

# WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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DR. PURVES said truly: "The great Congregational and Baptist preachers, both in England and America, have been men who evidently felt the solidity of the foundations of their faith." No soldier can fight well who is standing in a quagmire.

THE Church, Episcopalian, notes the fact that the theological seminaries are not receiving contributions from wealthy laymen as they once did, and adds that "theological education of the sanest and most solid sort is a matter of life and death to the church."

CONYBEARE is a well-known scholar of the Church of England. In his *Key of Truth*, recently published, he says: "It was one of the worst results of infant baptism, that by making membership in the Christian Church mechanical and outward, it made it cheap, and so paved the way for the persecutor."

CONYBEARE also says of the old Paulician church: "Membership in it depended upon baptism voluntarily sought for, even with tears and supplications, by the faithful and penitent adult. Into such a church there could be no dragging of the unwilling. On the contrary, the whole purpose of the scrutiny, to which the candidate for baptism was subjected, was to insure that his heart and intellect were won, and to guard against that mere outward conformity which is all that a persecutor can hope to impose."

MATTHEW HENRY says the words of Paul to Timothy, "Hold fast the form of sound words," may be understood, "Have a form of sound words, a catechism, an abstract of the first principles of religion according to the Scriptures, a brief summary of Christian doctrine." It would be far better for this generation if it was holding fast to the grand old catechism of which Spurgeon's is the Baptist version.

If ever tar and feathers were called for, they are in this case. A woman in New York died dependent upon the charity of strangers. In her room was found a letter from her son, a student in a Presbyterian theological seminary. She had asked him for help, being no longer able to get a living, and he wrote refusing, saying he needed all the money he had for clothes and other necessities to take him to California where he expected to preach. He added: "Besides all this, I have now come to the time of life when I must commence to think of getting a wife and home."

## PROF. RAUSCHENBUSCH ON THE RISE OF INFANT BAPTISM.

BY PROF. ALBERT HENRY NEWMAN, LL.D.

The venerable Augustus Rauschenbusch is spending his declining years to good purpose in enriching the literature of the German Baptists. As his career has been one of more than usual interest, and as he has been a highly influential factor in the development of German Baptist churches in America and in Europe, a brief sketch may not be unacceptable to the readers of this paper.

Born at Alten, in Westphalia, in 1816, in the home of a Lutheran minister, he pursued his University studies at Berlin and at Bonn, and succeeded his father as pastor of a Lutheran church in 1841. Learning that there was much religious destitution among the German immigrants in the western portions of the United States, he removed to America in 1846 with a view to missionary work among them. After a period of missionary work in the West, he was invited to New York by the American Tract Society to prepare books for the German immigrants. Here he formed the acquaintance of Rev. Charles Sumners and Dr. William R. Williams, who, seeing how earnest and evangelical and truth-loving he was, sought to instruct him in the way of the Lord more perfectly. What they asked him to do was to search the Scriptures with a view to ascertaining their teaching regarding Christian baptism. The result was that he could find nothing but believers' baptism (immersion) prescribed or practiced by Christ or the apostles. He was not disobedient to the new light received. He was baptized in St. Louis, but returned to New York to resume his duties in connection with the American Tract Society.

In 1858 a number of brethren, doubtless in consultation with him, decided that the interests of the cause of Christ required that facilities should be provided for the education of ministers for the German Baptist churches, of which several had already been organized. It was their conviction that in many localities the German language would continue to be spoken for some generations at least, and that such communities could be reached with Baptist teaching far more effectively by German-speaking preachers than in any other way. It was arranged that this work should be conducted as a department of the Rochester Theological Seminary, and the learned and devout Rauschenbusch was invited to take charge of the work. From this time until 1890, when the infirmities of old age made his retirement seem advisable, he labored in this cause with rare devotion and success. The work grew under his hands, and he left it accomplishing a service for the denomination and for the cause of Christ in which all must rejoice.

With his aged wife he has been living the past few years with Rev. J. G. Fetzer, his son-in-law, who is at the head of the German Baptist Theological Seminary at Hamburg. His gifted son, Walter, is Professor in the German Department of the Rochester Theological Seminary, and his younger daughter is the wife of E. of the renowned Telugu missionary, Dr. J. E. Clough.

The volume of which I wish to speak is published in German. The title (English) is as follows: "The Rise of Infant Baptism in the Third Century after Christ, and the Restoration of Biblical Baptism in the Seventeenth Century after Christ, exhibited in accordance with Ecclesiastical and Secular History, Hamburg, 1898."

The author begins by refuting the six

grounds on which infant baptism has been most commonly defended. This he accomplishes with marked acumen, and he sets forth the Baptist argument for believers' baptism in a way that would satisfy any Baptist, and should be convincing to others. From the New Testament he proceeds to the Christian writers of the second century. He shows, by citing the pertinent passages, that Justin Martyr knew nothing of infant baptism, and that his representation of the ordinance is applicable to believers and believers alone as the subjects.

Irenaeus is not so manifestly Baptist in his teachings; but Prof. Rauschenbusch denies with the utmost assurance that he can properly be cited in favor of infant baptism. The grounds on which he has been supposed to favor infant baptism are thoroughly canvassed, and are shown to be inadequate. As many of our readers are aware, the passage in Irenaeus on which Pedobaptists have most relied is that in which he speaks of Christ as having come to redeem through himself all who through him are regenerated in relation to God. He proceeds to specify in infants, little children, boys, youths and old people. By "regenerated," Pedobaptists commonly understand "baptized." This our author shows is by no means necessary, and he interprets the passage consistently with Irenaeus' right attitude toward apostolic baptism.

Perhaps he takes more comfort from Tertullian's exhortation against the baptism of young children than the facts warrant, for the exhortation would seem to imply that young children were seeking baptism, and that the baptism of such was becoming common. He seeks, without complete success, to show that Tertullian did not set forth so crude a view of baptismal regeneration as his language has commonly been taken to imply, and is disposed to recognize him as, upon the whole, a pretty good Baptist. He thinks Tertullian would not have attacked the baptism of little children so vigorously if it had been already well established. I am not so sure of this.

He maintains that Origen is the first Christian teacher to express approval of infant baptism. He does not attach much importance to Origen's statement that infant baptism came down from the apostolic time, and in this he follows his famous preceptor, Neander. He accounts for Origen's approval of infant baptism by the fact that it was in harmony with his view of the fall of souls in a pre-existent state, and was a convenient way of having the guilt of such souls removed at the beginning of their earthly career.

Space will not permit me to follow up his discussion of the progress by which infant baptism became almost universal, and the primitive form of baptism itself was generally lost. Prof. Rauschenbusch is of the opinion that the early British missionaries to the Continent, Fridolin (about 500), Columban (died 616), Gallus (died 627), and their successors to the time of Boniface, the so-called "Apostle of the Germans" (8th century), practiced believers' baptism only. "But he does not give us the proofs. That Boniface's 100,000 converts (about 730) were baptized, for the most part, in the rivers of Germany is very probable. To Boniface he ascribes the general introduction of infant baptism throughout Germany.

Prof. Rauschenbusch goes too far in his sweeping assertion that the Waldenses did not attack infant baptism. Some of them certainly did; but how large a proportion we have no means of determining.

He follows DeHoop Scheffer in minimizing to the last degree the use of immersion among the Anabaptists of the Reformation time. Ulimann's immer-

sion is the only case that he has found after much research in very many of the records of the time. There is sufficient evidence in a number of other cases to convince me that immersion was practiced.

He denies that Smyth and Helwys were Baptists, and, resting upon the authority of Crosby, supposes that believers' baptism (immersion) was first restored some time after 1633 among those who had withdrawn from the Independent church, founded by Henry Jacob. He seems not to be familiar with the later discussions on this question, and to possess only the information supplied by Crosby.

The work is well written and popular in style, and will doubtless subserve a useful purpose among the German Baptists.

## WHY PREACHING HAS DECLINED.

It is generally believed that the preaching of to-day does not grip the consciences of men as vigorously as that of the fathers did. This belief, we suppose, has some foundation in fact. While the pulpit, as a general rule, is quite as intelligent and as strong as in former generations, it yet fails, in some measure, to wield the commanding motives of the Gospel with the old-time vigor. The Rev. W. J. Dawson, in discussing the subject, takes the ground, correctly as we think, that there is a marked tendency toward making man rather than God the center of religious teaching. If this view is correct, it will go far toward explaining the existing conditions. We quote a paragraph: "There are certain duties from man toward man which we all see to be right and inevitable. It is easy to preach such duties, and they ought to be preached. But where these duties alone are preached, in course of time man, and not God, becomes the center of religion for us. We do not notice the change, perhaps; we glide softly away toward the preaching of 'practical Christianity,' as we call it, nothing, as a man who glides down a river notices, that certain landmarks are becoming obscure in the distance. We become reconciled in their loss. We are quite happy without the old, troublesome theological formulae of regeneration, adoption, justification and so forth; and we are a little astonished and a little scornful to discover that many men make so much of them still. On that smoothly flowing river many a great ministry has been extinguished; for nothing is surer than this, that when God and man's relation to God ceases to be the center of religion, the very keystone of religion, as Jesus understood and taught it, is plucked out."—Sci.

There always was and always will be a remnant to receive and hold fast the truth. A celebrated modern traveler makes it the ground of a violent attack upon missions, that they reach first the poor and unimpartial classes in a nation or community instead of the rich and learned and powerful. But men in our Lord's own day made this the ground of their rejection of him. "Have any of the rulers believed on him?" (John 7:48). Jesus is not troubled by the thought that his converts do not belong to "the 400" select representatives of society. Wealth and education and refinement all have their special temptations; as poverty, illiteracy, and rural manners have their compensations.

ANY ONE can learn a verse of Scripture while he is dressing in the morning.

## WORSHIP MUSIC.

BY J. I. AYRES.

Music is such a pleasant subject to write about that it is not surprising we should see, occasionally, an intelligent article, such as the one by Mr. J. Bell in a recent issue of the RECORDER. Even some of our most discriminating writers and literary spirits—such as Dr. Johnson, and others like him—sometimes step aside and dip their pens in the delightful subject and indulge us to some historical, scientific, artistic, or poetic meditation on music. This is all as pleasant as can be. But we are sometimes stirred with a deep longing to see some one speak or write of music as an emotional language, from a high, critical, practical standpoint. Especially is this desirable in connection with church and Sunday-school music.

Of course music is a science and also an art. And it is an easy matter to find good works on music as a science—they are plentiful. The same could be said in reference to works upon it as an art. But one must take a long journey to find any intelligent writing on music as a language. And it is a language of emotion, feeling, passion. Spoken language does not express feeling, but describes it. Its power of expression belongs wholly to the domain of idea, thought. The power of expression in the realm of passion, emotion, etc., belongs to music alone.

Now, inasmuch as this is true, it follows that not all emotion or passion, not all legitimate musical language is wholesome, as there is no part of its domain that it does not touch. It is exceeding strange that this is not taken in mind in connection with sacred music.

Some music is as unwholesome as the dime novel or detective story. The excessive study of Chopin, or even Schumann, will as certainly injure or overbalance some minds, as the excessive reading of Alexandre Dumas' novels will others.

And yet we sometimes hear sacred words sung to the music of "Annie Laurie," "Comin' thro' the Rye," or even Lassen's "Thine eyes so blue and tender," and go away from the church expatiating on the heartfelt music, when in fact we have listened to an artistically-rendered song, the words of which expressed religious thought, while the music expressed the very ecstasy of human passion.

The writer was a few weeks since in a large city over Sunday and attended a "large and fashionable" church (Baptist). The choir was large, the pipe organ was large, and the organist played well. As we entered he was playing "Comfort ye my people" from Handel's Messiah. Ah! we thought, we shall hear some good music, too, as well as a good sermon. Can our disappointment be imagined when the choir "struck up" as an offertory a German drinking song? The words may have been sacred, we do not know, as we could not understand them. The sermon, the closing prayer and hymn helped us somewhat to regain our equilibrium, when, as soon as the benediction was pronounced, to our horror, the organist pounced upon "The ode to Bacchus." He played it grandly! It was beautiful music. But ———?

Not all sacred music is adapted to use in church service, even though its emotional content be purely religious. We have not the space here to give the reasons why this is true—they are numerous. Nor is all Sunday-school music adapted to regular church service. From the above it follows that even though a song may be "sweet" or "pretty" or pleasing, is no reason why it should ever be admitted to the house of God. Yet the failure to recognize these facts has called forth from mercenary composers and publishers a great mass of so-called church and Sunday-school music that is doing us much harm.

And the saddest feature of it all seems to be our preachers who are the leaders in all religious lines are the ones most poorly informed on the subject.

Permit me to point this with a question. If music is so important a factor in the development of the religious emotional

nature, why do we not study and prepare ourselves to use it as intelligently as we do other branches of our work?

Ebeneser, S. C.

## BETTER THAN THE WESTMINSTER CONFESSION.

BY O. F. KACHES.

Two hundred and fifty years ago the Westminster confession was given to the world. The Presbyterian bodies are rejoicing over this confession, that has been their creed for a quarter of a thousand years. It is the outgrowth of an assembly that met in 1643 and adjourned in 1652. Concerning the men who formed it, Dr. Briggs writes: "Looking at the Westminster assembly as a whole, it is safe to say that there never was a body of divines who labored more conscientiously, carefully and faithfully and produced more important documents or a richer theological literature than that remarkably learned, able and pious body who sat for so many trying years in the Jerusalem chamber of Westminster Abbey." In many respects it is a remarkable confession, the work of very able and pious men, presenting the fundamentals of the faith with great clearness. As Baptists we may glory in a confession of earlier date, clearer in Scriptural statement, not weighted down with metaphysical terms and discussions, and presenting certain great truths that are diametrically opposed to the teachings of the Westminster. It was framed by humble and humble-minded men, not known to the world as great scholars, not moving on high social planes, worshipping in barren meeting houses. It is known as the confession of the seven churches, formed in 1643. It recognizes, as the Westminster does not, the fundamental teaching of the spiritual character of the church, and the rights of the individual conscience.

President Elliot, of Harvard, declared lately that the finest discovery of the recent ages was the right for a man to think for himself, the discovery of the right and the worth of the individual soul. This teaching these Baptist men understood clearly two hundred and fifty years ago. It was not a novel doctrine for them; it was not a revolutionary doctrine or seditions. It was a part of the inalienable right of each man to think and to make confession for himself. They write: "So it is the magistrate's duty to tender the liberty of men's conscience, which is the tenderest thing unto all conscientious men, and most dear unto them, and without which all other liberties will not be worth the naming, much less enjoying. And, as we cannot do anything contrary to our understandings and consciences, so neither can we forbear the doing of that which our understandings and consciences bind us to do. But in case we find not the magistrate to favor us herein, yet we dare not suspend our practice because we believe we ought to go on in obedience to Christ." Much more may we find in the utterances of these old-time men who were living two centuries ahead of their times. What the Westminster men and Calvin and Knox and Luther thought were fire brands among men and in society these men regarded as the treasures of the soul, the right of individual thinking subject to the only place of appeal, the New Testament and the Judgment Day. When the Westminster men issued their confession it had this teaching on that same subject. It declared that dangerous heretics may lawfully be called to account and proceeded against by the censures of the church and by the power of the civil magistrate. It assigned to the civil magistrate the power and duty of preserving unity and peace in the church, of suppressing all blasphemies and heresies, of preventing or reforming all corruptions and abuses in worship and discipline. In 1787 the confession was changed by the American Presbyterians so as to make it correspond with the free religious atmosphere of this country and the fixed separation of church and state. We may fittingly to-day honor those Baptist men who, living in the days of restricted ideas, of narrow horizons, of intolerance and persecution, could openly proclaim the rights and privileges of all to own themselves and their thoughts,

Had it not been for men like these, who were willing to be accounted as dangerous men and willing to suffer for their principles, we to-day would be holding our New Testament beliefs only by the sufferance of the civil magistrate. In the presence of obloquy, loss of standing in business and society, they wrote these words, showing what it cost to be a Baptist and to stand by an open New Testament. "But if any man shall impose upon us anything that we see not to be commanded by our Lord Jesus Christ, we should in his strength rather embrace all stripes and tortures of men, to be stripped of all outward comforts, and, if it were possible, to die a thousand deaths rather than do anything against the least tittle of the truth of God or against the light of our own consciences." The spirit of the martyrs is in these words. Back of these words were visions of the jail, the stake, the loss of goods, the ostracism of society. In so far as the Westminster represents the Scriptures and stands for the truth, in so far as we may embrace it and glory in its utterances. But in the confession of 1643 is a confession that for Scripturalness, for clearness of thought, for beauty of style, is both older than the Westminster and better than the Westminster. It would require no revision to-day to fit it for the use of that man or that church that makes the New Testament alone the source of authority and appeal. It was born in an atmosphere of freedom. It held unflinchingly to one thought, without which life would not be worth living, the right of the believer to think. This right the Westminster denied to a man. But in time the humble confession compelled the more illustrious confession to alter its statements.—The Commonwealth.

