

WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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DR. SMITH says rightly that "a Bible true only in parts is a Bible wholly false." Alas for the man who cannot put unflinching trust in the veracity of the infallible Scriptures.

AMUSEMENTS have their right and useful place, but they must not be made the business of life. When they begin to absorb thought and strength and too much time, a halt should be called.

DEATH and the Judgment and hell are stern, unalterable facts. Disliking these facts, refusing to listen to them, denying them, does not alter them in the least; does not put off for one moment the time when each one must meet them. What folly to refuse to prepare to meet death and the Judgment, and to seek the only refuge from hell. Acting the ostrich is not the part of wisdom.

DR. POUCHER gives several reasons why there are so many more women than men in the churches. He gives one which we have never seen before in that connection, and that is the modern music which is heard in so many churches. Of this he says: "A rapid piece written by an effeminate composer and rendered by a characterless girl or a giddy quartette, is regarded as an attraction. Even when the congregation sing, they must join in words that have been put together by a sentimental female in her teens, and set to musical dribble."

DR. POUCHER is not pleased with the recent movement to organize Protestant brotherhoods. He says: "There is loss in an effort to adapt religion, which is the common bond, to various ages and conditions severally. Men will be concerned in those subjects that are of importance to their wives and children, and these likewise are capable of appreciating matters of far deeper import than are dispensed to them. Baby talk and a sanctimonious tone are far from agreeable to women and youth."

INDIGNANT voices are heard among the other Japanese as among their constituents and the American Congregationalists at the dishonorable conduct of the Trustees of the Doshisha who have refused to listen to the resolutions of condemnation passed by the churches and the Associations. The *Japanese Mail* adds its indignant protest, saying, "If the trustees believe that by keeping silence they will in time witness a diminution of criticism of their position, they are mistaken."

EVIDENCES OF THE INDWELLING OF THE HOLY SPIRIT.

BY REV. W. H. FELIX, D.D.

These evidences are drawn from two sources—Scripture, and the individual in whom the Spirit dwells. The Scripture evidence is found in quite a number of passages some of which it is well to quote: "And I will put my Spirit within you" (Ezek. 36:27). "And I will put my Spirit in you, and ye shall live" (Ezek. 37:14). "And I will pray the Father and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you" (John 14:16, 17). "But ye are not in the flesh, if so be that the Spirit of God dwell in you" (Rom. 8:9). "But if the Spirit of him that raised up Jesus from the dead dwell in you" (Rom. 8:11). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). "What! know ye not that your body is the temple of the Holy Ghost which is in you?" (1 Cor. 6:19). "And what agreement hath the temple of God with idols, for ye are the temple of the living God, as God hath said, I will dwell in you" (2 Cor. 6:16). "In whom ye also are builded together for a habitation of God through the Spirit" (Eph. 2:22). "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (2 Tim. 1:14). Let these quotations be sufficient. They prove the fact of the indwelling of the Holy Spirit, and they prove the fact because they are evidences of the fact. The evidence of a religious doctrine is the testimony of Scripture in its favor.

But what evidence have we that the Holy Spirit dwells in us individually? We must look now to the individual as the second source of evidence. The fact of the indwelling may be established, but that does not prove that he dwells in us personally. He may dwell in another, but he may not dwell in me. The fact is, he dwells in all believers, and if I am a believer, he dwells in me. Now, what evidence have I that the fact has become a fact in me? To determine this fact the individual must look within himself and to himself. Can we know that the Holy Spirit dwells in us? This question is to be answered by our own consciousness and is confirmed by our conduct. There can be no evidence if there cannot be knowledge of the fact which the evidence is intended to verify. The purpose of evidence is to give knowledge. Paul said to the Corinthians, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" This would be without meaning if it was impossible for them to know the fact. We are taught that the "Spirit bears witness with our spirit." How could there be any witness if our spirit was incapable of knowing the testimony of the Holy Spirit? Therefore we say one evidence of the indwelling of the Holy Spirit is the consciousness of his presence in us. The very nature of his presence and work in us and with us demands that we shall know. We know the truth of his indwelling in men by the testimony of Scripture. We know that he dwells in us personally by the consciousness of our souls. We are said to have communion with this Spirit, but how could we have communion and not be conscious of it? The Holy Spirit is said to be our Comforter, but of what value is comfort without a consciousness of it? It is said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God has prepared

for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth the deep things of God, for what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God."

