, half of which was given in dividends. The mills have been running seven years, have made costly improvements and yet have paid to the stockholders in dividends more than their stock cost. No wonder the New England manufacturers are moving nearer the cotton.

Mr. Williams, the brilliant Mississippi Congressman, is very much opposed to taking the Philippines. He said recently, "Why not leave to the natives the boon of self-government and independence? The country is theirs; they had our full sympathy in their fight against Spanish tyranny. Why should we as the best moment deprive them of the most sacred right of mankind, the right to govern themselves."
The anthracite men have held a meeting in Scranton, Pa., to see what can be done about their falling business. It came out that soft-coal was supplanting anthracite. A manufacturer gave as a reason for turning to soft-coal not only its greater cheapness, but also the facts that it gave more heat, no "stickers," and very much less ash. In view of these facts anthracite coal seems doomed.

DEATHS.

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

STOWE.
Mrs. Carrie Edwards Stowe, daughter of Joseph Edwards and Althea Collins Edwards, was born in Montgomery county, Tenn., March 28, 1826, lived in Clarksville until the age of ten, then in Mayfield, Ky., until married to George Howard Stowe, Oct. 11, 1847; died at eleven o'clock Sunday morning, June 26, 1898, at her home at Julian, Ky., and the body was laid to rest in the Stowe family cemetery.

This is a brief record with only passing allusion to many. But to one who served her as pastor, found a home in her hospitable home, loved the family as if adopted into it, this short account means a vast deal. It is difficult to speak with moderation of this dear sister, for she was no ordinary woman. In simple-hearted and whole-hearted devotion to husband and children, tireless fidelity which meant for them because her love knew not that the gift of all was sacrifice, in modest Christian piety, she was a woman in a thousand, an example of God's power in refining human nature. It is no wonder that multitudes of friends came to shed tears of pity and sympathy with the orphaned family, that such crowds rarely assembled at a funeral at once. The funeral was conducted in the home by her pastor, Rev. W. L. Payton, assisted by Rev. I. N. Strother of Cadiz, and President Edmund Harrison and Rev. C. H. Nash of Hopkinsville. She had been a faithful Christian since uniting with South Union church on profession of faith a month after her marriage to Mr. Stowe, who is now Sunday-school superintendent, treasurer and deacon in this church. She was the second of seven children, of whom all the rest are living—Stephen Edwards, Farmington, Ky.; Mrs. Alice Throp, Hixley, Tenn.; Joe Edwards, Mayfield, Ky.; Mrs. Dudley Stowe, Huston, Ky.; Mrs. Bob McElroy, Dallas, Tex.; Mrs. Joe Melville, Hopkinsville, Ky.

Out of his own bitter experience the writer sympathizes with the seven children now to know no more the direct influence of one of the best mothers God gives to children. Betsey, Harlow, Yancy and baby Frederick, aged 4, are Charles, Annie, Sannie, Ethel and Henry, no one of whom can begin to measure his loss. We pray for them and for the father, who feels them on his heart as never before. God is wise and good and will make plain and light the way so rough and dark. "His will is sufficient for these things."—"But our sufficiency is of God."
W. O. CARVER.

YANCEY.
Deacon R. B. Yancey, of Mayfield, passed to his reward at 7 o'clock illness on May 31, 1898. He was born July 1, 1828. He was born and reared, lived and died in the dear old Mayfield community. He joined the Lewisburg church some time in the early fifties, during a meeting held by Gilbert Mason. His parents, Harlow and Anna Yancey, were earnest and godly people and deeply impressed their characters upon their child. Bro. Harlow Yancey was a highly honored Baptist layman in all that part of the state for years.

On Nov. 10, 1864, Brother Robert Yancey was most happily married to Miss Mary McElvaine. To them was born five children. For twenty years or more Brother Yancey was a deacon of the Mayfield church and for many years was moderator of Brackett Association. It was his privilege to be his pastor for a few years, and during that time we formed a friendship which is one of the most fragrant treasures that my memory holds. He was a marked degree a lovable man. Child-like, open, confiding, always preferring his brother in honor and ready to take the lowest seat, he was at the same time an earnest, serious man, deeply devout, of strong convictions, with a proper sense of the gravity and dignity of the Christian calling. His devotion to the cause of Christ, to his own denomination, and especially to his own loved church, was a pure flame. He was one of those content and faithful deacons I have often known. Unwearied in his labors of love and faithfulness, he grieved constantly that he did not accomplish more. He was one of the best moderators I have ever known. It was always a surprise to me to see how firm and business-like he was in his chair and at the same time maintained a child-like meekness that was beautiful in its deference to the feelings and judgment of others. You revered him even when you became most familiar with him. Men, women and children loved him. It was wonderful what a deep hold he had upon the tender love of men. When he laid him to rest, strong men wept like children. They came to me with tear-stained faces and said: "All you said was true." In the companionship of his own family, if I may but mention a side of his life too sacred for the public gaze, he found his earthly heaven. It was beautiful to see him in his own home. The loss of such a man seems irreplaceable. But I thank God that such a man can never be lost to his family, or to his friends, or to his church. He remains with us and we sometimes wonder if he is not near in person and knows what we think and feel.
S. T. CONY.