## BROTHER QUARTUS.

BY REV. THEODORE L. OUYLER.

Coleridge once said that the Epistle to Romans is the profoundest work ever written; and John Calvin declared that every Christian ought to feed on it as his daily bread. Certainly it merits these high eulogiums; and the eighth chapter alone lifts the soul like a chorus of hallelujahs overheard from the heavenly world. The twelfth chapter might be cut out and carried in one's pocket as a *vade mecum*, with a practical precept for almost every step. But I confess to a liking for a chapter that is often passed over as neither very profound or very inspiring or very edifying. It reads like a catalogue or church-directory and is chiefly occupied with proper names; it is the sixteenth chapter.

Very true; but those names are well worth studying. They are not the names of famous prophets, or apostles, or martyrs. Mostly they are persons who appear for a moment on the scene; we catch a glimpse of them, and then, as if a traitor door were opened under them, they drop out of sight and never appear again. But that one appearance gives them a place on the pages of God's Word, and that confers on them immortality. The ruling monarchs of the apostolic age are mostly gone to utter oblivion; but all over the wide world, millions of Bibles keep fresh the names that are recorded in the closing chapter of Paul's Epistle to the church at Rome.

There is one character in that catalogue that I have a drawing to, and would like to know more about him. When Paul has reached the end of his magnificent Epistle, it seems that some of his intimate friends come in, and ask to send a salutation to the infant church in the imperial city. Timothy who is Paul's spiritual son and "work-fellow" sends his message. Then come three "kinsmen" or perhaps only fellow-countrymen of Paul. Then comes big-hearted Gaius, who keeps open doors for Paul and his Christian neighbors, and no doubt had many a social prayer-meeting in his hospitable house. Then Erastus, the city treasurer of Corinth, sends his loving salutation. After these more prominent persons have presented themselves, up comes a modest man and asks the privilege to be remembered at Rome and simply gives his name as "Quartus a brother."

What has Quartus done to entitle him-

self to a place on the roll in a Heaven-inspired Epistle? He is not a man of genius or scholarship or eloquence. He has founded no church and has not the gifts of an apostle. He does not perform the part of an amanuensis like Tertius, and do Paul's writing for him. All that is said of him is that he is Quartus a brother. He is not a captain in Christ's Corinthian army, or even a staff-officer; he is only a private in the ranks, who knows his place, and is found in his place when duty calls. God is his Father, and he has been adopted into the spiritual household of faith; Jesus Christ is his Master, and he has such a blood-relationship to the other Christians in Corinth and at Rome that he simply asks to be recognized as a brother. He loves his Master, and he loves his brethren, and he wants them to love him, and be sure not to forget him.

All blessings and honor to Brother Quartus! What would our churches do without him? Everybody cannot be a minister or an elder, or a superintendent, or an ecclesiastical office-bearer; but every true Christian can be a brother, with a brotherly heart under his ribs, and a brotherly word on his tongue, and a brotherly hand to give a lift to those who are in trouble. We do not read that Quartus was a preacher, or that he ever exhorted in a devotional meeting, but we must not think the less of him on that account. Every good man is not born with the gift of public speech. There are devout, godly and useful Christians who can do everything else better than to address a public assembly. There is pure sterling gold in their Christian character, but they cannot readily coin it into current words. They can give for Christ, and they can live for Christ; but they cannot speak for Christ acceptably in a meeting. Their lives are eloquent; their actions speak louder than words. When the most distinguished man of science in America united with the Presbyterian church in Princeton, he made a stipulation that he should never be called on to take part in a devotional meeting. But if he did not speak, he was always present; if he never preached, he could practice. Quartus must have been a faithful servant of Christ in his way, or else Paul never would have allowed him to send his salutations to Rome.

I confess to a great liking for the shy, modest Christians who in a public meeting feel that their "strength is to sit still." They open their purses if they do not open their lips. They can visit the poor, they can teach a Sunday-school class, they can distribute Bibles or tracts, they can let their light shine in deeds of brotherly love, even if they have no "gift of tongues." Andrew has left no recorded speeches, but he brought his powerful brother Simon Peter to Christ. Dorcas's needle was more useful than some glib tongues that I wot of. "Neglect not the gift that is in thee"; and it is a great thing for a lover of Jesus Christ to find out just how, and in what line, they can be the most thoroughly useful. Brother Quartus had probably found that out, and came up to his duty, or else he would not have ventured to ask Paul to give him a little corner in the great Epistle to Rome. He got it, and he got that one lovely word attached to his humble name—"a brother."—Evangelist.

The following story by Dr. Bonar aptly illustrates the proper method of Christian work: "One of my elders said in prayer-meeting: 'As I was coming along Argyle Street (one of the busiest streets in Glasgow) I saw a crowd at a shop door, and I had the curiosity to look in. There I saw an auctioneer holding up a grand picture so that all could see it; and when he got it in position, he stayed behind and said to the crowd: "Now look at this side of the picture, and now at this other side," and so on, describing each part of it. "Now," said this good man, "the whole time I never saw the speaker; it was just the picture he was showing"; and, turning to us, he said: "This is the way to work for Christ. He must increase, but we must be out of sight!"

HEALTH and cheerfulness mutually begot each other.—Joseph Addison.



**SUNDAY-SCHOOL LESSON.**

SUNDAY, AUGUST 21.

NAAMAN HEALED.

2 Kings 5:1-14.

**MOTTO TEXT**—"Heal me, O Lord, and I shall be healed; save me, and I shall be saved."—Jeremiah 17:14.

"*Now Naaman, captain of the host of the king of Syria.*"—Naaman means pleasant to look upon, and indicates that Naaman was a handsome man. His master was Benhadad II., and of the war which he had conducted is thought to have been with the great empire of Assyria. The Black Obelisk mentions the war of Assyria against Syria in the reign of Benhadad. Because by him the Lord had given deliverance unto Syria. Syria was a heathen nation, but the chronicler asserts God's omnipotence over all the earth. His will decides all battles, whether in mercy, in correction or in his wrath. Victory and defeat show that God designs just that, but it may be in mercy to the conquered, and that the cup of iniquity of the victors might be full. "He was also a mighty man in valor, but he was a leper."—Ah that "but." How often it accompanies all human joys and honors! Here was a most distinguished soldier and nobleman who had all the world could give but. Leprosy was a terrible disease, entirely incurable by human means, and is therefore a fitting illustration of sin. The white skin leprosy is not painful, and did not unfit him for his duties as general. But it is a loathsome disfiguring disease, eating off various parts of the body. The teacher will find many points of resemblance between this loathsome and humanly incurable disease and sin.

"*And the Syrians had gone out by companies.*"—Made raids into the land of Israel. In these raids they carried off their captives and sold them for slaves. It was a good thing for this little maid that she fell into such kindly hands as those of Naaman's family. For that she was well treated is shown by her affectionate interest in her master.

"*Would God my lord were with the prophet that is in Samaria!*"—For he would recover him of his leprosy."—She had heard of the miracles of Elisha. It is most probable that all his miracles are not recorded in Scripture, and among them may have been miracles of healing. The character of Naaman is indicated by the affection which all of his household felt for him, and their eagerness to try everything for his cure.

It is shown also in his readiness to heed the words of the slave girl of an alien race. The king, Benhadad II., was eager to try anything which promised relief to his great general. And he urged Naaman to go. He sent a letter to the king of Israel who, of course, would know of this mighty prophet, and would have him in his palace the most greatly honored man there.

"*And he departed and took with him ten talents of silver and six thousand pieces of gold, and ten changes of raiment.*"—The pieces of gold were shekels. The worth of the money was over \$80,000. The changes of rai-

ment were very costly robes. This gift that he carried shows Naaman's position and how highly he valued the help of the prophet. He had such faith in the word of the little maid that he went with a great train to seek the prophet of whom she spoke. And this shows the little girl had always been strictly truthful, and had never exaggerated as so many children would have done in talking of her old home. She is a worthy example to be held up before the young.

"*And he brought the letter to the king of Israel, saying.*"—That is the letter said not Naaman. Benhadad makes no mention of the man of God, taking it for granted Jehoram would understand. But the weak and wicked king who both feared and hated Elisha did not think of him, though it seems he was at that time in the city of Samaria, where the king was. "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?"—The disease was a living death, and only God could cure it. No wonder Jehoram thought the king of Syria was only seeking a pretext for a fresh attack. And he lived in constant dread of his powerful neighbor.

Elisha heard of the perplexity and distress of the king, and sent the message, "Wherefore hast thou rent thy clothes? let him come near to me, and he shall know that there is a prophet in Israel."—The relief of Jehoram must have been great. He gladly got rid of the distinguished visitor by sending him on to Elisha. It was with great pomp, as befitted his high position that Naaman drove up to the door of the prophet. A good, kindly man, he was yet proud and quick tempered, and knew what treatment was suited to his position. Therefore he was stung to the quick when, instead of coming out to him, Elisha merely sent a messenger, saying, "Go and wash in the Jordan seven times, and thy flesh shall come to thee again, and thou shalt be clean."

In any other circumstances this would have been rude treatment. But it was the greatest kindness to Naaman. Elisha was seeking to save his soul as well as his body. Elisha stood as God's representative, and as such should have been approached in lowly reverence by even the most exalted general. It was necessary that Naaman should yield his pride and consent to be saved in God's way.

Like so many sinners who are unwilling to be saved in God's way, Naaman had his own ideas as to how he would be cured. If he could be cured by dipping in a river, why should he not dip in the much finer rivers of his own country? Therefore he turned and started home, and would have died a leper had it not been for the devotion of his officers.

Verse 18—They spoke to him in affectionate earnestness. It shows the nobility of the man that they were not afraid to reason with him even when he was in a rage. There was no great thing in human power which he would not have done to be healed. Why should he refuse to do this simple thing?

And Naaman humbled his pride and rode on some twenty-five miles to the Jordan. He obeyed God, and he was cleansed of his foul and terrible disease. What was far more, he was brought to the worship of the true God, and his soul was saved. Thus God moved in a mysterious way to reach and to save one of his chosen ones. To-day in heaven how fervently must Naaman

praise God for that leprosy which seemed to him such a terrible affliction, but without which he would never have sought Elisha.

**CAMP LIFE.**

Not having written anything for your columns for nearly a year, and feeling just as great an interest for your success as I have ever done, I thought, perhaps, it would not be amiss for me to give your readers a little information in regard to camp life.

In the first place, I want to apologize to the brethren who honored me by placing me on the programme for a paper, subject, "A Converted Church Membership," to be read at the ministers' meeting just closed at Hopkinsville, Ky. Believing I was led by the Lord to accept a work that came to me entirely unsolicited and as a very great surprise, I entered at once upon my duties. Any one who has made such a radical change in so short a time can appreciate why I was not present at the ministers' meeting, and why I did not prepare the paper and send it to Hopkinsville to be read.

Out of the regular pastorate into the Chaplaincy of the United States Army is quite an experience for one who is wholly unacquainted with military life and military tactics. Believing that God calls men, and that through them he calls other men to Christ, and believing the army affords opportunities far greater than any other field, I accepted the work determined to do what I can in his name. Thanks be to God I believe there are already strong evidences of his power being felt in our regiment. The work is new and it is strange, but the same God, the same Christ, the same Spirit and the same Gospel can and will, I believe, do a mighty work to the glory and honor of our Maker. The possibilities of the work are wonderful. Think of thirteen hundred men (this is about what we will have in our regiment when we are recruited up to our number), representing some of the best families in Central Kentucky. Yea, think of thirteen hundred precious souls, and, if you can do so, imagine the value of the field. The possibilities are wonderful. Oh that I may be able, by the help of God, to lead many, if not all, of these to Christ. But all is not smooth sailing. Here, perhaps, as never before, we can see and understand the great battle that is being waged between the powers of darkness and the powers of light. As the powers of light make a charge against the enemy we see the enemy as he seemingly weakens, and we are about to shout for victory, but, alas, signs of weakness are seen in the seemingly victorious ones, the enemy is encouraged, he renews the attack, the powers of light are forced back. So it is, the warfare is a continuous one day by day; if it were not for the promises of God to eventually lead us into victory and bring us out more than conquerors through him that loved us, we would surrender. Why this warfare in the regiment? We forget the great variety of men thrown together.

Men from every walk in life, men from every kind of home in our beloved State. Men who have been reared in homes of luxury; men who have been reared in homes of want; men who have been brought up by godly parents; men who have been brought up by ungodly parents, and men who have grown up like the plant that has grown up by chance and is just what the soil and its surroundings have contributed to-

ward its strength and support, so are some of these men. Then there is the absence of parental advice and home restrictions. God only knows what this means. The tendency to take God's name in vain and to gamble away everything in sight and out of sight, all of which I fear will be found in camp for a long time to come. The drink habit can only be measured by the mistaken manner in which parents and friends show their love for the boys by sending whisky to the companies to be used in cases of sickness. Would it not be better for the boy to die an early death, and die sober, than for him to recover from an illness and be addicted to strong drink the rest of his days, and in all probability fill a drunkard's grave? This habit can also be measured by the close proximity of the "canteen" to the regiment. I have been asked to describe the "canteen." Let me say that it is an expression of Mr. Brewer's love (?) and interest (?) in the welfare of the mothers' boys who have left home to fight for their country. Mr. Brewer has seen how dissatisfied the "raw recruit" is with the rations, and how the "raw" commissary sergeant is furnishing the same, and how unsatisfactory the cooking is done. He approaches the Colonel of a regiment; he explains the condition of things, nor does he forget to speak about the bad water; he comes on a mission of love and suggests a solution to the problem. The solution is that he be allowed to place a canteen (saloon) in the regiment. He is willing to furnish everything. The tent, the ice and even the beer. The regiment must furnish the consumers of the beer and one or two, maybe more, of the mothers' boys in the regiment to hand out beer day by day. Mother, did you know your boy came here to keep bar? If you did not, join with the mothers of this land in protesting loudly against the "canteen." Mr. Brewer puts the beer in at wholesale. The soldiers pay retail price for it, the difference goes to provide extras for the boys' tables and for a hospital fund. This is what catches the unwary. The fact of the matter is, since everything has gotten properly adjusted the men have plenty of good, wholesome food, and the sick will be well cared for. Five cents per month from each man in the regiment will bring in sixty-five dollars, and this will furnish all the delicacies needed and pay a cook to prepare them for our sick. Mr. Brewer furthermore proposes to put in soft drinks, such as lemonade, ginger ale, etc., but, I am told that in a majority of cases, they are just out of soft drinks when these are called for, but never out of beer, and the man who wants soft drinks is prevailed upon to take beer rather than do without a refreshing drink. What are the "canteens" for? First, to unfit the soldier, who is addicted to drink, for an invasion into Cuba. Second, to start a host of men, who have never drank before, to a drunkard's hell. Third, to make bar-keepers of some of the best men in the world, for one is just as likely to be detailed for that service as another. Fourth, to destroy all respect for self, for home and for religion. Fifth, to build breweries and brown stone mansions and to strengthen the liquor traffic's hold upon the throttle of the engine that carries the world behind it. I am proud to say that while there are a few chaplains in Chickamauga Park who are in favor of the

**A MISSIONARY'S WIFE**

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." Mrs. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

**Hood's Pills** cure nausea, indigestion, biliousness, Price, 50c.

"canteen," that a large majority of them are opposed to it, and have drafted resolutions asking Gen. Brooks to assist in having it abolished from the camp entirely. I am also proud to say that our Colonel (Col. Gaither) has from the beginning taken a strong stand against the "canteen," and will permit none to be established in our regiment. So far as I have heard none of Kentucky's regiments have a "canteen," and I sincerely hope that the Colonel of the next regiment from Kentucky will take a stand against it. Would it not be well for the mothers of the boys from other States to take some concerted action against the "canteen?"

The work of the chaplain is that of a general supervisor over all religious work in his regiment. He holds the regular religious service every Sunday out in the woods, where he has all the way from five hundred to one thousand men to preach to. Then there is the mid-week service every Wednesday night, when he preaches an evangelistic sermon and endeavors to lead men into an acceptance of the Lord Jesus Christ. Then there are the sick in the division hospital to visit every day, the sick in the regimental hospital to visit, letters from mothers and friends to answer, visits to be made in the company's streets and a thousand other things we cannot mention here. Brethren pray for our work here. God is with us. He is blessing our efforts. Last Wednesday night there were six professions of conversion and last night two more. Scores of men have asked us to pray for them. May God grant us a gracious revival of his Spirit in camp, and at an early date.

WILLES L. WAYTS, Chap. 2d Reg. Ky. Vol. Inf. Chickamauga Park, Ga., July 30.

FEELING has been growing quite rapidly in the last few years, both among the missionaries in the fields, and those who manage affairs at home, that it would be better for the native churches if they should be forced to "keep house" for themselves, without aid from foreign mission treasuries, while the whole foreign mission force was being employed in enlarging the borders of Zion, in direct evangelistic work, or, where it was necessary, in such educational work as was absolutely necessary for the developing of the converts for better work. This letter, however, as far as practicable, to be paid for by those receiving its benefits.