Now we may look to our life and conduct as a confirmation of our consciousness. This is an added evidence to ourselves, and it is an evidence to others that we possess the Spirit. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When we see this goodly fruit filling the tree of our life, we may be assured that the Holy Spirit is in us, and so may others take knowledge of us that we are led by the Spirit in us. We make sad work of this evidence sometimes, but it is not evidence that the Spirit is not in us, but evidence that we resist the Spirit. "For the flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary, the one to the other, so that ye cannot do the things that ye would."

A SUN AND A SHIELD.

One characteristic of the Bible which shows that it was written for the common people, and not for priests and prelates only, as the Romanists claim, is the wonderful simplicity of its style. It uses the plainest and most familiar words in setting forth the sublimest truths. Christ is a door, a shepherd, a vine, the true bread, the way, the light of the world, etc. Any child can understand such figures as these. And we find them in the Old Testament as well as in the New. We read in Psalm 84, verse 11, "The Lord God is a sun and shield." Everybody knows what the sun is to the earth, and three thousand years ago, when every man was a soldier, and the fighting was hand to hand, everybody knew what a shield was. The proof is parallel with that in the first verse of the twenty-seventh Psalm, "The Lord is my light and my salvation." The sun means that God's presence with us, as a reconciled Father in Christ, dispells all darkness and supplies not only light, but warmth, fertility, beauty. Think for a moment of all that the sun is to the earth, and what a frozen, barren earth it would be without him, and then think, this is what God is to us. He makes our day. He makes our summer. Without him there could be no true peace or joy or hope in our hearts. The godless sinner may kindle torches, but they soon go out. His pleasures are transient at best, and often are like the marsh fires that lead to bewilder.

Dr. Green says: "The statement that the Lord God is a sun conveys a striking and impressive truth when we think of the sun only in his obvious character, as a source of light and heat. But what new energy is given to this magnificent emblem when we learn from astronomy that the sun is a grand center of attraction, and in addition, take in the sublime generalization that the sun is the ultimate source of every form of power existing in the world."

But we need protection as well as illumination. There is an adversary that "goeth about like a roaring lion." And God represents himself as coming down from his high central position in the solar system and placing himself in his divine personality, before each believer as a shield. Our faith in him secured his abiding

presence with us to quench all the fiery darts of the wicked one. (See Eph. 6:16). God first used this figure of the shield in his address to Abraham: "Fear not, I am thy shield" (Gen. 15:1). David cried, "Thou, O Lord, art a shield for me" (1 Sa. 3:3); and again, "The Lord is my strength and my shield" (1 Sa. 28:7). In the 115th Psalm the exhortation to trust in the Lord because he is their help and their shield is repeated three times. See also Psalm 33:20 and 119:114, and Prov. 30:5.

To the statement that God is a sun and shield, the psalmist adds that he will "give grace and glory." Commenting on these words more than two centuries ago, William Dyer said: "Grace is glory militant, and glory is grace triumphant; grace is glory begun, and glory is grace made perfect; grace is the first degree of glory, and glory is the highest degree of grace."

Matthew Henry says: "Grace signifies both the good will of God toward us and the good work of God in us. Glory signifies both the honor which he now puts upon us in giving us the adoption of sons and that which he has prepared for us in the inheritance of sons. God will give us grace in this world as a preparation for glory, and glory in the other world as the perfection of grace; both are God's gift—his free gift."

On the whole verse, Thomas Brooks, who died in 1682, wrote as follows: "The sun denotes all manner of excellency, provision and prosperity, and the shield represents all manner of protection and security. Under the name of grace all spiritual good is wrapped up; and under the name of glory all eternal good is wrapped up. Under the last clause, 'no good thing will be withhold,' is wrapped up all temporal good, and all put together declare that God is indeed an all-sufficient portion."

Why go to the Klondike when there are such nuggets of purest gold to reward him who searches the Scriptures?—C. E. B. in Herald and Presbyter.