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FULCHER.
John W. Fulcher was born in 1827, was married to Miss Lizzie Hamber in 1850; professed faith in Christ and united with the Bethel church in 1857. Bro. Fulcher was a model man and, although beginning his Christian work late in life, filled those twenty-one years with deeds that will live and bless the world. Bethel church has lost a most liberal contributor. He leaves a beloved wife, many relatives and a company of friends to mourn his loss. A last testimony to his love for the Master's cause was the gift by will of \$2,000 to the Kentucky Baptist Ministers' Aid Society, \$1,000 to the Southern Baptist Theological Seminary, \$1,000 to the Louisville Baptist Orphan's Home and \$2,000 to Bethel church at Fairview, Ky. We submitively bow to the will of God and praise him for the life of such a man.
J. A. BARNETT.

MONUMENTS.
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EVERY day is a vessel into which a great deal may be poured if we will actually fill it up; that is, with thoughts and feelings, and their expression in deeds as elevated and amiable as we can reach to.—Goethe.



Items of Interest.

NEWS THE WORLD OVER.

Gen. Miles, with the first expedition sent out to Porto Rico, landed at Ponce on that island. There was a slight skirmish with the few Spaniards there, as they fell back, but not one of Gen. Miles' men was killed and only three slightly wounded. The city of Ponce welcomed Gen. Miles with a brass band and all possible signs of pleasure at his coming. It is probable, even if peace is not made, that Gen. Miles will meet with no resistance on the island. This shows his wisdom in resolving to take a force sufficient large to over-awe the enemy and lessen the chances of bloodshed.

We do not believe the story that our Diaz was removed from Gen. Miles' staff at the instance of the Catholics. That the Catholics would have had him removed and imprisoned, or even burned at the stake, we do not deny, but proof could hardly be brought strong enough to make us believe that President McKinley, a true and tried Methodist, yielded to their demand. The story goes that Gen. Miles refused to submit to Catholic dictation in regard to his staff. Miles could be relied on to do just that thing, but it was unnecessary.

The latest reports having been that Prince Bismark was better and that his condition had at no time been regarded as dangerous, his death on Saturday evening came as a shock to the world. The end was caused by pulmonary oedema. His physician was absent, having thought him better, but arrived before the last. Bismark was eighty-three years of age, and stands in the very foremost rank of the great men of this century. According to his own request, he will be buried near his castle at Erfordtshrub, and all that man can do to honour the mighty dead, Germany will do.

When the Spanish ambassador left Washington, he placed Spanish interests in the hands of the French ambassador, M. Cambon. One day last week he went to President McKinley and formally, in the name of Spain, asked for terms of peace. His request was granted, and the terms have been sent to Spain. These terms have not been made public, but the papers all say they are the independence of Cuba, the surrender of Porto Rico to the United States and a coaling station in the Philippine Islands. Unless the Spaniards are insane, they will accept the terms.

Fugwash, Nova Scotia, a shipping port on the Straits of Northumberland, was entirely destroyed by fire on Monday last. Two hundred homes and five churches were burned and all the business houses also.

H. H. Kenney, United States Senator from Delaware, has been tried for participation in bank frauds. After having been out for several days, the jury reported disagreement. We believe this is the first time a United States Senator has been tried as a felon and we hope it will be the last.

The steamer Iowa reached Port Townsend, Washington. She brought the news that there had been two earthquake shocks at Juneau in Alaska. No lives were lost.

Surgeon-General Sternberg has gone to New York and is giving his personal attention to the sick and wounded soldiers of whom there are a large number in the various hospitals. He also examined the condition of affairs on board the Seneca and found two young surgeons were to blame. He treated with silence the complaints of the Red Cross nurse who was on board the Seneca. Her talk caused the veteran surgeon to express his opinion of women in dress in war with courage and warmth, in his judgment the front of war is no place for women.

The horse brought by the elephants on the hearts of the young is awful. At Buffalo one hundred and ten volunteers offered themselves in one day and only 17 were accepted. At Fort Porter one day 17 recruits for the regular army were examined and only one received. On another day 17 offered and were all rejected. Only 10% of the recruits at Buffalo were accepted.

Prof. Hamay has discovered a new gas in the air to which he gives the name crypton. It was discovered by evaporating large quantities of liquid air. Its spectrum consists of green and yellow lines; it has a γ of 22.5 and is monatomic.

OUR REASONS.

As our little suggestion that it might be well for the Trustees to meet and accept Dr. Whitsitt's resignation has been misunderstood by some to mean that the RECORDER wished to "continue the fight," we will explain.