There are strong indications from all over the mission world that this policy will become a general one. Evidently the day for it has arrived, and it bids fair to prevail.—Christian Index.

TEXAS LETTER.

The voice of the Baptist preacher is heard in the land. Protracted meetings are very generally held in the country churches during the summer, and so the preachers are now busy. So far I have heard of but few meetings in which there were many converts. A country preacher called on me a few days ago to ask my aid in a meeting, and, among other things, said: "I am afraid we will not have much of a meeting. Crops too good." Here is food for thought. At once I decided to preach several sermons to his people on the dangers of prosperity.

It was my pleasure to attend the last meeting of our State Mission Board and see how eminently successful has been the management of the mission work. The third quarter has always been one of low figures, for reasons not necessary now to give; but this year the figures rose far beyond those of any previous year for the same period. We have supplied 302 stations, organized 18 churches, received \$25 into mission churches and collected for the quarter \$6,945.15. Our work is getting in better shape all the time. We are now expecting a great convention in Waco next October.

On account of the war our education commission work has been somewhat retarded, but there is no loss of purpose regarding it. Rev. J. M. Carroll, the financial manager, is full of hope and energy, as is also his assistant, Dr. J. M. Robertson, who for some weeks has been in bad health. He is much better now.

Texas has been getting some new pastors of which she is justly proud. Luther Little, of Boham; R. K. Maiden, of Belton; R. N. Barrett, of Waxahatchie; M. T. Andrews, of Marshall, and A. B. Vaughn, of Nacogdoches, are all high-grade preachers and pastors, and right joyfully have we welcomed them.

When the news of Dr. Whitsitt's resignation came our people felt greatly relieved. They would feel still better if the Seminary Trustees should meet soon and accept his resignation. The suggestion of the RECORDER that they do this has, to my certain knowledge, been most stoutly endorsed by many of our wisest men. The more I think about it the wiser does the suggestion seem to me, although at first it did not strike me favorably. And this leads me to say that, while not able to agree with the RECORDER in all that it has published regarding the Whitsitt matter, I have never questioned its fairness and sincerity. Moreover, it has been greatly sinned against by other papers. Petty jealousy has not been quite covered up by some of them. I am glad that the grand old paper, so brave and true, is above such littleness.

Perhaps some of my Kentucky friends would care to know something about Baptist affairs in Cleburne. The First church, of which I am pastor, is doing fairly well, with a membership that fluctuates between five and six hundred. It is thoroughly in line with all our denominational work, and regularly and systematically contributes to everything. We have recently finished paying for a new lot (cost \$2,500) on which we expect to build a much needed meeting-house in the near future. We are entirely at peace among ourselves, and intend to keep so.

The Second church, now about one year old, is a wonderfully active and efficient body, with J. W. Newbrough for pastor. About

fifteen months ago the First church opened a mission in what is called East Cleburne, and so rapidly prospered the work that in three months we organized the Second church without asking a cent from any board. Bro. Newbrough took hold, and, with assistance from the mother church, built a good meeting-house, gathered a fine congregation, and so managed the work that there is now a high degree of prosperity. Recently he has baptized about a dozen converts. The Baptists of Cleburne expect much greater things under his wise and loving leadership.

Permit me to send Christian greeting to old Walnut-street church and to the pastor, with whom I once lovingly worked.

GEO. W. BAINE,  
Cleburne, Texas.

OWENSBORO THIRD CHURCH.

Two years ago last night, 191 members drew their letters from the First, and organized the Third Baptist church of this city. During this time 192 new members have been received into fellowship, 10 have died, 15 have been excluded, and 51 dismissed by letter, leaving the net membership 197. The total contributions of the church amount to \$21,312.86, of which \$2,595.11 has been given to missionary, educational, and benevolent work, and \$19,317.71 has gone into the building and current expense fund.

The enforcement of their stringent anti-liquor, anti-dancing, and anti-card playing rules has had its effect in the community. The anti-fair, anti-ice-cream supper, etc., as a means of raising money for church purposes, together with the tithing system of finances, adopted at the organization of the church, has worked like a charm.

Our modern combined church auditorium and Sunday school room seats 2,500 people, and when completed, will be one of the best church buildings in the South. The method of paying for this building is by monthly installments from the members, as there has been but little outside help. Our purpose was to pay \$5,000 a year until the property is paid for, but we have averaged above \$5,500 a year for the past two years. The church supports a foreign missionary—Miss MacKenzie, in China, and a city missionary—Miss VanArsdel, both of whom are doing splendid work. We have a flourishing mission in the east end, and hope, by January the first, to be at work in our new mission building in the west end. To start this second mission, three brethren in the church gave us a valuable corner lot, and the rough lumber for the chapel. This property when the chapel is complete, will be worth \$2,500.

Both the First and the Walnut-street churches are doing well. We are to have a union meeting at the First church, next Sunday night—a welcome service, recognizing Bro. J. W. T. Givens, the new pastor of the Walnut-street church.

FRED D. HALE,  
Owensboro, Ky., August 3, 1898.

CORRECTION.

In the Annual Report of the State Mission Board as read before the General Association it is stated that "in Eastern Kentucky there are 17 county seats without a church of our faith." In the report as pointed in the minutes of the General Association "our faith" is changed to "any faith."

FROM ILLINOIS.

Please give me space in your columns to offer a word of thanks in behalf of my church and people here to the brethren in old Kentucky which it was my pleasure to visit during the month of July. Feeling sure you will grant me the favor I ask, I will thank you in advance.

I must say that that visit of three weeks' duration was a most pleasant one indeed. A more pleasant visit I never had in all my life. Kentucky Baptists know just how to make one feel that he is welcome. It had been more than sixteen years since I had felt so much at home, and now I feel just as though I would love to be there with them.

I spent a day at Walton, Boone county, Ky. Here I met Eld. L. Johnson, John T. Johnson, Dr. Baglee and many other time-honored brethren. Through some misunderstanding the church house was not opened, hence I did not have the pleasure of preaching to them. Eld. G. W. Hill is pastor here. From this place I went to New Bethel church at Verona, Ky. Here I met a few brethren to whom I talked about the love of God manifested to the children of men. These brethren and the brethren at Walton received me kindly and helped us in a financial way.

I next met the dear brethren at Crittenden, Grant county, Ky. Here I received a very hearty welcome and help in the way that does good. Eld. Tandy is the beloved pastor of the Lord's flock here.

From Crittenden I went to meet the brethren at old North Fork, in Franklin county, Ky. This is my old home, where I was born and raised. Here I was regenerated and baptised. It being previously announced that I would preach for them, large congregations assembled at both morning and evening services. I preached to them at both hours. It did my heart good to meet this dear church once more. They showed their love and appreciation for me by giving me a cordial welcome and by contributing very liberally of their cash to help the saints at Farina, Ill. My present field of labor, Eld. Nevins is the bishop of this church.

I also had the pleasure of meeting with the Fifth-street Baptist church in Lexington, Ky. This is a very noble hearted, devoted people. They gave us a hearty welcome. We had a good time together during the hour of prayer. They gave us some money for our church at Farina, Ill. Otis Hugston feeds this flock of God's chosen people. The work seems to be prospering under his care.

At Frankfort I met the brethren in their prayer-meeting. Had a good time. The pastor was away, but I met Bro. Thomas Rodman. He is just as spry as a youth. These dear brethren gave us some cash also.

I preached one Lord's day, morning and evening, for the saints at Buck Run church. This is a good people. They very much need a revival of Christianity. They gave us cash to help us.

I spent two evenings with the old Bethel church. They were just beginning a protracted meeting. The names of the pastor and the brother who was assisting him in the meeting I have forgotten, but I will remember how kind they were to me. I talked to the people one evening and received their contribution for our church. May God give

them a good meeting and many souls for their reward.

I wanted to see the editor of the RECORDER while I was in Louisville, but I failed, he was gone. I met Eld. Long, who was supplying his pulpit while he was out of the city. Bro. Long is a very pleasant young man.

Now to all the churches and brethren who received us so kindly and rendered us such valuable assistance in a financial way, I want to humbly and truly thank you. Dear brethren I thank you.

R. W. SPICER,  
Farina, Ill.  
MACON, TENN.

Rev. W. T. Lowrey, D. D., who was recently elected President of Mississippi College, and who received such an ovation at the late State Convention, came to our village a week ago to preach a series of sermons. This he did forgetful of his new position and of himself, so that our cultured people unite in saying they never heard the Word of God more clearly, forcibly and eloquently expounded. They were greatly built up and made to rejoice. Bro. L.'s knowledge of the Scriptures, his intense earnestness and clear presentation of the sacred Word make him a model preacher. The members of our congregation are almost all professing Christians, hence we had no ingathering. At the close of the meeting Bro. Lowrey stated our peculiar views in a convincing manner, greatly to the joy of Baptists and with compliments of Pedobaptists. Oh, that every Baptist preacher had such gifts.

Our hearts were made sad during the week by the intelligence of the death of Dr. C. H. Strickland, of Jackson. I quote the following from a letter written by J. C. Edenton, chairman of the Board of Deacons and formerly a member of our Macon church: "We are in deep distress at the loss of our pastor, Dr. C. H. Strickland, who died suddenly at the pastor's home. Since Dr. S. has been here he has grown upon me more than any man I have ever met—has made his impress for a higher and nobler life than was ever made on me before. It seems to us strange, and beyond our comprehension, that one should be taken so gifted with power, eloquence and piety, when the world is in such great need of such men, but our Heavenly Father knows best, and we should submit without a word of complaint."

Very truly,  
J. D. ANDERSON.

FREEDOM BY THE TRUTH.

Many persons hold erroneous ideas of freedom. They suppose that liberty means the absence of all restraint, all law, all government. The liberty they crave is freedom to do whatever they like, with none to hinder or punish. This is the worst kind of bondage. The kite is not free when the string that binds it to the hand of an intelligent master is broken. It then becomes the sport of gravity and the wind. The ship is not free when her master is removed. She is then in the hands of blind, merciless and resistless forces. The highest freedom possible to an intelligent being is found in perfect conformity to the government of a superior intelligence. "I will walk at liberty; for I seek Thy precepts."

There can be no organization of intelligent beings without government, and no freedom in any social compact without respect to the law. The soldier in the army

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is under authority and under orders. His freedom is found in prompt obedience to the orders of his superiors and scrupulous observance of all the rules of military discipline. The family cannot be maintained without government, and the son who ignores this government and sets out to do as he pleases only flies to a more painful bondage. The citizen who tramples on the laws of the State, and presumes to exercise his liberty in doing what he likes and taking what he wants, loses his freedom. He is shut up in prison. He is not allowed to go to his place of business or visit his own home. His freedom is taken from him.

There is government in nature. Physical laws prevail throughout the universe. If men will ignore them, they shall be under the dominion of plagues and pain and physical weakness. If men will seek the laws of God in nature, and obey them, they shall enjoy health and a high degree of temporal prosperity. They shall be carried about by steam and electricity; they shall communicate with each other across the continent and across the sea, by instantaneous flashes of a secret, natural force. They shall not be slaves of material forces, but masters.

There is a spiritual kingdom also. The most painful and degrading bondage is bondage to sin. No one can escape this bondage by ignoring the precepts of the Almighty. But these shackles will fall when we come into harmony with the divine will. Men do not seek the precepts of God. How few ask for the right way. Even children, for the most part, are led about by fashion, by companions and by the world. Instead of following the law of the Lord, men follow one another. Vices are practiced, evil habits adopted, and evil ways followed without any intelligent aim or decision, but merely because the multitudes are walking in these ways. Tramp, tramp, tramp, the boys and girls, the young men and women are marching on their ceaseless round of pleasure and worldliness. Clank, clank, clank, the chains are sounding—the chains of habit, of passion, of fear, of ignorance, of lust, and of death. All these might walk at liberty if they would seek the precepts of God and walk in His truth.—N. Y. Advocate.

We are prepared to furnish lists of Superintendents of Sunday-schools and Clerks of Churches in any part of the United States. Correspondence solicited. Address First Baptist Church, Newport, Ky., care A. V. Sizemore, Pastor.

### "BLESSED ARE THEY THAT MOURN."

BY WILLIAM CULLEN BRYANT.

Deem not that they are blest alone  
Whose days a peaceful tenor keep;  
The anointed Son of God makes  
known  
A blessing for the eyes that weep.  
The light of smiles shall fill again  
The lids that overflow with tears;  
The weary hours of woe and pain  
Are promises of happier years.  
There is a day of sunny rest  
For every dark and troubled night;  
And grief may bide an evening guest,  
But joy shall come with early light.  
Nor let the good man's trust depart  
Though life its common gifts deny,  
Though with a pierced and broken  
heart,  
And spurned of men, he goes to die.  
For God has marked each sorrowing  
day,  
And numbered every secret tear;  
And heaven's long age of bliss shall  
pay  
For all his children suffer here.

### OUR PULPIT.

#### CLEAR THE WAY.

BY C. H. SPIRIGSON.

Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.—Isaiah 57:14.

Happy, thrice happy were those days when earth was but a canton of heaven, when heaven and earth were so closely linked together that there needed no roads along which men had to go running, weary and footsore, before they could reach the Great Father's bosom! Man was pure when God created him, and able to hold communion and fellowship with his Maker in the Garden of Delights. The earthly Eden then was the Paradise of the Holy One. Woeful, thrice woeful was the day when sin entered the world, and destroyed the union between earth and heaven! It were a doleful task to depict that terrible separation between heaven and earth. There stood the paradise above with its pearly gates fast barred. It seemed as though the Majesty on high had closed them fast. Between heaven and the place where Adam fell there was a great gulf fixed, so that they who would pass from poor fallen manhood to God, could not cross the awful chasm; and it seemed that none could come from the holy heaven to bless sinful man with their angelic visits. The communion which had once existed between man and his God was entirely suspended. It was not merely interrupted, for an interruption supposes the probability of its being restored or resumed; but the sin of man altogether destroyed his fellowship with God. If it had not been for a superhuman, ay, a super-angelic interposition, man could never have approached his God, neither could God ever again have approached man in a loving manner. Can you not see that chasm, wide and black and dark? Can you not imagine the horror of the place where man must have walked this poor prison-house, with his hands upon his loins, because heaven was so high above the earth, and there was no ladder let down, the top whereof reached heaven, upon which man could climb, or down which angels could come, to bring him blessings from his God?

Glory forever to the man Christ Jesus, who hath undone that woe which Adam caused! See, he hath set the pearly gates wide open, never more to be shut, un-

til the safety of the last elect soul shall be secured in glory everlasting. See you not the heavenly causeway which is made between fallen manhood and the Divine Creator? See you not a royal high road, straight and clear, ending in gates that are not merely set ajar to the anxious ones who desire to enter, but which are thrown wide open, that "whosoever will" may pass through? These gates were opened by the atonement of Christ; for the opening of them no strength of human merit was needed, nor could it ever have sufficed for the stupendous task. The way to heaven is so well made, and heaven's gates are so wide open, that there remaineth nothing for man to do for his fellow-creatures in the matter of their salvation except some little things which God hath left to be wrought by human instrumentalities, and these shall be done. God, of his sovereign, omnipotent mercy, shall lead, direct and constrain his children to the doing of his works. None of those for whom he hath ordained mercy shall miss the road and be shut out from the blessedness of heaven. God doth not ask his people to make a road of communication between himself and sinners; he doth not ask us by our prayers to open the gates of heaven; but he hath commanded his servants to "take up the stumbling-block," "gather out the stones," remove the obstructions and "prepare the way" which he himself hath made. The road to heaven, although it is a straight road, and leadeth direct to the Golden City, hath some rough places in it; and there are stones and stumbling-blocks to be taken up out of the way of the Lord's people. There are difficulties in the way to stimulate our industry, and to give us the honor of being co-workers together with God, and to this extent being the instruments blessed by the Lord to the salvation of our fellow-creatures. All that we are now asked to do is to remove stumbling-blocks and hindrances which Satan hath caused to lie in the heavenly road, and which God in his providence permits to be therein.

Take up the stumbling-blocks out of the way of sinners who would turn their faces heavenward. This shall be the subject of my evening's address, and I pray God that the things which I speak may stir up you who have already entered upon the road, and have found mercy through the blessing of our gracious God, to take up the obstacles out of the sinner's path, that the way of grace may be clear and straight for those who may presently be called into it by divine mercy.

1. In the first place, let me remind you, it is the duty of Christians to take up the stumbling-blocks that hinder the ingathering of sinners who are without the city of God.  
What a vast world there is outside the walls of the Temple of God! We have a world that is in the court of the Gentiles, a world that cometh not into the sacred place, or into the tabernacles of the Most High, and that world causes us deep anxiety; but there is another world altogether outside the gates of the City of God, a world that knoweth not Christ, that doth not even formally obey his ordinances, that doth not hearken to his commandments, that doth not tread his hallowed courts. There is a vast world of sinners that lieth outside the gates, enshrouded in the thickest shades of night, and refusing to come to the light lest its evil deeds should be revealed.