"Has the church of Jesus Christ become obsolete? Have we outgrown its methods? On every side we find associations formed to do the church's work, and relieve it from its responsibilities. And these are formed by Christian people mostly, and in his name. They are formed with no consciousness of being criticisms of his method, and they are held to justify themselves by the extent to which they have promoted his objects; yet they exist mainly by deducting strength and energy from his church, and robbing it, in great measure, to the class of obsolete and faintest organizations. And they have done much to retard the cause which is dearest to their members, namely, the Christianization of human society, by pushing single objects out of proportion to their real importance in the kingdom of God.

Luther regarded the extinction of artificial brotherhoods, and the elevation of the brotherhood of the church into its rightful honor of activity, as a large part of his work as a reformer. Do we not need another Luther to repeat his work? While we are waiting for him, we might find use for another association: "The Society for the Suppression of Useless Societies!"—Pres. Thompson.

ALL I think, all I hope, all I write, all I live for, is based upon the divinity of Jesus Christ, the central joy of my poor, wayward heart.—W. E. Gladstone.

"BORN OF WATER AND OF THE SPIRIT."

BY REV. E. N. DICKEN D.D.

It will be remembered that this subject was discussed in Hopkinstown at our State Ministers' Meeting by good and able brethren. The consensus of opinion there seemed to be that the phrase, "Born of water," had reference to the natural birth. Being engaged at the time, we did not express our opinion. But now, being at leisure for a time, perhaps, it might be well briefly to state a different opinion and give the reasons for it. Our opinion is not new; but its statement may appear novel to some.

The Master taught Nicodemus, in John 3:3, the necessity of being born again (or from above). Nicodemus did not understand. The Savior added, "Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God." Nicodemus was still in darkness and asked, in the ninth verse, "How can these things be?" Jesus replied, "Art thou a master of Israel and knowest not these things?" Now it seems clearly implied in this language that Nicodemus ought to have understood the teachings of the Master; and he ought to have understood because he was a "master of Israel." As a master of Israel he understood the Old Testament Scriptures only. Then we clearly infer that what Christ was teaching is revealed in the Old Testament. Now what is taught explanatory of this in the Old Testament? God says by the Prophet Ezekiel, 36:25, 26, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you," etc. Again, in the 51st Psalm, verses 7 and 10, David prays, "Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow." "Create in me a clean heart, O God; and renew a right spirit within me." Here are two things mentioned which are done for the sinner and these two things are done for every sinner who is saved. First, he is cleansed from his sins by the blood of Jesus (1 John 1:7) which is here symbolized by water, washing, etc. Secondly, a new or clean heart is given him, he is born of the Spirit. No one is born of the Spirit of God who is not at the same time cleansed by the blood of the Lamb. They go together so intimately that we are unable to separate them. The washing of water or bath of regeneration or birth of water symbolizes the cleansing process, while the Holy Spirit imparts the new life. Nicodemus, as a teacher in Israel, should have known these things. They were taught in his Bible. And he should have understood Jesus who was trying to teach him the same lesson.

Again, unless the water here refers to cleansing by the blood of Christ, we have Jesus teaching the way of life, salvation, with the Savior left entirely out. Such a thing seems impossible. If "born of water" means baptism, as some argue, then the Holy Spirit and the preacher who baptizes save and the Savior is not in it. If "born of water" refers to the natural birth, then the Spirit alone saves and Christ died in vain. But the explanation here given makes entire harmony and gives to Christ and the Holy Spirit each his proper work. We will say, with all deference to the opinions of wise and good brethren, that the natural birth theory never seemed to us as remotely probable. We offer this explanation in no spirit of controversy. It is our explanation, if we did get it from others, and we offer it because it may stimulate thought and lead to investigation. If it shall secure these results, we have accomplished our purpose.

Franklin, Ky.

THE CHRISTIAN'S OUTLOOK.

We spend our years as a tale that is told, and soon reach the end of the story. What lies beyond? No one has returned from that far country to tell his experiences and observations, or so much as declare to us positively that there is such a country. What do we know about the future? Science teaches nothing. Philosophy but speculates. Apart from the

revelations of the Bible, there is some reason to believe that we shall live hereafter. The argument, based on facts which come under our observation, renders a future life probable; but, though exceedingly interesting, it is far from conclusive.