It was not that we doubted Dr. Whitsitt's good faith in his resignation. We have reason for believing that he was willing to resign at Wilmington and that at Norfolk he wrote out his resignation and put it in the hands of a Trustee. We regret much if our suggestion cast a shadow of suspicion on his sincerity and integrity in offering his resignation.

But we thought such action on the part of the Trustees would take away all pretext from some of Dr. Whitsitt's partisans for continuing the warfare against those who have opposed him. That some of them propose to continue it, is shown by the extracts we give below from an interview which appeared in the Richmond, Va., Times.

We thought also that the prompt acceptance by the Trustees would remove all need of Associations, churches and State Boards, considering the status on this subject of the delegates whom they appointed to the Southern Baptist Convention. None would feel, then, that it was necessary to appoint delegates who would vote for Dr. Carroll's resolution in case the Trustees should accept such advice as that threatened below and decline to receive the resignation.

These were our reasons that the pretext for continued bitter warfare might be taken from some of Dr. W's. partisans, and that no one need think of the matter in appointing delegates to the Convention.

[From Richmond, Va., Times.]

A representative of the Times interviewed a gentleman who is thoroughly familiar with the controversy and secured from him the following facts which may be regarded as authoritative and reliable:

President Whitsitt published in 1896 a book entitled "A Question in Baptist History." Some years ago he published editorially in the New York Independent a series of articles on the same question. "He has been criticised by some for publishing these views in a "Pedobaptist paper," his critics being under the impression that the Independent was on the Pedobaptist side. The paper in question, however, is a non-sectarian religious publication and claims to be independent. President Whitsitt's book was a defense of the position taken in the articles published in the Independent.

OFFENDED LANDMARKERS.

President Whitsitt's course and position on these questions gave serious offense to large bodies of Baptists, particularly in the southwest, including Tennessee, Kentucky, Louisiana, Arkansas and Texas. The "Landmark" Baptists are especially strong in the regions named. These are largely disciples of the late notorious J. R. Graves, editor of the Tennessee Baptist, which was formerly published in Nashville. In short, they are the high church Baptists, many of them holding to what is called Baptist succession, that is, a line of churches coming straight down from the Apostles.

Various Baptist associations and conventions in Kentucky, Mississippi, Louisiana and Texas called for President Whitsitt's resignation, insisting that he is

not in sympathy with the great Baptist brotherhood of the South. Some of these bodies manifestly did not know either whom or what they were opposing.

THE BRAINS WITH HIM.

It is understood that the great body of intelligent Baptists of Maryland, Virginia, South Carolina, Georgia and Alabama are thoroughly loyal to President Whitsitt and to the Seminary. Many of these hold, that Dr. Whitsitt in his recently published book has thoroughly vindicated his position historically, whilst others think that the question is entirely unimportant, and that the extensive contention about it is utterly useless and damaging to the Baptist cause. It is believed and freely stated that the most liberal contributors to the Seminary are entirely satisfied with President Whitsitt and that the opposition has been conducted mostly by those who have never done much for the institution in any direction. There is scarcely a Baptist pastor in Richmond who would not regret to see President Whitsitt resign.

His resignation came as a great shock to not a few of his supporters, who were not prepared for it; and it is by no means certain that they will accept the situation calmly, and without a contest. The Convention, and the Board of Trustees of the Seminary, hold their meetings at the same time and place. Next May the Convention meets in Louisville, which is the "storm center" of the opposition. Here is the WESTERN RECORDER, which is edited by T. T. Eaton, formerly pastor in Petersburg, Va. That paper has been the head and front of the opposition. It is known as "exceeding mad against" heresies, and pursues them even unto strange cities; and it has persistently and insistently held that President Whitsitt's views are heretical.

LIVELY TIMES AHEAD.

If President Whitsitt's supporters should take the ground that the whole contention of the opposition is really a case of "much ado about nothing" and should, upon this ground, insist that the Trustees ought to decline to accept his resignation, there is a fine prospect of lively times at Louisville next May. It is believed that every member of the Baptist Ministers' Conference of this city is with Dr. Whitsitt. Some of the leading men among them look upon the agitation as unwarranted, bitter and senseless persecution of an honest, able and candid seeker for light; and they would be greatly delighted to see the Trustees face the situation boldly, and squarely refuse to sanction President Whitsitt's retirement.

OUR FRIENDS AND NEW SUBSCRIBERS.

It seems to us that the friends of the WESTERN RECORDER were never so active and energetic in getting new subscribers. We have not time to write personal letters in acknowledgment of your services. We extend our hand and heart with a thousand thanks for your help. Continue to canvass your neighbors and churches and get your pastor to urge his people to take and read the true and tried and reliable RECORDER. Send for sample copies to distribute, or send the names of those who might subscribe, and we will tempt them by sending them a sample copy occasionally.

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