Now, Christians, there are certain stumbling-blocks that lie in the way from this world of darkness to the world of light, and it is your business to take up these stumbling-blocks out of the way and to make a straight path for the feet of sinners that they may come to the Saviour.

Sometimes men and women will not come to hear the Gospel preached because, they say, it is only preached in certain buildings which by superstition are believed to be "consecrated" to holy purposes. Well, thank God, we do not believe in so-called "consecrated" buildings, erroneously called "churches." We are willing to meet men and women upon common ground and to preach to them the Gospel of Jesus Christ. We will go and preach to them in places that are not called sacred; we will carry the Word to their own houses if they will but hear it there. At corners of the streets we will preach the glad tidings that "Christ Jesus came into the world to save sinners." We will leave our places of worship, erected for our own comfort, although in them our souls are quieted and blessed, and we there are helped to draw near to God; but if our buildings are a stumbling-block to others, for the salvation of sinners, we will leave our buildings. If sinners will but come to Jesus we care not where it is that we stand up to preach the Gospel to them. Any place that will bring sinners to the sound of the Gospel shall be consecrated to us, and we will pray that it may be consecrated to them.

When this difficulty is removed men often say, "If we come to hear the preachers we cannot understand what they say." They tell us that many of the ministers who profess to preach the Gospel of Christ use courtly phrases, and talk of doctrines that to them are dark and mysterious. O sirs, ye shall not say this truly concerning us! We will toil, we will labor, we will strain our minds and rack our brains to obtain figures and metaphors so that the truth shall come fairly home to you, and be clearly understood by you. We will endeavor, as much as lieth in us, to preach the Gospel plainly to you; we will clothe our message in the simplest words; you shall have the Gospel brought down to your capacity that you may be able to "receive with meekness the engrafted Word." This stumbling-block shall be taken out of your way and you shall have the truth, simple and undiluted, so that you can understand it if you want to do so.

We must clear the way in a third direction. Here is another stumbling-block in the way of the men of the world. We bring them up to the door of the house of the Lord and we invite them to enter. "No," say they, "just look at the inconsistencies of those who profess to be God's children." Dear friends, we must "prepare the way" by taking up this stumbling-block out of it. Many people, in effect, say, "We have come to hear your minister; induced by your kindness, we have attended your house of prayer; we are even ready to sit with you and hear the Word preached; but, imagine not that we shall ever join your church, or become converted to your religion. Look at the conduct of such-and-such an elder; remember the character of such-and-such a minister of the Gospel; observe the conduct of many of your church members; note the careless indifferences of such-and-such a deacon; you cannot imagine that we shall assent to

the doctrines if these are the effects they produce." Alas! these are sad stumbling-blocks in the way of those who are outside our churches. Hypocritical professors, mere formalists, men who only live nominally to occupy a place in the church, but whose hearts are not in the holy cause, and who have never "with the heart believed unto righteousness," though with the mouth they have made a confession (see Romans 10:8-10)—men who act thus, living in sin while professing to be the children of the Most High, do great injury to the cause of Christ, for while they profess to do the will of God, they provoke his curse by their unholiness and inconsistency. Let us strenuously endeavor to take up this stumbling-block out of the way. Henceforth let us seek to live the truly godly life; let us endeavor, as much as lieth in us, to walk purely and uprightly in the midst of an unbelieving and gainsaying generation; let us strive to guide and instruct others by our example in all holiness, and teach them to obey the laws of the Holy God, and, as far as it is in our power, let us direct them to the path that leadeth unto life everlasting.

When we have taken up this stumbling-block out of the way men of the world will probably point out to us another. Truly, many of these are of their own invention; but what does it matter to us whence the obstacle comes? If it hinders men's salvation, be it ours to clear the way by taking up the stumbling-block. Objectors say, next, "You Christians may be a very confident people, but what a gloomy race you are!" "Oh!" says the worldling, in effect, "there is scarcely one among you that hath a sparkling eye, and a cheerful countenance, and a light footstep. The doctrine that you hold lead you to practise an ascetic life; I should not think for a moment of becoming a follower of your melancholy religion. You take away everything that I call joy and comfort; so I cannot come with you." We tell you, dear friends, that we will seek to remove this stumbling-block also. We will labor with all our might to remember and obey the apostolic precepts: "Rejoice evermore." "Rejoice in the Lord alway; and again I say, 'Rejoice.' Henceforth you shall not know when we keep our fast-days; when we fast we will anoint our head, and wash our face, and we will not appear unto you to fast. You shall no longer say that we are gloomy; we will have some of the most cheering words of men upon our lips, we will have a happy smile for you wherever and whenever we meet you, and we will do our best to take up this stumbling-block out of your way.

Now we pass to our second point. The Lord God taketh out of the mass of mankind, one by one, his own peculiar people whom he hath of old ordained for himself. When he first selects them from the multitudes of fallen humanity, it often pleaseth him to chasten them very sorely. He manifests to them the deep depravity of their hearts, the exceeding sinfulness of sin, and the trouble and ruin in which they are involved by their iniquities; then they become not at first believers, but penitent seekers.

2. So, secondly, we must prepare the way by taking up the stumbling-block out of the path of penitent seekers.

They find, on trying to come to Christ, whilst they are under anxiety on account of sin, and

are seeking the Saviour, that there are many stumbling-blocks in their path; and over these, poor things, they often stumble through many a sad day, and many an hour of hard toil, because of these stumbling-blocks which impede their progress. Now, if it be the duty of the Christian church to desire to clear the way, and to make a straight path for the outer world to come in, how much more is it the duty of all Christians especially to clear the way for those who evidently have been convicted of sin by the Spirit of God! With what anxiety, and with what love, should a Christian look upon the newly-broken heart when first it begins to weep! If "there is joy in the presence of the angels of God over one sinner that repenteth, ought we not also to rejoice abundantly when we see the stirrings of the new life in the man who is just recovering from the error of his way? Then, brethren, beloved, the exhortation of our text comes to us with great force: "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people." There are stumbling-blocks in the way of the awakened sinner; be diligent, be doubly diligent to take up these stumbling-blocks out of the way.

And what are they? Well, these stumbling-blocks in the way of sinners coming to Christ generally arise through mistakes on their part. They are huge masses broken off the great rock of ignorance, lying across their path. Many a sinner is unable to come to Christ because of his ignorance of the nature of repentance. "I cannot repent enough," says he; "I am afraid I do not repent aright. Oh, that I could repent as I ought to repent! If I could have as deep and heartfelt a repentance as I ought to have, then I think I could believe in Christ." Then he superaddeth to this another error, "Oh, if I could feel the same terror of the Lord that such a man as John Bunyan felt! Oh, if I could be shaken by the collar over the very mouth of hell till my whole blood were curdled, then I think I could have hope!" Then again, in the way of other seekers, the stumbling-block is clean contrary. Such an one says, "Oh, if my heart could have been opened gently, as was the heart of Lydia, then could I hope! Oh, if the way of my life had been changed, then I might have believed; but I cannot think that my repentance is sufficient, or that I can ever hope to come near to God."

Christian, when you hear such a tale as that (and I have heard many such), hasten at once to that distressed and anxious soul, and tell him quickly that, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Tell him that God in Christ Jesus is the Saviour, that he brings some to himself by thunders and lightnings, and some by "a still, small voice." If you see any in trouble this way, tell them that God is a God of variety, that he saves one by

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one means, and one by another; and that men's experiences are not all alike. Tell them that, where one is made to feel the Lord's judgments as stones of a ton weight, another may feel them as the gentle droppings of the dew from heaven. Say to them that there is a mighty tree which is said to open, when it is in flower, with a report that makes the forest shake, and then tell them that the sweet flowers of the hedge-rows open without any noise whatever, and the earth heareth not thereof. Bid them learn from the works of nature that there will be a sweet variety in the works of grace. Cheer and comfort them by telling them that, if they come to Christ at all, they cannot come to him the wrong way. They cannot come to Christ at all except the Father who hath sent Christ draw them; and the Father will never draw them the wrong way. Tell them that Jesus has said, "Him that cometh to me, I will in no wise cast out." So, take up this obstacle out of the way of coming sinners, and tell them not to be distressed; and if they imagine they have not repented enough, tell them it is true, and that they never will repent enough. Tell them that you have not repented enough, and that the brightest saint who has ever lived has not repented enough. Tell them it is not the quantity of their repentance, but its quality which is the proof of Divine grace. Tell them, if they truly forsake their sins, and believe in Jesus, though their feelings may not have been so acute as others have had, yet God will freely and fully pardon all who unfeignedly repent of their sins, and believe with the heart on his Son, Jesus Christ. Again I say to you, "Take up the stumbling-block out of the way."

Yet another person may come to you and say, "I am afraid I am not one of the elect. I know I feel my sin; I cry out to God for mercy; but this obstacle stops me—what if I should not be one of the elect? What if God should not have chosen me unto eternal life? Then my supplications must be in vain, and I must be forever shut outside the gates of heaven." Let us take up this stumbling-block out of the way. He that believeth on the Lord Jesus Christ is elect. Tell the fearing soul that he who has faith in the Saviour, and is prepared to renounce all other confidences, and to trust and believe in Christ and him crucified, is as surely elect as the glorified saints before the eternal throne. Bid him make his "calling" sure, for then shall his "election" also be made sure unto him. Tell him, as a guilty sinner to hie away to the cross, and there prostrate himself, and look up to the wounds that bleed out new life for him, and there, at Calvary, shall he learn the certainty of his election, and be no more troubled by his doubts on that point. You will find a thousand hindrances vexing the sinner when he is coming to Christ. Do your best, by kind words, by wise expositions of Scripture, by showing the real nature of the difficulties, to clear the way and take up every stumbling-block.

III. Now, in the third place, let me push one point further, and say that there are many stumbling-blocks to be removed from the way of Christians.

When a man has exercised faith in Christ, when he has known that his sins are forgiven, when his soul has been brought to repose upon the one sacrifice offered once for all for the remission of sins, still for the whole work

of grace is not accomplished. The work of salvation is done; for, as Joseph Hart sings—  
"The sinner that truly believes,  
And trusts in his crucified God,  
His justification receives,  
Redemption in full through his blood."

Still, it is not enough merely to be believers, to have our sins forgiven, and to be just alive spiritually. Oh, no! The moment we are converted, we set out anew. We have gained the wicket gate, as John Bunyan has it; but the pilgrim's journey is not over, it is only just commenced, and there is a long distance yet to be traversed. We are to make advances in our love to God, our search for knowledge, and our progress towards perfection. As I have reminded you, there are many stumbling-blocks in the way of the Christian, especially in the way of the young Christian, and it is the duty of the Christian minister, and of experienced Christians of all sorts, to endeavor to take up these stumbling-blocks out of the way, that they may not hinder the progress of the children of God. Brethren and sisters, let us do all we can to smooth the path and to clear the way for our fellow-Christians. They will find the road rough enough, but let us do all we can to make it less rough. Our God, blessed be his name, "stayeth his rough wind in the day of the East wind." He will not let the iron enter our soul to slay us, neither will he let the floods overflow and drown us; nevertheless, a rough and difficult road it must always be over which the believer has to travel.

A Christian man is seldom long at ease.  
When one trouble's gone, another doth him seize.

And this does but prove how necessary it is that every Christian should labor to clear the way for every other Christian. "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people," is the command of God. I remember once seeing a good old farmer stop his pony and get out of his chaise to pick up the bottom of a broken glass bottle off the road and throw it over the hedge. Said he, "I remember that my old pony cut its foot with an old glass bottle, and I should not like any one to lose a valuable horse, so I thought I would stop and get out and throw the dangerous thing out of the road." Let us do the same thing as the old farmer did, and take up the stumbling-block out of the way.

There are many of you church-members who are now gratified by the position you hold in the church. Do not forget that it was not always so with you. There was a time when you used to go up to the house of prayer and no one spoke to you. You remember that deacon who held up his head very high, or else looked down upon you very condescendingly. There was a sister who passed you with a patronizing air, but without even a word. These were real stumbling-blocks in your way. Your heart was often cut to the quick because no one spoke to you; there are many people to-day in the same position you were in once. Be very careful to notice them. Take up the stumbling-block out of their way. If you do not do so, you may unintentionally make their lives very unhappy.

You may at some time or other have felt the bitterness of poverty, or if not, you may imagine what it is to be very poor, and go and find out where poor weary

souls are perishing for want, and endeavor to relieve their necessities. Take up the stumbling-block out of their path, and do all that you can to lessen their troubles.

Do you know a Christian man who is in error on some doctrinal subject? Take up the stumbling-block out of his way, if you can, and teach him the way of the Lord more perfectly, as Aquila and Priscilla did to Apollos. You probably know some brother or sister with a very tender conscience; say nothing that can grieve them. There are some people in this world who seem to belong to a race quite peculiar to themselves, who appear to be here for no other reason than that one can see that to cause themselves and others annoyance. You sit by their side, and they at once introduce a subject which creates discord; they have always something to which they object. They fancy there ought to be reform in all the churches. I daresay they think they would make good reformers; but I am afraid their kind of reformation would really mean destruction. They probably like their own minister; but they would be pleased to set him right upon some points. They object to all their neighbors. One they cannot bear because he is too lax to suit them; another, who is rather firm in his principles, they count to be a bigot; such people as these are always casting stumbling-blocks in the path of others.

"Take up the stumbling-block out of the way," lest ye cause another to stumble and fall. Oh, the falls of Christians, what grievous stumbling-blocks they are! One falling Christian does more mischief than a hundred standing ones. There are a hundred rivers flowing on noiselessly, and no one hears them; but there is one waterfall, the report of which exceeds the sound of all the flowing streams. A Christian professor, who turns from the way of righteousness, and falls into sin, does very much mischief, and brings great dishonor upon the cause of Christ. Surely it is the Christian's duty to be circumspect in his walk, that he may not cast this stumbling-block across his brother's path. If there be anything we are doing that might lead others to sin, let us be swift to abandon it; let us not place any stumbling-block of temptation in the way of others, let us not make ourselves responsible for the consequences of sin in others by leading them into it through our example. "Abstain from all appearance of evil," is the inspired command of Scripture.

I conclude by portraying a Christian who is dying. He has lived in this world to serve his Saviour, and to serve his fellow-Christians. He has often cherished the fatherless, comforted the widow and strengthened the feeble. Now he comes to die. See, the angels are gathered about his bedside; they are ready to bear his spirit upon their bright wings to the heavenly mansions. The pearly gates of the City of God are wide open to receive him. Who are those who approach him with countenances full of gladness, and who greet him with so hearty a welcome? Let these white-robed spirits tell their own tale. They say, "We are happy to welcome you into the mansions of the blessed; we are joyful to receive you into the everlasting habitations." The saint replies, "I know you not, ye bright ones, why thus welcome ye me?" One answers, "You do not know me now, but on earth I was a poor widow, and you

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came to my house when I was bereaved, and you poured the oil of consolation into my lonely heart; and when I was in want, and almost starving, you fed me and comforted me." Another celestial spirit says, "On earth I was a young man; do you remember me? You were the means of giving me opportunities to study, you encouraged and helped me in my labors, and I am glad now to meet you here." Another says, "On earth I was an old grey-headed man who, with tottering steps, came into the place of worship, and you met me at the doors, and gave me a cordial shake of the hand and said, 'Come in, I am glad to see you, brother.' You took me into your seat, gave me a hymn-book and a Bible, and made me glad. You invited me into your home, you led me, as it were, into green pastures, and by the side of still waters, and you gave to my soul consolation, and now I am rejoiced to give you welcome to heaven."

Let us thus labor, dear brethren and sisters, to help others. Surely, if it be well to secure our

own salvation, it is blessed to be instrumental in guiding others towards the heavenly kingdom. Let us labor to help each other, in temporal matters and in spiritual affairs. In every sense let us endeavor to "prepare the way," and to "take up the stumbling-block out of the way" of the travellers through this wilderness. That their path may be unimpeded, let us together resolve that we will clear the road of all that would hinder the pilgrims heavenward.

The Lord give his blessing to his own people, and grant abundance of grace unto us all, until we meet in the paradise above with Jesus our Redeemer. Amen and Amen.

NATURE and grace alike testify that there is strength in joy. A sorrowful man is a dispirited man. Melancholy breeds despair. Tears in the eyes blind the sight. Even when sanctified affliction imparts new power to the soul, as unquestionably it does, so that there is a victory through sorrow, it is by an exercise of faith which supplants the natural grief by joy and peace in God.

# EDITORIAL.

The Baptist Outlook said that one of our correspondents was adding a "new" article of faith. We have puzzled over the three points which our correspondent made in a vain effort to discover which is the "new" one. Hence we ask our esteemed contemporary please to tell us which one of the three points which he mentions he declines to accept on account of its newness.

Our correspondent said that all Christendom was now, and ever had been, practically unanimous upon these two points:

1st. That a church is composed of baptized persons.  
2nd. That there have always been true churches from the days of the Apostles, somewhere on the earth. The Quakers are no exception to this general belief. They do not believe in "water-baptism," but they think the churches are composed of those who have received the only baptism they recognize, that of the Holy Spirit.