When we discover, near the close of life, that we are just beginning to know how to live, we infer that our Creator must have intended this life as a preparation for something more important and more enduring in the future. When we consider the fact that man can clearly see vast fields of truth spread out before him, which he has no time to explore during this short lifetime, we very properly infer that the Creator must have made us for another sphere of existence, in which we may have opportunity to learn the lessons which remain hidden while we are in the flesh. Observing the capacity of the mind for enlargement and improvement, and contrasting this capacity with the limited growth of all material forms, we justly conclude that the mind was made for a more enduring existence than that of the body.

But, after all, this argument proves nothing conclusively. It merely establishes a probability. This being so, if left to reason for our guide, we must go down into the valley of the shadow of death without any adequate assurance that we shall live hereafter. All is dark and uncertain. In our agony we cry out in the darkness for more light, but no answer comes back, save the echo of the cry. No religion of human invention has added one ray of light to this faint gleam that reason gives.

But Jesus has opened a window in heaven and poured down a flood of light. The apostle is very bold when he says, "Jesus Christ hath abolished death, and brought life and immortality to light," but it is not too much to say. He spoke of the future life with the calmness and assurance of one who had come from the invisible glory and was perfectly familiar with the scenes and inhabitants of that eternal world of joy. He leads His disciples into experiences which seal the truth of his words upon their hearts. Those who sincerely follow Him feel the balmy breezes of the better country fanning their spirits as they near the other shore. The peace and hope which they enjoy amount almost to a demonstration of the reality of heaven. The communion with the heavenly Father, vouchsafed unto them, leaves no room for doubt. They "taste the good word of God and the powers of the world to come." And when the poisoned concoctions of the earthly, sensual, and devilish are set before them, they turn away with loathing. Even when a babel of jangling voices sounds in their ears, "Let us eat and drink, for to-morrow we die," they feel an inward assurance that they are in some mysterious way partakers of the glory of heaven.

If Christianity did no more than furnish this clear and satisfactory outlook upon the world to come, it would be entitled to the foremost place among the good things which God has bestowed on man. No other system of religion or of thought can take away the sting of death. Nothing else can illuminate that dark valley which intervenes between us and the fair city of light. Only this can inspire the bosom of man, living or dying, with a good hope of immortality.—Christian Advocate.

The standard of Jesus Christ is the standard to which we all must come. There is a widening sentiment in favor of Martha, and of much serving, but what Christ said in behalf of Mary is authority. "But one thing is needful," he said. It was not absolutely needful that the linen should be spotless and the table arranged with faultless precision. The life was more than meat, and Mary had taken hold of Christ's mission and will with a stronger hold than Martha had. There were many things to do and be done. But there was only one thing absolutely needful—to get close to Christ. All the rest was secondary, and a large part of it artificial. Mary chose the better part.—Ex.

NOT FAR FROM THE KINGDOM.

It is probable that the religious condition of a considerable portion of the members of the average American congregation is describable under the terms of Christ's address to the inquiring lawyer when he said: "Thou art not far from the kingdom of God!" This lawyer's case is a typical one in the sphere of morals. He was a man who had made a distinct advance in the direction of true religion. There was a basis to work upon in his earnestness of temper. The Master felt drawn toward him, and noted his progress in the apprehension of divine doctrine by declaring that he had come to be very near the kingdom of God.

How far had the lawyer come? And how is his case paralleled by that of many modern inquirers? In the first place, this scribe had arrived at a belief in a personal God. "There is one God." Perhaps we should say that the scribe inherited this belief. At any rate, it was a finality for him. He was a Jew, and a Jew was, of course, a theist. It was inconceivable that it should be otherwise. So to-day the great majority of the members of American communities are convinced that this great mechanical wonder of a universe has had a Maker. They are not atheists, for they agree with the scribe that there is a God; nor are they polytheists, for they add with him; "There is none other but He."

Again, the scribe had come to the point of admitting the justice of the claims of the moral law. His question—"What is the first commandment of all?"—shows that he had a respect for commandments in general. Sinai was not by him considered obsolete, as it is by some at the present day. Jehovah was revered as a law giver, as one who had a right to say something concerning this great world and the actions of its inhabitants. Here, too, the position of the lawyer is typical of that of many a child of a modern Christian home. The idea of duty is not denied. "We should serve God," is the free confession. No stand is, in theory, taken against the righteous precepts of God. His right to rule is admitted.