Does our friend deny either of these propositions? If so, he separates himself from all Christendom. And surely he would not call either of those "new."

The third proposition is held by Baptists, namely, that believers' immersion is essential to baptism. The Greek, Armenian, and other Eastern churches which have never been under Catholic sway, hold that immersion is the only baptism. The peculiar Baptist tenet is that believer's immersion is the only true baptism. Is that a "new" proposition? Does our friend refuse to accept that?

Admit these three propositions—that a church is composed of baptized persons, that there have always been true churches since the days of the Apostles, and that believer's immersion is the only baptism, and it follows beyond all controversy that there have always been churches on earth that practiced believer's immersion.

It does not follow, of course, that there has been a succession of baptized individuals. There may have been, there may not have been, so far as these three points go. All these articles logically call for is that there were always churches somewhere on earth, though they may have been of the Roger Williams' type.

Just now it is the fashion, in some quarters, to abuse Landmark Baptists as though they were sinners above all that dwell in Jerusalem. But we hope none in their dislike to Landmarkers (a sturdy folk who are abundantly able to fight their own battles) will surrender either of these three points, because the Landmarkers believe them. Dr. R. S. McArthur, who is as far from being a Landmark Baptist as one can be and yet accept the Philadelphia Confession of Faith, said in the Standard: "They are unwise Baptists who affirm that there is through all the centuries an unbroken succession of visible and organized churches, similar to those bearing the Baptist name in our day; but it is not too much to believe that churches, to all intents and purposes Baptist in form and spirit, have existed in various parts of the world since the days of the apostles."

A man can believe in the admissibility of Roger Williams' baptism, and yet be strongly opposed to what is known as alien immersion. If there had been a Baptist church in Williams' reach

and he had refused to apply to it for membership, and had gone to the Pedobaptists and been immersed by them, his case would have stood on a very different footing. Will the Outlook kindly tell us if it agrees with Dr. McArthur? And also which one of those three propositions the Outlook declines to accept because of its newness?

JOHN WHITE, "Sometime Fellow of St. John's College, Cambridge," had an argument with a "Dissenting Gentleman" in 1746. Dr. White was himself a member of the Church of England. The "Dissenting Gentleman" objected to the use of the cross in baptism, and denied the right of "the church" to add any rites and ceremonies to those known in the New Testament churches, or to change the ordinances in any way. Dr. White answers: "Suppose some of our Dissenting Churches, or, if you please, all of them, or, put the case that the Church of Scotland, by an act of the general Assembly, should ordain, that a decent Bason should be provided, with clean Water, and placed near the Pulpit, that so the Minister, taking the Child in his Arms, may conveniently pour or sprinkle Water upon its Face, in the name of the Father, Son, and Holy Ghost. Here is a rite, or (more properly speaking) several Rites ordained. Which Jesus Christ in his Wisdom did not think proper (italics his), and which the Church (by the supposition) had no Authority to ordain, and one of them, at least, as exceptional, as any excepted against in our church; for, in my opinion, the sprinkling in Baptism may be as plausibly opposed as the crossing after Baptism can be."

We think Dr. White got the best of his "Dissenting Gentleman" in that argument which the Baptists of those old days must have enjoyed. Truly there is as much Scriptural authority for using the sign of the cross after baptism as for sprinkling.

ROBERT SPURGEON, a cousin of the Spurgeon, is a Baptist missionary in Bengal. He translated seven of Spurgeon's sermons into Bengali, and sent a number of them to the principal men in the district of Backergunge.

Not long after he had sent them out with many a prayer for God's blessing upon them, he received a letter from a young man asking for a Bible. His father was a Zeminder (landlord) who had received three of the sermons. Being an old man of seventy, whose eyesight was bad, he asked his son to read the sermons to him.

The young man said in his letter, "First I read your 'Faithful Saying' [the title of one of the sermons] only to perform my father's word. But when I met the sentence, 'When a sinner comes to Jesus, he need not look back again, he receives salvation as a gift,' my mind and heart gathering themselves together gave me a fresh mind, and I heartily met with the sentence, 'Jesus longs to save the sinner and penitent.' Nearly all the sentences I met with my heart; and so I read all your pamphlets. The word salvation, which I read in 'The Faithful Saying,' often strikes my soul." And he concluded by saying he had no Bible.

From all over the world such stories come of the effect of Spurgeon's words. Has it been given to any man since Paul died to do the good that Spurgeon did?

DR. CHARLES E. JEFFERSON, who has recently gone to one of the leading Congregational churches in New York, is writing a series of papers in the Congregationalist of most exceptional interest and value, as we have said. In discussing the loss of power in preaching, he gives the following as a reason:

The spirit of the age—Matthew Arnold's *zest*—is to make matters still worse. A mania for organization has seized the world. The distemper has penetrated the life of the churches. The average church boasts more societies and meetings than an industrious roselark displays roses in June. In this fury for organization the life of many a church is being ruthlessly dissipated. So much time and energy are spent in keeping ponderous and complex machinery in motion, that healthy Christian life is sacrificed and effective work becomes well-nigh impossible. The church suffers, the home suffers, weary mortals suffer—especially the minister. He finds himself the business manager of a large concern. He must keep his eye on all sorts of societies, clubs and guilds. He must attend the meetings of these at stated intervals or be suspected of lukewarmness in the Master's cause. The modern church may win applause by multiplying its agencies for serving men, but all such apparent progress is dearly paid for when secured at the expense of the preacher. A brigade drill, or a soup kitchen, or a gymnasium, will never do the work of a searching and inspiring sermon. The word of the Lord coming hot and strong from prophetic lips is the one thing which the church can never dispense with without forfeiting her life. Anything—no matter how excellent in itself—will in the long run, if it diminishes the power of the preacher, cripple the efficiency and retard the progress of the church. It is not by philanthropic agencies or the creation of new societies, but by the "foolishness of preaching" that the world is to be redeemed.

BENJAMIN KEACH, who was born in 1640 and lived till 1704, was a leading man among the Baptists for many years. He published several books, among them a small one entitled, "The Minister's Maintenance Vindicated," in which he took the ground it was the duty of every congregation, if capable of it, to maintain their minister; "not only from the positive institution under the Gospel, and also from the care taken of such under the law, but also from the very light of nature."

It is evident many of the churches did not do their duty in this thing of supporting their pastors, for a circular letter was sent to the churches signed by many preachers, Hansard Knollys and William Kiffin's names standing first, calling their attention to the book.

In this letter they said: "We fearing some congregations have not duly weighed, and considered of their indispensable duty to the ministry, in respect of providing such a maintenance for those who labour amongst them, and are over them in the Lord as they ought to do, by which means it may be feared that many of them may be hindered or obstructed in attending on their work, in serving of Christ and his people, as the nature of their sacred employment and office requires; and the present day especially calls for, and as the Lord himself hath also ordained. Therefore our earnest desires are that our brethren, both ministers and members, would be pleased to get this little book, and both read and well weigh what is said therein, without prejudice, both in respect of a regular ministry, the ministers maintenance, and the greatness and difficulty of their work." This letter was written July 30, 1688.

The next year the representatives of "upwards of one hundred baptized churches denying

Arminianism," met in London and sent out the famous London Confession of Faith. They also recommended Mr. Keach's book in these words: "This assembly do declare their approbation of a certain little book, lately recommended by diverse elders dwelling in and about the city of London entitled, *The ministers maintenance vindicated*, and it is their request that the said treatise be dispersed among all our respective congregations; and it is desired that some brethren of each church take care and dispose of the same accordingly."

From what we have heard of the neglect of some of the churches to pay their pastors promptly in these days, the wide circulation of Elder Keach's little book, or one covering the same points, might not come amiss.

SOME years ago, when Mr. Gladstone was present, Dr. Rogers prayed for someone on whom God "had laid the burden of years."

Last Fall in writing to Dr. Rogers, Mr. Gladstone recalled the occasion and the prayer to his recollection, and added: "I listened sympathetically, but for me at that time the phrase had little of direct application. I well know its meaning now. Although my general health is wonderfully good, I seem indeed—but this is want of faith—to fear being kept here too long. Meantime, as the day of parting draws near, I rejoice to think how small the differences are already become as compared with the agreements, and how much smaller they will yet come to be if God in his mercy shall take away from me the filthy garment and grant me the happy change of raiment."

Dr. Rogers is the Nestor of English Congregationalists, and when he read this letter at their recent meeting, a correspondent of the *Congregationalist* says the audience was in tears.

BRETHREN A. B. RIDD, A. C. WATKINS and H. P. McORMICK, with their wives and two other lady missionaries at work in Mexico, have sent their resignations to the Foreign Mission Board, and are coming home. Injustice has been done these missionaries by the reports in the secular papers that they resigned on account of a difference of opinion with a brother missionary. We hope the Foreign Mission Board can convince them that its action to which they object was the wisest in the circumstances, and they will continue in the field where they have done such good work.

The Cumberland Presbyterian says the teaching of the Baptists "is that nobody but Baptists have been baptized, and therefore that only Baptists have a right to sit and sup with the Lord at his table. Close communion is a logical necessity of the Baptist creed." We shall expect our neighbor hereafter to denounce immersion as seems to him best, but to say nothing against "close communion." He surely will neither be illogical nor desire to have us so.

We are glad to learn that Gen. Miles has issued a general order against the use of intoxicating liquors in the army. In it he says: "The history of other armies has demonstrated that in hot climates abstinence from intoxicating drinks is essential to continued health and efficiency."

# Editorial Varieties

This illustration is a good one: "A man who departs from the faith has the impression that the old landmarks of religion are moving and are being lost, as to the person who puts out to sea, the land seems to be in motion."

The Chicago Standard says that of the delegates to the B. Y. P. U. A. Convention at Buffalo 6,000 were from New York State and 2,500 from Buffalo alone. When the meeting was in Chattanooga, the delegates and visitors numbered 4,300.

Albert Wigand, the distinguished scientist of Marburg, before his death, told his wife that he wished it told to the world that he died "a scientist saved by faith." He directed in his will that the Apostles' creed should be read at his grave.

Dr. George C. Lorimer preached his last sermon before his vacation to a crowded house. He was very emphatic against imperialism as a fearful danger threatening the Constitution of the United States and our free institutions. He called for England last week.

Prof. Friedrich Biltzsch, the distinguished Asserian scholar, gives it as his opinion that the war between England and Russia was situated between Baghdad and Babylon. This was the conjecture of Calvin long ago, but there is no reason to believe the site will ever be anything but a theme for conjecture.

Dr. Gieswell says that the Salvation Army and its initiator and rival the Volunteers are taking up the cry against the churches. We think patience has ceased to be a virtue as regards those evangelists and those organizations whose stock in trade consists largely in abusing the churches and their membership.

George A. Pillsbury, a prominent Baptist brother of Minneapolis, Minn., died recently. His will has been probated, and it is very legacies of \$20,000 to the Missionary Union, the Home Mission Society and the Publication Society. Why do not more legacies fall to the lot of our Boards?

Dr. Warren Randolph pleads for a going back to the old plan of memorizing the scriptures. He says: "The method for which I think there is a crying need in our Sunday-schools today is the memorizer method of teaching in plain English, which even the little tot can easily be made to understand—the memory method."

Mr. Louis Wagner, having been asked to answer the question, "What preacher the laymen like to hear," answered most sensibly: "The present difficulty in our general religious life appears to me to be just this question of likes and dislikes. It is no longer what should be, or what should not be done, but what do I like, not a question of duty, but a question of personal inclination."

Swami Vivekananda, who went on a lecturing tour through the North, reported to his countrymen on his return: "Sincerely could I go to a meeting of a society, but I found three-quarters of the women present had turned out their husbands and children. The Congregationalist does not deny the substantial truth of his statement, but insists and rightly that those were not typical women of the United States."

Sir William Harcourt, the Liberal leader in the House of Commons, in a recent speech, scored the Ritualists, and told the preachers they should either obey the laws of the church or leave it like honorarium. He added: "There is a present in the church of God, a conspiracy to overthrow the principles of the Reformation, a conspiracy widely spread and deeply rooted." It looks as if the laity of the established church are thoroughly aroused.

One of the most godly and gifted of our pastors went home to glory when Bro. D. F. Head died at Forkville, La., on July 26. Bro. Head, while quite young, distinguished himself at the bar and had risen to the position of judge. The Lord called him to God to the ministry and gladly obeyed the call. He was an able writer and will be sadly missed over a wide field as well as by the church left pastoring.

Lord Roberts, the British general, in speaking of the superstition in regard to thirteen at a table, tells of one instance in which thirteen did not prove a fatal number. He was side-by-side camp in India and the thirteen staff officers habitually dined together. Five were wounded during the mutiny and all afterwards under fire. But eleven years after they were all alive and well.

Bro. John D. Jordan is a man whose praise is worth hearing because he is discriminating in reading character, and never says a word he does not heartily mean. Therefore we give our hearty congratulations to the South-Western Institute at Virginia because Bro. Jordan says of their new President, W. H. Tharp: "He is pure gold—a fine man, a noble Christian gentleman, and a superb educator." The South-Western Institute is blessed that, when Joseph A. Jones, then school agent, had a better President, she secured a Tharp.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street.—Bro. J. W. O'Hara preached at both hours. Administered the Lord's Supper in the morning.

McFerran Memorial.—Pastor Eager preached in the morning. No services at night.

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

Twenty-second and Walnut.—Pastor Hunt preached at both hours.

Logan-st.—Bro. Allen preached at both hours. Pastor Lowe expects to return next week.

Chestnut-street.—Pastor Weaver preached at both hours. Received one by letter.

Highlands.—Pastor Dawes preached at both hours.

Franklin-street.—Pastor Edwards preached at both hours. Three received for baptism and one baptized.

Southgate-st.—Pastor McFarland preached in the morning and Bro. E. H. Bridges in the evening. Received by letter.

Portland-avenue.—Bro. L. F. Mays, of Texas, preached at both hours.

Parkland.—Pastor Gordon preached in the morning and Bro. McFarland at night. Received one by letter.

East Mead.—Bro. Warder preached at both hours.

Twenty-sixth and Market.—Pastor Thompson preached at both hours. Received one for baptism and baptized one.

Jeffersonville (Ind.).—Pastor Marks preached at both hours. Good services.

New Albany (Ind.).—Bro. J. M. Long preached at both hours. Has not yet accepted the care of the church.

Madison.—Pastor Leger preached at both hours.

Clifton.—Bro. Tidrick preached morning and night.

THE STATE.

Sulphur Fork Association meets September 14, not at "West Point," but West Port.

Bro. Wm. Holtzclaw, of Louisville, will supply for Dr. Parker, in Chicago, for two Sundays in August, beginning on the 14th.

Bro. A. E. Baker is supplying East Baptist church most acceptably during the absence of Pastor J. T. Christian in Europe.

Bro. L. W. Martin, pastor at High Grove and Waterford has returned from a short visit to Chicago. He begins a meeting, assisted by Bro. Francis W. Taylor, at Waterford.

Pastor-Evangelist Bro. J. G. How, of Pembroke, is assisting Pastor Ransom at Sinking Fork, one of the mission fields of Bethel Association.

Pastor Hugh F. Searcy writes from Sharpburg: "I have just returned from Dry Ridge, where I assisted Bro. H. E. Vincent in a meeting of twelve days. God graciously blessed us and gave a meeting of great power. Results: Twenty-two for baptism and 8 restored. Our work at Sharpburg is moving along nicely. Baptists have been organized here, this being the only Baptist church in the county. The indications are all very encouraging for a successful year's work along all lines. The Sharpburg saints are a noble people."

Pastor T. H. Coleman writes: "I closed a meeting with New Salem church, Lincoln county, July 27. It was a very enjoyable occasion, with 10 additions. July 31 I commenced a meeting with the church at McKinney, Lincoln county. To-day we are concluding them. Bro. J. C. Stallings, who will assist in the same."

Pastor B. T. Hagan writes: "We have just closed a very interesting meeting with Barren Run, Laramie county, with 18 additions, 16 by baptism, 2 by letter and 1 restored. Bro. R. C. Kimble was with us, and did most of the preaching. He preached for this church five years, so it was a great pleasure to find the close bond that existed between the old pastor and people. Elda, J. W. Bloyd, J. C. Hutchinson and Sam. Tabb gave valuable assistance. Brevs. Kimble and Hutchinson began a meeting near Sonora Saturday night. Bro.

W. G. Ramsey is with Bro. Willott at Old Hill Grove. I am to join Bro. J. W. Erickett at Magnolia to-night."

Pastor J. F. Hance writes: "I have just closed a good meeting with the Macedonia church, at Jonesville, resulting in 15 additions and many more interested. Seed were sown that I think will bring forth a bountiful harvest in the near future. Bro. Wm. McMillan, of Williamstown, did the preaching, which was very acceptable to the people, and we believe, to God also, as he preached the Gospel and a full salvation. This thanks to additional work in the Macedonia church since I took charge last January."