But, furthermore, the scribe had advanced to a spiritual interpretation of the ecclesiastical system of his time. Aided by the revealing interpretation of the Master, he recognized the inner spirit of the Mosaic economy. The obligation of the dual commandment of love, with its Godward and manward face, compelled his assent. He could admit that to love God and man perfectly was "more than all whole burnt offerings and sacrifices." The spiritual sense was remarkably developed in this student of the law. He saw beneath the formalities of Judaism to the spirit that was meant to move within. In like manner, many of the present day have been sufficiently well indoctrinated with Christian teaching to understand that not form and rituals, but the inner life of the heart, is the object of the minute scrutiny of the Creator. They can answer the catechetical questions of Christianity as the scribe answered Christ "discreetly." The theory of it all is measurable plain.

Thus far the scribe-class of inquirers have come. In point of intellectual apprehension and, perhaps, vague desires, they are not far from the kingdom. But are they in it? No, their position is still on the outer borders. What explains this indeterminate state of things? A lack of personal devotion to Christ. The trouble is not with head, but with heart, that wavers between loyalty to the world or to Christ.

In the case of that scribe, confession of the Nazarene involved great sacrifice. Very probably this man was a doctor of distinction, not a common transcriber of the law for synagogues and schools. To follow the new Master would have meant humiliation and shame. Conscience said: "Believe!" Worldly ambition objected: "It will cost too much!" Many an inquirer of the present day is in a similar state of practical indecision, standing on the very edge of the Kingdom and looking over. A Voice says: "Thou art not far!" Another and tempting voice says: "You are far enough!" Angels meanwhile watch the issue with intense suspense. What is the thing to be said un-

der such circumstances? Clearly it is that no soul has gone far enough that it not gone all the way to Christ. Ev. Christ can save no one at long range. "Almost saved," is not saved at all. Half-way covenants exist only in the self-deluding thought of man. To be ever so near the mark and not over it is to be lost. In this case a miss is as bad as a mile.

Jesus Christ demands the heart. Nothing less will do. The scribe halted at the issue of personal devotion. Whether or not he was finally saved we do not know. Happy the life where no dirge of "Almost persuaded" is mournfully chanted, but where the glad choral, "Fully persuaded" rings out as the joyful record of self-denial and Jesus followed.—New York Observer.

UNDER HIS SHADOW.

Shadows are dark, but not "the shadow of the Almighty." It excludes the fierce heat, the wild tempest, but not the genial light. He is "a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." He is "a hiding place from the wind and a covert from the tempest," and "as the shadow of a great rock in a weary land."

What a peaceful abode for the soul is the shadow of the Almighty! Not that resting there shall exclude all trial and affliction, or exempt us from the ills of this life. God's sheltering care does not mean that we shall know nothing of trial and sorrow. But it means that when these things come, as they must in this present world, God shall stand between us and them, to temper their fierceness and to turn back from us their evil that we may receive only good from them. Like the shadow of a great rock which shelters the traveler from the burning heat of the sun, yet leaves him still its cheering light, softened and subdued, the shadow of the Almighty extracts from the woes of life all their hurtful qualities and sanctifies to us their good. For there is good in all affliction; otherwise God would not allow his children to be afflicted at all. He takes care that the good be not lost, that the lessons of dependence and duty be learned, and the soul be brought into closer fellowship with Himself. Meanwhile he shields his people from everything that is really hurtful, and lets no evil befall them. And the more closely our lives are hid in the bosom of God, the more perfectly shall this be realized. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

God's shadow is a shadow of wings. "He shall cover thee with his feathers, and under his wings shalt thou trust." His is the tenderness of the hen that gathereth her brood under her wings, and the saving strength of the cherubim whose outstretched wings meet above the mercy seat. Hidden under the shadow of his wings we enjoy the sweetest comfort and repose. No cares can vex us, nor trials terrify, nor the prospect of death itself take away our peace. For

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lay my head,
And breathe my life out sweetly there."

And hidden under the shadow of his wings, we are not only happy, but safe. For it is no mere shadow in which we trust, at which one may grasp and find no substance. A man can not get away from his shadow, and where God's shadow is there is Himself. To move the protection of His shadow from His people, it is necessary first to move the Rock of Ages. That which would hurt us must overcome the Almighty.—The Occident.

No vainglorious resolution, no sense of your own sinfulness, nor even contrite remembrance of past failures, ever made a man strong. For strength there must be hope; for strength there must be joy. If the aim is to unite with vision, it must smite at the bidding of a calm, light heart. The joy of the Lord is strength. You are weak unless you are glad. But you are not glad and strong unless your faith and hope are fixed in Christ.—Ex.

SUNDAY-SCHOOL LESSON.

SUNDAY, SEPTEMBER 4.

THE DEATH OF ELISHA.

2 Kings 13:14-25.

MOTTO TEXT—"Precious in the sight of the Lord is the death of his saints."—Ps. 116:15.

"Now Elisha was fallen sick of his sickness wherof he died."—It was sixty years since he had seen Elisha go up to heaven. It had been forty-five years since the last thing which had been told us about him.

"O my father, my father! the chariot of Israel and the horses thereof."—By thus giving Elisha the name which he had given to Elijah in the supreme moment of his life, Joash showed kingly tact and courtesy.

"And Elisha said unto him, Take bow and arrows."—The king obeyed. These were the best weapons of war. Joash understood that taking the weapons was symbolic.

"Open the window eastward."—The Syrians had defeated the Israelites to the east and were there holding the conquered cities.

"For thou shalt smite the Syrians in Aphek, till thou have consumed them."—Aphek was a town six miles east of the sea of Galilee, on the road to Damascus.

"And he said, Take the arrows."—Those that were left in the quiver. "And he said unto the king of Israel, Smite upon the ground."

"And the man of God was up with his fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things that life seems short.

woth with him."—And well he might be. Elisha loved his nation dearly; he loved better his God. And it roused all his soul that his nation should not be entirely delivered, and that the king had so little faith in God's promises.

"And Elisha died, and they buried him."—Josephus says they gave him a great state funeral. His grave is said to have been near Samaria.

"And it came to pass when they were burying a man."—A funeral procession was passing along. Seeing the Moabites coming, they were afraid to go on to the grave which had been prepared for the dead.

"This is the most wonderful, in some respects, of all the miracles recorded in the Scriptures. There was no faith in any engaged in it—no thought of God. But God's power was there.

"But Hazael, king of Syria, oppressed Israel all the days of Jehoahaz."—The writer goes back to take up the thread of the history. Jehoahaz was the father of Joash, or Jehoash, who was king when Elisha died.

Israel deserved the fate which befell them about ninety years afterward. But God was gracious and long-suffering and remembered his covenant with their forefathers.

The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things that life seems short.

BRACKEN ASSOCIATION.

This noble old association of Baptists met in its 90th session in the beautiful little city of Augusta on Wednesday, August 10, 1908. Of the 98 preceding sessions of this body, perhaps none were better than this.

The association honored itself in selecting Bro. W. R. Nunnally, the consecrated Mt. Sterling drummer, as moderator.

Bren. Berry and Fritz, having done their work well, were re-elected as clerk and treasurer respectively.

Letters from the various churches showed "life in the old land yet." Indications of gratifying progress were plainly visible in the increasing number of churches contributing to our various objects of benevolence.

The spirituality of the body was a marked feature of the meeting, showing at least religious inclinations on the part of Baptists.

The various committees had well prepared reports for the most part, and the speeches were strong and vigorous.

Among the prominent visitors present who contributed to the interests of the meeting we recall Bren. W. P. Harvey, J. W. Warden, J. N. Prestridge and Miss Mary Hollingsworth.

The Orphans' Home was remembered in a collection of more than \$25.

The idol of the association, Cleon Keyes, the venerable Lewisburg pastor, though entirely deaf and almost blind, was present, the youngest and jolliest messenger in the association.

Sermons were preached during the meeting by Bren. W. D. Bolin, of Mt. Sterling; W. J. Bolin, of Flemingsburg, and M. B. Adams, of Frankfort. Bro. Bolton gave us earnest truth in his missionary sermon.

The next meeting of this body is with Carlisle Baptist church. It will be our centennial, and a committee was appointed to arrange a suitable centenary programme.

We have hesitated to come to the hospitality of the Augusta people for the simple reason that we couldn't do it justice. Our English is inadequate. It was superb, elegant, unsurpassed. Pages of adjectives wouldn't express it.

favorable comment. All our hearts went out to Pastor Holmes, who had sickness in his family and yet he was assiduous in his attention to the visitors.