Bro. T. B. Bouse writes: "I have recently closed a two-weeks meeting at my Sharon church, near Mayfield. The church was very much revived and quite an interest manifested on the part of the unconverted, but not many conversions. Bro. W. L. Jones, who moved from Illinois to Paducah a few months ago, was with us one week, and did some very faithful preaching, much to the edification of the large crowd who heard him. Pastor H. C. Roberts preached three splendid sermons for us during the meeting. God bless this noble band of brothers and sisters in the prayer of their pastor."

Pastor T. J. Duvall writes from Vine Grove: "New Highland church closed last Sunday a meeting of two weeks. There were 8 baptisms and 1 restoration. We had Bro. W. H. Bridges with us, who did most of all the preaching, and Bro. W. H. Bruner, one of our members, who did most effectual service. Bro. R. is a plain Gospel preacher, and worked with untiring zeal. His labors were blessed in ways other than our leading sinners to Christ. I began as pastor of this church a little over three years ago, during which time the Lord has added some 70 souls to the church, increasing the number from 117 to nearly 200 members. An ever-green Sunday-school has now been running over two years, and missions have received a new impetus. Sandy Hill church, in Goshen Association, has decided not to send a meeting this year. But we are looking forward with interest to the coming of the association, which meets the last of September. The brethren have newly painted and seated the house so that it is now a most attractive work here is very encouraging and pleasant."

Pastor Warren Payne writes: "With 9 conversions and 13 additions, I closed my meeting with the church at Warren county, which had continued 14 days and nights. Bro. C. V. Edwards assisted me. Charles is an excellent young man and a fine preacher. Everybody admires him because he stays close to it, and does not preach the truth. This church is in a good condition spiritually, and owes no man anything but to love one another. I also began a series of meetings with Providence church July 10 and closed them with 10 conversions and 13 additions. Bro. Granville Dockery did most of the preaching. Bro. Dockery is not only a fine preacher, but his attitude toward young ministers is that of a father."

Pastor J. R. Ferrill writes: "I have just closed a good meeting at my Kirking's Creek church in Wayne county. There was a thorough revival in the church and a manifest development of strength along different lines. The members were more closely drawn together, and a stronger co-operative spirit now exists between pastor and church. I had the assistance of Bro. J. O. Willitt, who captivated all of us with his earnest and strong preaching of that which he believes to be the everlasting religion to which is one that believeth." Bro. Willitt is one of our promising young ministers, and can be trusted to be full of ministerial courtesy and sound in the doctrine."

July 31st was a great day with this church at Lexington. Forty months previous to this time we had given out over one hundred titles and gleaners, which would hold 45 each, or fifty dimes. Our people were requested to lay by according as God would prosper them. Announcements were made from time to time, and frequently a prayer was offered for the blessing of the Lord upon the undertaking, asking the Lord for \$500. Perhaps many readers of the Recorder would like to know of the result, and would have been impossible for us to have raised one-half of what we did if we had been compelled to have raised it that day. There was no such thing as subscribing, no telling of anecdotes, and working in the field. The feeling of the people, but a simple offering to the Lord of \$484.10 in money. It was a happy day when the young and the old came to honor the Lord.

Other gleaners are still being brought in, but the above is the offering of one day.

OTHER STATES.

On Sunday morning, Aug. 7, Pastor J. C. Hiden preached his sixth anniversary sermon at Grove-avenue Baptist church, Richmond, Va. In the course of the sermon he reviewed the work of the past pastoral year, ending Aug. 6, and gave the following figures: Sermons preached, 120; addresses delivered, 140; pastoral visits, 2,560; baptized, 32; received by letter, 57; received by experience, 37; restored, 27; present membership, 432.

Bro. A. B. Miller, of Dallas, Texas, has been called to the First church, New Orleans, and he has indicated that he will accept. Bro. Miller has done most acceptable pastoral work in Kentucky, his native state, Memphis, Little Rock and Texas.

Pastor D. G. Whittinghill, of Coliseum Place, New Orleans, called at our office. He is enjoying his vacation in Kentucky, his native state. From all quarters we have heard of his successful work in New Orleans. He is one of the best equipped men in the South, so far as scholarship and pastoral qualifications are concerned.

Brother W. W. Stogner writes: "The Ferris church, Texas, recently gave one week to revival, which were very pleasant and precious. Bro. W. H. Wynn, of Dallas, was with us several days, and very much endeared himself to us by his earnest and consecrated labors. Pastor Tynes is a very fine minister, and the lives of himself and family are a daily blessing to the community. Bro. Tynes is at present in Louisiana engaged in institute and revival work."

Pastor R. E. Jenkins writes from White-wright, Texas: "We closed a three-weeks meeting with our church last week. The church was revived, much good accomplished, 49 conversions and 50 added to the church; 32 were baptized. Bro. J. T. Sutton was with us two weeks, and did us good."

Attention of churches and brethren is hereby called to one F. O. Bonpus, representing himself as a licensed Baptist preacher. His license has been revoked and he excluded from the Baptist church at Superior, Neb.

Pastor J. H. Butler resigned the pastorate of the First church at Alexandria, Va., after a pastorate of seven years and a half which was done greatly blessed. The church at a largely attended business meeting declined to accept the resignation, and earnestly requested him to withdraw it. We have not heard his decision.

Pastor E. A. Taylor, of the First church, of Memphis, Tenn., has resigned the care of the church to accept the call to the Vicksburg church. We object to his going further away, through the Mississippi. Baptists are among the very best of the brotherhood, and any man may count himself happy to live and work among them. In the five years of Bro. Taylor's pastorate in Memphis the church has been greatly blessed, and five hundred added to its fellowship.

Pastor A. M. Croxton has resigned the pastoral care of the church at Oxford, Miss., and has gone to Heath Springs, S. C. for a month's rest and invigoration.

Pastor John W. Vermillion writes: "The church at McBade, Texas, closed Aug. 4, a most precious revival series of meetings, conducted by the pastor. Twenty professions, 2 restorations, 1 received by statement, 7 baptized; total, 10 additions; others to follow. To the Lord be the praise."

The Upperville church, Va., has set apart Bro. W. E. Gibson to the full work of the Gospel ministry. A seven days' meeting in the Red Lane church, Va., closed with the baptism of 19 young men. This is a glorious report.

A meeting in the Effort Baptist church, Fluvanna county, Va., closed with 20 professions of religion and 15 baptisms into the fellowship of the church. Four souls were received.

A meeting in the Saluda church, S. C., closed with 16 additions to the fellowship of the church.

Thirty-two were added to the fellowship of the Prospect church, Harborton county, Ala., as the result of a recent meeting.

Two men were baptized recently into the fellowship of the Damascus church, Ala. One was 70 years old and had never been converted before, and the other had been a Methodist preacher for 44 years.

A week's meeting at Union Hill church, La., closed with 11 additions to the fellowship of the church.

GLENCOE BAPTIST CHURCH DEDICATED.

On Sunday, July 31, the new meeting-house of the Glencoe Baptist church, Gallatin county, Ky., was dedicated to the service of the God. Dr. E. H. Kerfoot preached the dedication sermon from the text, "We know that all things work together for good to them that love God, to them who are called according to his purpose." The Doctor was at his best, and the sermon was a most powerful one, which moved our people to do great things for God. The debt amounting to \$400, was provided for. Bro. Heacock offered the dedicatory prayer, giving the house to God.

Evangelist Sid Williams and his sweet Gospel singer, James Brown, known and loved by many Recorder readers, will hold a meeting in our new house, beginning the middle of September. A letter from "Sid" says that 60 souls have been added to the churches up to date in his meetings since January 1. He hopes that before the year 1898 shall have closed they will reach one thousand and mark that one hundred of that number will be added to the Glencoe church. Bro. Sid hopes that the Lord will lead him into Indiana, Ohio and other States.

We are in the midst of a good meeting with the Union Grove church, Trimble county, being assisted by Bro. O. M. Huey, pastor at Carrollton.

Bro. Ben Hall resigned Cove Hill church last meeting. The Carrollton church-house is being enlarged and beautified at an expense of \$1,800. Pastor Huey holds services in the court-house.

Bro. F. M. Masters, pastor at Crittenden, assisted Pastor Samuel Williams in a meeting at Sanders, Ky.

Pastor Huey will begin a meeting at White's Run Baptist church, August 15. Pastor Hubbard of Ghent will assist.

Bro. J. L. White, return missionary from Japan with wife and three children, are visiting relatives at Carrollton. W. F. Foster.

DEAR RECORDER:

The mountain has labored again, but this time brought forth "not a ridiculous miss," but a great religious discussion between two representative ministers, Hall and Williams, at Zion, Henderson Co., Ky., and continued six days, with an audience varying from 2,500 to 3,500 souls in constant attendance. Williams is a man of fair ability and represented the Associationists, Samuel Taylor, Christadelphians, with aliases without number. He is a sophist of the scuttle-fish order, but failed to so muddy his track that our Bro. Hall could not find him out and expose him. Hon. Henry Deshotel, of Henderson, Ky., presided with consummate tact and ability, and won the confidence and esteem of all parties concerned. The Baptists of Daviess, Henderson, Union and other counties were well represented by Messrs. Wise, Conway, Ribey, Gregston, Sadie, Wittenbrecker, Withers, Gream, Burns and others, and Brethren Senanmond, Hammeck, Smiths, Fairley, Dr. Lewis, Jones, Bennetts, Agnew, Jordan, and many and hundreds of others. The hospitality was superb, unsurpassed anywhere else even in Kentucky. The feeling all through the debate was most kindly, not an unkind word was spoken. The Recorder was not forgotten, but has a strong hold on the Baptists who ever you go. More anon. V. A. G. Henderson, Ky., Aug. 6.

THE COMBINATION OIL CURE FOR CANCER

Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the cutting knife and burning plaster, which have hitherto attended with such fatal results. The fact that within the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address Dr. D. M. Ryke, Box 25, Indianapolis, Ind.

JEFFERSON COUNTY A. & M. ASSOCIATION FAIR COLORED

LOUISVILLE, KY., AUGUST 16-20, 1898. For the above occasion, the Southern Railway will sell round-trip tickets from all stations in Kentucky at the rate of one fare for the round-trip on account of the Annual Colored Fair—tickets to be sold August 16th to 25th for five cents to return until August 25th. Call on nearest agent Southern Railway for information. Wm. B. Taylor, A. G. Louisville, Ky.

DISTRICT ASSOCIATIONS. Time and Place of Meeting 1898.

- AUGUST. Ten Mile—Pleasant Home church, 31st. Liberty—Mt. Tabor, Barren Co. 10th. Clear Fork—Ephry Station, 16th. Elkhorn—Upper street, Lexington, 16th. South Kentucky—Middleburg, 16th. Daviess county—Glenview, McLean county, 16th. Shelby county—Mt. Vernon church, 18th. Green River—Canev Creek, Grayson county, 20th. South District—Brumer's Chapel, 25d. Concord—Owenton, 25d. Bethel—Mt. Gilard, Albionville, 25d. Barren River—Capitol Hill, 25d. Gasper River—Green River church, 25d. Campbell county—Licking, 24th. Franklin—Forks of Elkhorn, 24th. Ohio River—Union church, Crittenden county, 24th. Cumberland River—Salmon, Pulaski county, 30th. Tate's Creek—Stanford, 30th. Union Branch—Creek, Pendleton county, 31st.

SEPTEMBER.

- Baptist—Gilbert's Creek, 1st. Irvine—Pleasant Point, Clay Co., 2d. Central—Bethlehem, 6th. South Cumberland River—Union church, Wayne county, 6th. Bay's Fork—Black Jack northeast of Franklin, 7th. Greenup—Cardlewell, 7th. Little Bethel—Friendship, Muhlenburg county, 7th. Long Run—Boehland, Valley Station, 7th. Lynn—Actua, Green, 7th. Owen—Harmony, Owen county, 7th. Boonville—Athens, Owsley county, 9th. Greenville—New Salem, Menefee county, 9th. Mt. Zion—Coburn, 9th. North Concord—Fellowship church, Wayne county, 9th. Stockton's Valley—Mt. Pisgah, Cumberland county, 10th. Nelson—Bardston, 13th. Boon's Creek—Winchester, 14th. Second North Concord—Clear Fork, Russell county, 14th. Russell's Creek—Elkhorn, Taylor county, 14th. North Bend—Madison-avenue, Covington, 14th. Sulphur Fork—West Port, 14th. Goose Rock—Girdler, Knox county, 21st. Landmark—Red Lick, 21st. Salem—Roub's Creek, 21st. Freedom—Burkville, 23d. South Union—Patterson's Creek, 23d. Edmondson—Holly Springs, 28th. Goshen—Sandy Hill, 28th. Laurel River—London, 30th. South Concord—Heaver Creek, 30th.

OCTOBER.

- Blackwell—New Hope, Hancock county, 5th. Little River—Donaldson church, 6th. Warren—Bethany, 5th. West Kentucky—Fulton, 5th. 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—Bethel, 28th. Rockcastle—Sinking Valley church, Pulaski county, —. If changes are desired, write to the WESTERN RECORDER. Please prepare statistical table with care and send 40 copies of your minutes to me as soon as printed.

SPECIAL EXCURSION TO EVANSVILLE

VIA LOUISVILLE, EVANSVILLE & ST. LOUIS. SOUTH BAY RAILROAD. August 14th; returning days Evansville and St. Louis for the round-trip. Ticket Offices, Third and Main, Union Depot, 7th and River.

LOW RATES TO LAWRENCEBURG FAIR

SOUTHERN RAILWAY. On account of the above Annual Fair the Southern Railway will sell round-trip tickets from all stations in Kentucky at the rate of one fare for the round-trip on account of the Lawrenceburg Fair—tickets to be sold August 16th to 25th for five cents to return until August 25th. Call on nearest agent Southern Railway for information. Wm. B. Taylor, A. G. P. A., Louisville, Ky.





BEGINNING THE SECOND QUARTER.

The first quarter of our Convention year has passed. As we enter the second quarter we call upon our people and ask them to join with us in earnest prayer to God for His guidance and blessing.

We need to pray more for wisdom in selecting new missionaries. In the next few months the Board will have to appoint several men and women for various fields. It is important that out of the many applying the most suitable shall be selected. Pray God for wisdom to be given for this.

With the many blessings which we have had and continue to have bestowed upon us in the work, there are serious difficulties and some very grave questions to be considered and acted upon. Our Father knows what is best in all of these. Let us trust Him and look to Him for guidance. He can and will overrule all for good.

Let us pray God to give us more of the Spirit of Christ, so that we will rejoice in sending the glad tidings of salvation.

We need to talk with God more about this great work, then we can better talk to one another in daily life, in our churches, and in our great meetings. Let us agree in our hearts that this quarter shall be a season of much prayer for God's guidance and blessings. Many of our associations will meet. Will the brethren see to it that they make special prayer for our foreign mission work.

Yours fraternally,

R. J. WILLINGHAM, Richmond, Va., August 4, 1890.

DEATH IN BAPTIST ORPHANS' HOME.

Nettie Watkins, six years old, died of pneumonia 2nd inst. She was bright and pretty, and a favorite in the Home. There was nothing that medical skill, and loving hearts could do, that was not done for her. She was the great-grand-daughter of Rev. John G. Pond. There was no mother's tender hand to smooth her brow, but Miss Mary Hollingsworth was present, and others, with hearts full of tenderness and love for the motherless orphan and the angels were there to carry her gentle spirit to her mother and to Him who said "suffer little children to come unto me for of such is the kingdom of heaven." The remains after appropriate remarks by Dr. J. H. Eager, were buried in the Orphans' Home lot, of Cave Hill Cemetery.

The L. & N. will sell round trip tickets from all stations between Owensboro and Adairville to Lewis Station at one and one-third fare, on account Daviess County Association at Glenville, August 16, 17, 18. The L. C. and the L. H. & St. L. will make the rates to Owensboro and to Central City on the certificate plan to those attending this meeting. Full fare going, one-third fare returning.

Take agents' certificate of purchase of full fare ticket going and on reaching Owensboro or Central City buy round trip ticket to Lewis. Glenville is six miles from Lewis. Transfers will run.

LOW RATES TO BALEY BY OUNSEY PAID SOUTHERN RAILWAY.

The subject of the above fare to be held at Shelbyville, Ky., August 2nd-5th, the Southern Railway will sell round-trip tickets from all stations in Kentucky to Shelbyville at the rate of one fare for the round trip, tickets on sale August 2nd-5th, good to return August 7, 1890. Call on nearest agent Southern Railway for information. W. H. TAYLOR, A. G. P. A., Louisville.

Dr. J. B. Moody honored our office with a call. He is, in company with his wife, visiting his son, C. D. Moody, and family at Pewee Valley. Bro. Moody is pastor in San Antonio, Texas, where he is enjoying a delightful and successful pastorate. His many friends in his native state are glad to meet him and to know that he is well. In our opinion, and we have heard a great many, he has few equals as a preacher. We once heard Dr. James P. Boyce say that he regarded J. B. Moody as one of our ablest preachers. As a student and thinker, he ranks high, and above all, it can be truly said of him, he is "mighty in the Scriptures."

LUCKY AND UNLUCKY DAYS.

The great naval triumphs of Dewey and Schley were gained on a Sunday, and it is now well-established in the American mind that Sunday is a lucky day in which to engage in battle.

As Spain was the defeated party on those occasions I suppose they must regard Sunday as a most unfortunate day.

That there are lucky and unlucky days is still a strong belief in the human mind, and exerts considerable influence.

Looking into the pages of ancient almanacs we find certain days indicated on which it was thought unfortunate to commence any notable work, and certain other days on which it was considered favorable. The first Monday in April and the first Monday in August were considered very unfortunate, because, it is said, Cain was born on the first Monday in April, and Sodom was destroyed on the first Monday in August.

The notion that the month of May is unlucky for weddings is as old as Ovid, though it is by no means universal in these days.

Granted that fortunate events and great fatalities do seem to be associated with certain days, yet, may we not find a sufficient explanation in the words of Lord Bacon?—"We note the coincidences and not the misses. Twenty old predictions pass by unfulfilled and we don't note them; but the twenty-first and we cry, a miracle."

How many fortunate events have occurred on so called unlucky days, and vice versa?

Friday, for instance, is almost universally regarded as an unlucky day. The strong prejudice of my mother-in-law prevented my getting married on a Friday. Yet Columbus started on his voyage of discovery on Friday, Aug. 3, 1492. He first sighted the shores of the new world on Friday Oct. 12. He struck sail on his return voyage for Spain on Friday in the following January, and reached his home safely on another Friday. Again, the Mayflower arrived on this side the ocean and landed the Pilgrim Fathers on a Friday Dec. 1620.

George Washington was born Friday Feb. 11 1732. The victories of Bunker Hill, Saratoga and Yorktown were all gained on a Friday.

Plainly, we must look to something other than luck, ill-luck, on choice of days to account for success and failure.

"Do I believe in luck?" said Mr. Spurgeon, "Yes; I believed luck will carry a man over a stream if he jump far enough."

"Do I believe in luck, my son?" said Bob Burdette. "Yes, I believe in bad luck. I have observed that if a young man spends more money on neckties and cuffs than he does on books

he is pretty apt to be unlucky. If a young man tries to make a living by sucking the head of a cane and playing billiards he is liable to be unlucky in his business. If a man takes a half a minute for his prayers and half an hour to dress he is unlucky in his religious life. If a young man fishes on the fine days and hangs around and smokes on the rainy ones; if he stands with his hands in his pockets and waits for turtle-soup to drop into his mouth; if he is the last man to reach his office in the morning and the first to leave it in the evening, then my friends, he is an unlucky man. Bad luck with a big B will follow that young man all the days of his life."

Luck is but another name for the success that we gain from the prompt seizure of our opportunities—from the right purposes that actuate us and from the thrift and energy that we expend in the accomplishing of those purposes. Mr. Gladstone is one of those best examples of the truth of his own words spoken to the students at Edinburgh: "Thrift of time will repay you in after life with usury of profit beyond your most sanguine dreams, while the waste of it will make you dwindle alike in intellectual and moral stature beyond your darkest reckonings."

The abandonment of our ideas of luck, and the strengthening of our faith in the triumph of the right is what we need.

J. BELL, Baptist Seminary, Louisville, Ky.

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RECENTLY we had the pleasure of meeting Pastor W. C. Taylor, of Jefferson, Mo., on the train on his way home. He had spent some time visiting his old friends in Kentucky. Bro. Taylor ranks high as pastor and preacher.

The way of the cross, rightly borne, is the only way to the everlasting light. The path that threads the garden of Gethsemane, and climbs over the hill of Calvary, alone conducts to the visions of Easter morning and the glories of the ascension mount. If we will not drink of his cup, or be baptized with his baptism, or fill up that which is behind of his sufferings, we cannot expect to share in the joys of his espousals and the ecstasy of his triumph.—F. B. Meyer.

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**HINDRANCES OF CULTURE.**

Whenever culture overweighs the sermon with its presence, it becomes a hindrance. The evil may assume a variety of forms. There may be excess of learned quotation. There may be too much poetry introduced. The terms of philosophical speech may be too frequent. The elegancies of rhetorical structure may be consulted rather than the force and pressure of a solid and direct style. Everybody knows that such sermons are preached. The worst offenders in this sort were some of the seventeenth-century divines, notably Jeremy Taylor. How his discourses bristle with all sorts of extracts from classical authors, from the Fathers, from the schoolmen! But for those amazing passages of high-wrought eloquence, and for the spiritual vein of thought running through them, what miserable specimens of clerical pedantry they would be! Pedantry is bad anywhere. It is bad in the professions of law or medicine; it is worse, perhaps, in educators, but it is worst of all in preachers. Nothing sets a common audience more against a preacher and his message than the suspicion that he is playing off his fine culture. Such an audience is quick to see it; nor does its wholesome dislike of the thing spring from envy at what is over their heads so much as from a true instinct that this style of sermonizing is at war with the genius of preaching. It was this sort of culture, overweighing the rich truths of Christ and His cross, that stirred St. Paul's soul with his protest against the "words of man's wisdom."

Culture may hinder effective preaching when it emasculates the sterner aspects of Christian truth. The epithet "pungent" has been often applied to preaching. It expresses a quality of thought and expression which are inherent in many of the Gospel teachings. These teachings are certainly a vital part of Christianity. They were on Christ's lips. The lovelier aspects of Christian truth lose in power when the balance and the contrast is not preserved by presentation of the dread truths involved in sin and retribution. But it is here that the man of culture is apt to fail. He may not be afraid to "mention hell to ears polite," as William Cowper charged in his "Task." He will do so on occasion. But he may fail to discuss the subject with the reverent but courageous spirit the facts of sin and judgment demand. He is apt to be drawn insensibly by the silent forces of culture into closer sympathy and more frequent dealing with the lovely side of Christianity. The moral beauty of the Gospel attracts him, and his culture, in its appreciation of all beauty, turns most often to that in thought; or if, driven by the conscience of a faithful ambassador, he essays to treat of these sterner truths, unless he keeps his culture well in hand he will present them toned down, and so feebly presented. And if in this world there is anything flatter than a sermon on some solemn truth of Jesus Christ—which culture has smoothed and polished into tameness, it can only be found in the flatness of barren Russian steppes or wastes like Sahara. Woe be to culture if it leads the preacher to speak with bated breath!

Culture becomes a hindrance to effective preaching when it eliminates or subordinates the spiritual tone of the sermon. This must be supreme.

The oft-heard comment on sermons, that they were essays, is based on this acknowledged principle. The difference between a sermon and an essay on the same theme consists in this, that the same truths may have been handled in both; in the sermon they are vitalized by spirituality of tone and treatment, while in the essay they are marked by a cold though elegant intellectuality. There are preachers, too, quite distinguished whose sermons cannot be relegated to the class of essays, yet in whose preaching the intellectual element is the dominant thing. Everything said is true, often powerfully said in terms, but so said as to awaken admiration for the skill with which it is set forth rather than moral conviction or moral impression. The danger there is that the intellectual element which is supreme in the author will insensibly affect the structure and tone of the sermon. The mind of the preacher will unconsciously ask, not how shall this subject be presented so as to take hold of the inmost soul of his hearer, touch his heart, wake up his conscience, move his will; but how it will be best planned and worked so as to meet the standards of taste, refined discourse, accomplished scholarship. Culture is apt to breed dislike of strong denunciation, or fervid and impassioned appeal, or unfolding of Christian experience. Dr. Hugh Blair of Edinburgh, was in his day a famous preacher; when his discourses were published, George III. bestowed on him a pension of £200 a year. But Blair's sermons are a monument of the preaching in which culture has eliminated the spiritual element. It is of him that the story is told that he closed one of his polished and eloquent discourses by saying that the form of virtue is so lovely that if she were to appear on earth, all men would worship her. To which it was aptly rejoined [that some eighteen hundred years ago virtue had appeared on earth in spotless form, and the people crucified Him between two thieves.

Culture is like fire, a good servant but a bad master. Here, as everywhere else in life, the *via media* is the only safe path. Extremes meet in sermonizing as in morals or politics, and the preacher who despises culture and the preacher who idolizes it will both fail in the highest office of preaching. There is an old treatise on the art of preaching rarely read nowadays, Fenelon's *decalogues* condemning eloquence, particularly the eloquence of the pulpit, which contains many admirable hints for the preacher, and among them the following extract, pp. 144, 145:

"A. Let us hear, then, what you reckon necessary to make a complete preacher.

"C. I think that he ought to have studied solidly, during his younger days, whatever is most useful in the poetry and eloquence of the ancients.

"A. That is not necessary. It is true, when one has finished such studies successfully, they may be of use to him, even toward a right understanding of the Scriptures; as St. Basil has shown in a treatise he composed on this very subject. But, after all, this sort of study is rather useful than necessary."

In a conversation I had with the late Justice Miller of the Supreme Court a few years ago, he expressed the opinion that the pulpit now was the true sphere for eloquence. It had forsaken the bar, he thought, and

even the halls of legislature. He may have been right. But it is wise for the preacher to remember that the truest eloquence of the pulpit has always been that in which spirituality was the foremost and deepest element.—Selected.

**FROM SAVANNAH, GA.**

Allow me a few lines before I leave for my vacation, which is from August 15 to October 1. Mrs. Jordan and I hope to spend the time in New York and Canada. Our work here at the First church has been greatly blessed. The church is united, growing in number and spirituality, out of debt and hopeful for the future. The congregations remain large and the interest good even in the heated term. The Rev. W. L. Richards, of Greenville, South Carolina, will supply the pulpit during the pastor's vacation.

So far as I have heard Dr. Whittitt's resignation is approved of by all. His action is the result of the logic of circumstances. Let us all accept it in the same good faith, in which I feel sure he offered it. Of course the resignation will be accepted. Dr. Whittitt has made a great personal sacrifice for the sake of peace and harmony. Let us all do likewise, that the peace and prosperity of God may rest upon us.

As to the future President of the Seminary I am willing to leave that to the Trustees. Dr. F. H. Kerfoot has been my choice since the death of Dr. Broadus. Should the Trustees elect him I shall be glad. If some other brother he shall have my best wishes. Let us have no more fightings and alienations.

I think Judge Haralson did the handsome thing in asking to be relieved as President of the Southern Baptist Convention at the close of ten years of acceptable service. I have no fight to make over his successor, but as an humble member of the body, I would be glad to see him succeeded by James P. Eagle, W. J. Northen, F. H. Kerfoot or any other of a host of good and competent men among us.

Dr. Lansing Burrows spent last Monday with me on his way East for his vacation. His visit was a great joy and blessing to me, and will be remembered as a benediction from God.

My heart is sad over Dr. John P. Fruit's departure from Bethel College and Kentucky. In his line he is the John A. Broadus of the South. I regard him the greatest teacher I ever had except Dr. Broadus. I can but congratulate William Jewell College.

Cordially and fraternally,  
JOHN D. JORDAN,  
Savannah, Ga., August 5, 1898.

News of the death of Mrs. W. T. Hearne, of Independence, Mo., on July 28th, after a protracted illness, comes to us as a surprise. The family are Kentuckians and formerly lived near Lexington. She was buried in the family lot in the beautiful Lexington cemetery on the 30th. We had the pleasure of knowing her well and bear testimony to her noble Christian character. She was a bright Christian and an intelligent Baptist. A model wife and mother, a patient sufferer, she died in the full enjoyment of the hope that sustained her in life's pilgrimage. To the bereaved family we extend our sympathy, and in the hour of trial we commend them to Him who doeth all things well. May her saintly example be followed by all she loved and all who loved her.

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For First Quarter Ending July 31.

| MEMBERS                   | CONTRIBUTIONS | SALES  | OFFERINGS | UNL. OFF. OFFERS | UNL. OFF. OFFERS | TOTAL  |
|---------------------------|---------------|--------|-----------|------------------|------------------|--------|
| Auburn                    | \$ 1.00       | 1.00   |           |                  |                  | 2.00   |
| Bardonia                  | 1.00          |        |           |                  |                  | 1.00   |
| Bowling Green             | 11.40         | 38.70  |           |                  |                  | 50.10  |
| Broadway                  | 8.30          |        |           |                  |                  | 8.30   |
| Burk's Branch             |               | 3.00   |           |                  |                  | 3.00   |
| Dayton                    | 1.00          | 1.00   | 1.00      |                  |                  | 3.00   |
| Chestnut-street           |               |        |           | 1.00             |                  | 1.00   |
| Carrollton                | 1.50          | 8.00   | 8.00      |                  |                  | 17.50  |
| Carlisle                  | 1.70          |        |           |                  |                  | 1.70   |
| Columbus                  | 1.00          | 98     | 98        | 25               |                  | 201.00 |
| Danville                  | 7.85          | 18.23  |           |                  |                  | 26.08  |
| Dayton                    | 3.34          | 3.34   |           | 3.82             |                  | 10.50  |
| David's Fork              |               | 2.50   | 1.50      |                  |                  | 4.00   |
| East Hickman              |               |        |           | 3.55             | 12.00            | 15.55  |
| Fairview                  | 1.00          | 6.00   |           |                  |                  | 7.00   |
| Flemingsburg              | 1.00          | 75     | 75        | 50               |                  | 200.00 |
| Glen's Creek              |               | 5.00   |           |                  | 1.00             | 6.00   |
| Green                     | 11.27         | 11.28  |           |                  |                  | 22.55  |
| Gratz                     | 1.50          | 1.50   |           |                  |                  | 3.00   |
| Hopkinsville              | 15.80         |        |           |                  | 27.25            | 43.05  |
| Highland                  | 6.00          | 6.00   | 6.00      |                  |                  | 18.00  |
| Locust                    | 1.00          | 1.50   | 1.50      |                  |                  | 4.00   |
| First Church Lexington    | 1.00          | 1.00   | 1.00      |                  |                  | 3.00   |
| Laurester                 | 1.00          | 1.00   | 1.00      |                  |                  | 3.00   |
| Mt. Sterling              | 10.00         | 5.00   |           |                  |                  | 15.00  |
| Mt. Vernon                |               |        |           | 2.50             |                  | 2.50   |
| Midway                    | 15.00         | 5.00   |           |                  |                  | 20.00  |
| Mt. Pleasant              | 10.00         |        |           |                  |                  | 10.00  |
| McFerran Memorial         | 23.00         | 3.00   |           |                  |                  | 26.00  |
| New Castle                | 1.00          | 1.00   |           |                  |                  | 2.00   |
| First Church Owensboro    | 1.75          | 1.75   |           |                  |                  | 3.50   |
| Parkland                  | 10.50         |        | 1.00      |                  | 25               | 11.75  |
| First Church Paducah      | 3.50          |        |           |                  |                  | 3.50   |
| Paris                     |               |        | 7.00      |                  |                  | 7.00   |
| Providence                | 8.00          |        |           |                  |                  | 8.00   |
| Smith's Grove             |               | 3.20   |           |                  |                  | 3.20   |
| Shelbyville               | 3.80          | 3.80   |           |                  |                  | 7.60   |
| Two Lick                  | 1.00          |        |           |                  |                  | 1.00   |
| 22nd and Walnut-st.       |               | 2.10   |           |                  |                  | 2.10   |
| Walnut-street             | 3.00          |        |           | 1.00             | 2.00             | 6.00   |
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| Contribution, B. B.       |               |        |           | 5.00             |                  | 5.00   |
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| <b>SUNBEAMS.</b>          | 213           | 15,134 | 10,300    | 64,200           | 11,953           | 92,222 |
|                           | 50            | 453    | 89        |                  |                  |        |
| Buds of Promise           | \$ 5.00       |        |           |                  |                  | 5.00   |
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| Cynthiana                 | 2.50          |        | 2.50      |                  |                  | 5.00   |
| Garnet Workers            |               |        | 1.00      |                  |                  | 1.00   |
| Little Sunbeams           | 4.00          | 3.00   | 3.00      |                  |                  | 10.00  |
| Willing Workers           | 5.58          |        |           |                  |                  | 5.58   |
| <b>SUNBEAMS.</b>          | 178           | 5,723  | 5,223     | 50               | 20               | 33,775 |
|                           | 410           | 10,154 | 10,300    | 64,200           | 14,500           | 92,222 |
|                           | 282           | 45,130 | 50,955    | 80,515           | 15,953           | 92,222 |
| Shelbyville—Box to Berea  |               |        |           |                  |                  | 10.00  |
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**THE FARM**

KENTUCKY TRADE ITEMS.

Calloway county has the best wheat crop in years.

The Woodford county hemp crop will be nearly a failure this year.

Bourbon has the largest acreage of tobacco ever grown in the county.

Ex-Sheriff Bales, of Madison county, sold his entire crop of 4,000 bushels of wheat at seventy cents.