The "old reliable" RECORDER received hearty endorsement and substantial encouragement.

J. W. HEDDICK. Mt. Sterling, Ky. THE OLD-FASHIONED GARDEN.

People who have always bought their violets and camellias from the florist, or had them raised in conservatories under domes of glass, know little of the love old-fashioned people have for the old-fashioned flowers.

We remember well that there were thirty varieties of hardy roses in the old home garden, for we had counted them often enough to know. The yellow rose was always first in season, and the Michigan rose last.

Perhaps the old-fashioned garden still exists. If it does we would give more to see it than to see the Flower Festival on the Riviera at Nice, or under the orange trees of Riverside, California.

But their disappearance from our modern life is not the worst of it. With them have gone out not a few of the virtues and graces which made their hour beautiful as themselves.

With the old-fashioned garden have gone out some old-fashioned virtues that nothing can replace. It is true that in those days men did not give such princely sums of money to good causes as some give now; but they gave more of themselves—to their church, their country and their kind.

Among the things that have gone out with the old-fashioned

A MINISTER'S STATEMENT.

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

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." Rev. C. H. SMITH, Congregationalist, personage, Plymouth, Conn.

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

garden and its old-fashioned home, is the grace of hospitality. There was a genuine free-masonry among people of the same class, and to come into any new community was to come quickly into its homes.

In the days before lawn mowers were invented, it was sometimes a struggle for existence between the bluegrass and the lily of the valley, but with a little help the flower always came out first, and it enriched the life that loved it.

NORTH BEND ASSOCIATION.

This body of Baptists will meet with the Madison-avenue Baptist church, Covington, September 14. We hope to have the full quota of messengers and visitors from the churches composing the body, and a large number of visitors from sister associations, and representatives of our denominational enterprises.

B. F. SWINDLER, PASTOR.

Rev. D. Y. BAGBY, recently of Spokane, Washington, has returned to his native state to enjoy recreation from active pastoral and evangelistic work. We welcome him back, and feel that we only echo the sentiment of all who know him.

Great Drop in Drugs.

Dear Editor: We are selling almost every known drug and remedy, over 1,000 different medicines and appliances, at very low prices. These medicines are obtained at high cost. Our prices are 10 cents. Our Special Drug Challenge will be to sell you any of our goods for less than we sell this notice out and send us no. Very truly,

Beas, Rosbach & Co. (Inc.), Chicago.

DAVIESS COUNTY ASSOCIATION.

A three days' session of this body has just been held with the Glenville church. The largest number of messengers—181—and the largest crowds—estimated at 3,000—were present ever known in the long and eventful history of the association. It was a deeply spiritual, practical and helpful meeting. There was unanimity of sentiment on every question discussed except the "Whitsitt matter."

Pastor Coleman was re-elected moderator by acclamation and presided in his characteristic style. C. E. Eades and C. W. Wells were chosen in like manner to serve as secretaries, and they served as well as do Burrows and Gregory in the Southern Baptist Convention.

The correspondence was not read before the body, but referred to a committee who made a report, giving a summary of facts and figures contained in the letters. Three newly organized churches were received into the body—Sacramento, Small House and Karn's Grove. All but three churches in the association were represented—Midway, Rumsey and Mt. Pleasant, and a committee was appointed to see them and report next year the meaning of their absence. There are now 57 churches in the association. There were 455 reported baptisms—making a total membership of 9,236. Only about \$2,000 was given to missions, the total contribution being some \$28,000. There are three pastorless churches—Livermore, Sugar Grove and Bethlehem. Two churches moved up from once a month to twice a month preaching—Central City and Bethabara. The District Mission Board was reported in debt and a cash and pledge collection was taken which more than met the deficit. A collection was taken for the Orphans' Home.

The course of our district missionary, Bro. A. N. Whittinghill, in reproving a too officious woman in one of his meetings (for which he was sued for slander), and in his defense at court was approved and the pastors requested to take a collection in their churches to help in defraying the expenses incurred by the suit, which were heavy, though the woman failed in her attempt and had the costs to pay.

The pastors were requested to cooperate with the committee from the General Association and secure petitions from their churches on the Cuban memorial question.