A Fayette county woman sold \$460 worth of onions from three acres at 50c a bushel.

Will and Charles Clarke, of Bourbon county, had an average yield of 27½ bushels of wheat from 60 acres.

George Lee, of Caldwell Co., sold a pair of fine mules to Mr. Cooley, of Graves county, last week, for \$280.

At Louisville last week eleven hogheads of Scott county tobacco sold at \$16.75 to \$18.50 and ten at \$10.50 to \$6.

Simon Wehl bought of Col. T. D. Chenault 90 export cattle, average weight 1,225 pounds, at 4½ cents.—Richmond Register.

The Harrodsburg Democrat notes the sales of a lot of fat heifers at 3 cts.; a lot of 800-lb. cattle at 4 cts., and 70 good two-year-old cattle at 4 cts.

Mr. W. J. Loughridge purchased from Mr. Charles Patrick 23,000 pounds of '96 hemp at \$4.05 per 112 pounds.—Lexington Herald.

John Embry, of Clark county, bought of Ed. and Harvey Prewitt, of Montgomery county, a lot of extra export cattle at \$4.82½.

Paris had a dull court day, there being only about fifty cattle on the market, with a poor demand. McIntyre & McClintock sold 130 sheep to J. T. Ireland at \$4 each.

The Interior Journal notes the sales of 100 stock ewes at \$3.25 each; a lot of mountain sheep at \$2.50 to \$3.00; a bunch of extra lambs at 5 cts., and 2,000 bushels of wheat at 73 cents.

In Bourbon county Chas. Layson sold to Jonas Wehl seventeen 1,400 pound cattle at \$4.75. J. T. Vermont sold to Simon Wehl 25 head of same weight at same price.

At the stock sales at Lexington last week 302 lambs sold for from \$3.50 to \$3.75 each; 150 poor ewes at \$2.05 each; 11 heifers at \$4.15 per cwt., and 11 fat cows at \$3.25 per cwt.

The stock ewe trade is booming, hundreds are being disposed of at our new stock yards nearly every day. Prices seem to range all the way from \$2.75 to \$3.25 per head.—Lexington Gazette.

G. W. Rash, of North Middleton, bought in the Preston neighborhood of Press Barnes 32 feeding cattle at 4c, to be delivered Sept. 5th; of Dudley Hart 22 on the same terms.—Owingsville Outlook.

J. S. Johnson bought of J. C. Johnson, of Boyle county, 100 first-class sheep at \$3.50 per head. He sold to J. C. Johnson twenty head of two-year-old cattle for October delivery at four cents. It is supposed they will average about 1,400 pounds.—Danville Advocate.

**SMALL FRUITS.**

Fruit is now deemed an essential and economical article of diet, not a luxury, and when it is considered with what ease and facility fruits in great variety may be grown, certainly no farmer, country gentleman or proprietor of even a small piece of good soil, should deprive himself of their blessings.

Of all fruits none are more delicious and healthful than the so-called "small fruits," which grow rapidly and bear profusely in a comparatively short period of time after the plants or vines are set out.

The requirements of a small fruit plantation are few and simple. A rich, well-drained loamy soil is best, one that would produce fine crops of corn. Sod land should never be used to set fruit plants. Break the sod and plant for two years to potatoes or corn, giving these crops thorough culture. The soil should then be in fine tillage, and well fitted to receive the roots of plants. Make the soil rich. Juicy, melting fruit is only produced through liberal applications of plant food. A fine natural fertilizer for all kinds of fruits is made by carefully mixing wood ashes (un-leached hard wood) and finely-ground bone in the proportion of one ton of ashes to five hundred pounds of bone. Scatter this mixture broadcast, covering every square foot of soil uniformly with the fertilizer, and you will be rewarded with crops of fruit, at once of highest color and quality and most abundant in quantity.

Early spring offers the most favorable season for setting all classes of small fruits. Set the plants just as soon as the soil has become warm and dry enough to work properly. Place strawberry plants in rows four feet apart, setting the plants at intervals of twenty inches in the row. Pick off all blossoms that may form, turning all the strength of the plants the first year into the formation of vigorous vines and waiting until next season for the crop, which should then be large and fine. Keep the cultivator moving between the rows until the last of July. The matted row system is generally followed by the majority of growers, but in any case never allow the beds to become thickly matted, as fine fruit must have lots of sun and air for perfection. The largest and hand-somest specimens of the strawberry are produced under a system of hill culture in which single plants are set and not allowed to form runners, by which plan each plant forms an enormous stool, and by its extraordinary vigor, produces immense berries.

Next in importance to the strawberry among small fruits come the raspberry and blackberry. A very important item to be considered and remembered in setting these latter fruits is to avoid getting the plants too closely and thickly together. Their growth and multiplication is very rapid. Therefore, place the rows fully six to eight feet apart, and the plants three feet apart in the rows. It will require about three years to get full crops from a raspberry or blackberry plantation; but if kept well filled and fertilized, good returns should be received for fifteen years. The "running out" of raspberry and blackberry plantations is largely due to crowding. Keep the plants always well trimmed, never allowing them to get much thicker

than one strong plant to each eight inches of row.

Then we have currants and gooseberries that want very rich soil and do well in partial shade, as in an orchard. One good thing about these fruits is they remain in good condition upon the vines many days after they have fully developed, thus giving the cultivator more time to put them on the market.

All small fruits demand much the same treatment in shape of good soil, plenty of fertilizers, lots of tillage, and generally good care and pruning, and they are all excellent table desserts and meet with large demand, when put up attractively and delivered while perfectly fresh to town and city people. Under favorable conditions they are fairly remunerative crops to the grower.

Before closing I wish to call attention to an adjunct of small fruit culture. This is poultry keeping. The two industries go hand-in-hand and need not interfere. The small fruits require the best of fertilizers for their most perfect growth, and there is no manure superior to poultry manure. The fowls and chicks require plenty of commodious "runs" in which to forage and exercise, and they find these in the fruit plantations, when there are many insects and worms and fallen fruits to consume, and where an abundance of grateful shade in hot summer weather is found.

The market is the same in each case, as the same people who appreciate fine fruit also desire the finest and freshest of eggs. Furthermore, the income from both branches of business together covers the whole year, the fruit being more profitable in summer and the fowls the main dependence in winter.—M. SUMNER PERKINS, in New York Observer.

**CHARCOAL FOR THE PIGS.**

Pigs that are fattening will often eat charcoal quite greedily. That from the corn is probably the best, as the cob contains a very considerable amount of potash, which corrects the acidity of the stomach. Corn is a very heavy and rich grain and hard of digestion for any animal. In the quantities that fattening pigs eat of corn, it is no wonder if the stomachs are cloyed. A little charcoal will greatly improve their appetite. Even pigs that are not fattening will eat some charcoal. It has some nutrition, and they are in no danger of eating too much.—Prairie Farmer.

There is ground for the hope that the various borers which have destroyed so many fruit trees in years past are becoming much less numerous. An examination of orchards of apples, pears or peaches seldom reveals but a few of them, and this even in orchards which have not been examined for years. Nor do we see, as we could have done twenty-five years ago, in passing through the country, so many trees whose feeble condition would lead us to expect to find borers in them. Whether those who have hunted them out each year as they should have succeeded in reducing their number to an appreciable extent, or whether it is due to other natural causes, we know not, nor have we statistics to prove that they are really less numerous, but we shall continue to hunt for them with knife and wire, and be as well pleased not to find them as we would to find a half dozen to a tree, as we have done.

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7:30 a. m.; 7:25 a. m.; 11:25 p. m.; 7:25 p. m.

**TRAINS NORTH.**

Leave Louisville.

8 a. m.; 8 a. m.; 12:45 p. m.; 7:35 p. m.

Arrive Nashville.

7:40 a. m.; 11:07 a. m.; 2:10 p. m.; 4 p. m.

**TRAINS, JELICOFF AND SOUTHEAST.**

Leave Louisville.

9:00 a. m. and 9:30 p. m.

Arrive Louisville.

6:30 a. m. and 5:10 p. m.

**TRAINS, LEXINGTON AND FRANKFORT.**

Leave Louisville.

7:30 a. m.; 7:30 p. m. and 5:00 p. m.

Arrive Louisville.

8:10 a. m.; 11:37 a. m. and 5:15 p. m.

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Items of Interest.

NEWS THE WORLD OVER.

The Spanish Government called together the leaders of all the political parties and laid before them the conditions of peace re- quired by President McKinley. They asked some questions in regard to obscure points and then sent their answer to Washington. It had not been given out when we went to press, but it is understood to be an accept- ance. These terms are the independence of Cuba, the cession to the United States of Porto Rico and of coaling stations in the Ladrone and Philippine islands. What shall be done with the Philippine Islands to be left to a Commission to meet in Paris.

A memorial was sent to Gen. Shafter signed by Gen. Kent, Bates, Chaffee, Sum- mer, Ludlow, Ames and Wood, command- ing divisions in his army, urging that the troops be sent north immediately. They say: "The army is disabled by material loss to the extent that it is practically de- stroyed." Col. Roosevelt, in a letter to Secretary Alger, expressed the same opinion in vigorous language.

Four immune regiments are to be sent to Santiago at the earnest request of the citi- zens who prefer the rule of the United States to that of the insubordinate and con- siderable army to be sent to Long Island as rapidly as transports can be secured. Some have already embarked.

The trouble in the Sixth Massachusetts has culminated in the resignation of all the regimental officers but the Major. The trouble grew out of the insubordinate re- port that in the fighting the officers faltered and the regiment, which fought with the steadiness of veterans, was led by a private, the son of General Draper. There has been so much assertion and denial that about the only thing which is positively known is that young Draper proved himself a hero.

Gen. George C. Smith died at his home in St. Paul, Minnesota on August 5, aged 66. He enlisted in an Indiana regiment at the beginning of the late war, and distinguished himself greatly and was promoted rapidly. But at Chickamauga he received several severe wounds which incapacitated him from further service.

Surgeon Pringle of the English army made a speech in a recent medical meeting in London. He said that "a terrible in- crease of insanity appeared to have fallen over London like an epidemic." He attrib- uted this in a great degree to the drinking habits of the people, and spoke strongly of the responsibility of the public in the matter.

Lord Kelvin says the present rate of cut- ting down the forests, the great oxygen producers, and the furnace fires, etc. is preparing the world for dying from want of breath in four hundred years. There is no man who is so capable of pointing out the ways to secure oxygen as is Lord Kelvin. Make the best use of some apparatus to take the place of the forests.

The Twelfth Baptist church of Boston has passed resolutions suggesting to the United States Government the turning over to the Spanish possessions in the West Indies to the negroes of the United States. There is nothing to prevent all who wish to go from emigrating to Porto Rico, Cuba, and, if a sufficient number go, they can control the islands. If they care to go, no action on the part of the government is necessary. If they do not care to go, such action would be useless.

The Florida Democratic Convention in its platform congratulated the army and navy for their victories, praised Commodore Schley for his great victory over Cervera's fleet and condemned all territorial aggres- sion. The primary plan for making nomina- tions was voted down by a heavy major- ity.

England has been forcing her ideas of civilization and sanitary requirements in Northern India. These conflict sharply with the social regulations and the religion of the natives, and the result is leading to a very serious outbreak of disease. The most serious outbreak in these things or- dered a rebellion of 50,000,000 of the best fighters in India.

The Sultan has at length granted permis- sion for excavations to be made at Gath of the Philistines. Dr. F. J. Bliss, who has been trying so patiently to get this permis- sion, will go to work at once.

THINGS NEW AND OLD.

BY JOSEPH PARKER.

Things can only be truly and usefully new in proportion as they are old. This may seem to be fanciful in expression, but it will be found to be literal in fact. Antiquity is the basis of modernness in the degree in which modernness is true in its soul. If we lived in a world of mere novelty and surprise our life would be unsettled and impotent for good. We are secured by the commonplace. Uniqueness itself can not stand securely on any other foundation. The doctrine is from everlasting; it is only our way of puffing it that has the slightest claim to sub- originality. It is personality that is new; it is Humanity that is old. Each individual may in his own degree be unique and surprising, but he is only tolerable in the degree in which he represents a common humanity with all its ancient and char- acteristic instincts. If a man could by any possibility separate himself from the common race he would simply cease to be a man.

The Old is the guaranty of the New. We are only sure of the individual morning because the world has had so long an expe- rience of the development of Time. Time is old, mornings are new. And what is Time it- self but a modern and transient aspect of Eternity? When we view existence in its largest re- lations, many things that appear to be great fall into their proper perspective and magnitude. What is measurable time? A thousand years may represent to our consciousness a long duration, but a thousand years are as one day to the Eternal Lord. The lapse of time can make no im- pression upon eternity. When countless ages have come and gone, eternity will not have be- gun in any sense that implies the thought that some portion of eternity has been exhausted. That which can begin can also end; eternity is the unbeginning Beginning.

The same illustration may be applied to individual men. But it can only be applied by an al- most impossible effort of imagina- tion to manhood in its totality. Arithmetic has not computed the age of Man, but it has graven on tombstones the age of indi- viduals. Every man that lives stands between two immeasur- able quantities—the race that is past, and the race that is to come; in other words, he is en- vironed by things new and old, and he is profoundly affected by both; he is a debtor to both; what he has received from the one he must pass on to the other.

The thought which is now be- fore us may be fearlessly applied to the historical Christ Himself. The Christ of history is modern, but the Godhead is from ever- lasting to everlasting. The earthly Christ was as the brighter star set in an infinite sky. "Yea, though we have known Christ after the flesh, yet now hence- forth know we him no more." He was only the Savior because he was also the Ancient of Days. He was the Lamb slain from the foundation of the world. He represented and fulfilled an eternal purpose. We shall lose the very spirit of the Gospel if we think of Christ only in His his- torical relations as they were dis- closed during His Incarnation. We must not reduce Christ to an accident in time. He ought not to have surprised the world He came to save; nor would He have surprised it if that world had not

quenched its original instincts and buried itself in the utterest wick- edness. Surprise belongs to un- belief. Expectation is the living joy of Faith.

Modernness soon becomes a temptation; novelty can only live in surprises. Acquired tastes and tastes perverted destroy original appetences. Unhappily this ap- plies also to the very highest con- cerns of spiritual life. Some minds are driven about by every wind of doctrine. Others are like the waves of the sea, con- tinually in tumult and restless- ness. Others are the victims of mere cleverness, not distinguish- ing between the divine and the human in the preaching of the Gospel. Of course we may abuse the true purposes of antiquity. We are not to preserve a wall simply because it is mossy with age; if it has lost its perpendicu- lar, true conservatism demands its reconstruction. The soul can not find infinite quietness in the new things invented by ambitious conceit, even though that conceit may sometimes put on the fascinating guise of so-called genius. Modernness will best com- mend itself by its modesty. Youthfulness can never have the authority of old age. Yet youth- fulness has a great part to play in the varied ministries of life. It should be welcomed as we wel- come the spring, the morning, the first flowers of summer.—E.X.

THE MARKETS.

LIVE STOCK.

Report for week ending Aug. 6.

Cattle—The market held steady during the entire week on choice butcher steers. Last Thursday's prices being maintained. Common, grassy cattle were hard to dis- pose of. Bull trade lower.

Calfves—Monday the market opened with choice Veals selling at \$5.25 to \$5.50, but on Tuesday there was a decline of 2c, tops selling at \$5.00 to \$5.25. No change during remainder of week.

Hogs—Monday the market opened about steady at Saturday's close, best heavies and mediums selling at \$3.90, light shippers at \$3.70 to \$3.85 and pigs at \$2.90 to \$3.00. Tuesday there was a decline of 1c. On Wednesday and Thursday the market ruled about steady, with on Friday and Saturday there was an advance of 1c.

Sheep and Lambs—Monday the market opened about 2c higher on choice lambs, best selling at \$3.75 to \$4.00; stock ewe trade steady at \$1.40 to \$1.50. No change on Tuesday, but Wednesday choice lambs sold 1c higher. No change during remainder of week.

Table with 2 columns: Item and Price. Includes Extra good export steers, Light shipping, Fat to good butchers, Common to medium butchers, etc.

Table with 2 columns: Item and Price. Includes Choice packing and butchers, Fat to good packing, Good to extra light, Fat hams, etc.

Table with 2 columns: Item and Price. Includes SHEEP AND LAMBS, Good to extra shipping sheep, Fat to good, Common to medium, etc.

LEAF TOBACCO. The sales having been suspended last week until August 15th, no report is given.

PARKER'S HAIR BALM advertisement with logo and text.

MANHATTAN SHIRTS advertisement with prices \$1.12, \$1.37, 75c and 'NEW MAMMOTH' shirts.

Hot Weather Household Comforts advertisement listing various home goods and prices.

W. H. McKnight Sons & Co., Wholesale & Retail advertisement for carpets and floor coverings.

Chesapeake & Ohio Railway advertisement listing various summer resorts like Virginia Hot Springs, Healing Springs, etc.

Alleghenies advertisement for private family board and summer plans.