The short but business-like temperance report I consider of sufficient importance to give in full:

"The anti-saloon sentiment is steadily growing among the Baptists of Kentucky, and from them it is spreading out to other denominations, and an increased activity is observed all along the line of temperance workers. The form of opposition now being taken by the organizing forces against the licensed saloon is local option, an effort is being made by the interdenominational committee to arouse the temperance people on the subject of victory for local option men for the Legislature in order that a bill be passed authorizing county local option elections. The State Conventions of evangelical denominations are moving in this direction, and a union effort is being made to employ a State Secretary to give his entire time to the work!"

Your committee would recommend that this association adopt the following suggestions as the

sense of this body, and heartily commend them to the consideration of the membership of our churches:

1. "That we totally abstain from the use of intoxicating liquor as a beverage.

2. "That we do not aid in the making or selling of strong drink for beverage purposes.

3. "That, irrespective of political affiliation, we work and vote in behalf of men who will go to the Legislature and do their best to secure the passage of a county local option bill.

4. "That we fake and read the *Kentucky Star*, which is the official organ of the local option workers, published at Georgetown, Ky., and edited by Bro. J. J. Rucker.

5. "That we recommend our people to hold mass-meetings in their respective precincts, irrespective of party lines, and notify the respective parties and party leaders, that, if they do not nominate to office men pledged to the foregoing principles, we will not support the nominees of our respective parties, but will vote for the man irrespective of party lines."

Strong speeches were made on this report by laymen as well as by preachers, and great enthusiasm was manifested.

A lively time was experienced when the report on schools and colleges was discussed. The following clause concerning the "Whitsitt matter" produced no division: "We recommend that this body express her gladness that Dr. Whitsitt has offered his resignation, and respectfully request and urge the Trustees to accept said resignation at their earliest convenience." But when the following clause was read out the stir began: "We are not prepared to recommend any moral or financial support of the Seminary on the part of this body under the present management. We cannot recommend that any kind of support be given the institution until Dr. W. H. Whitsitt is retired from it entirely, nor until some assurance is given by the Board of Trustees of a willingness to put the Seminary under the actual control of the denomination as soon as it can be done without jeopardizing the property of the institution." This clause was adopted last year, and presented for re-affirmation this year. A division of the report was called for and granted so that the objectionable clause could be voted on separately. The vote stood 71 for and 12 against that part of the report, an even 100 of the messengers being absent or not voting. The vote was taken at noon of the third day. The majority felt that this action ought to be taken because they have no assurance that Dr. Whitsitt's resignation will be accepted, nor that the Trustees will comply with the expressed sentiment of the denomination as to other matters connected with the running of the institution. Those of us who were in the minority felt that it was unnecessary and unwise to adopt that part of the report, believing it best to continue giving to the Seminary our moral and financial support in the belief that without this action the resignation would be accepted, and that as soon as circumstances would allow the institution would be brought under a more direct control of the denomination.

The association will meet next year with the Third church, Owensboro, Bro. G. L. Morrill to preach the sermon.

FRED D. HALE.
Owensboro, Ky., Aug. 19.

NOTES FROM GEORGIA.

It has been quite awhile since I have written anything for your paper. I am an abiding friend of yours and my appreciation of the firm and stalwart service you are rendering to the Baptists only increases with the passing years. I am not much posted outside of my own field of labor and hence will not range about over the state much to hunt up news items. I am serving Clarkston, Sylvester and Rutledge churches and making my home at Clarkston, only eleven miles of Atlanta. I have just returned from a two weeks meeting at Rutledge, a live little town on G. R. R., about 60 miles from Atlanta. This meeting was in some respects one of the most wonderful I have ever seen now during a ministry of some 18 years. Nineteen was added by experience and two by restoration and two by letter. The whole town has been stirred from one side to the other. I did the preaching the first week followed by Bro. E. R. Carswell the second week. Crowds of anxious, hungry listeners hung on his words as with marvelous ease and power and logic he dealt out the telling blows of truth. The people came on until the last and the interest was fine until the end. What a lively sight to see so many bright young faces stand up before the great audience and receive the hand of fellowship. The happy scenes of parting and of "God bless you" from so many is beyond description. Our evangelist, who is also a pastor in the state, seemed never more full of the spirit of rejoicing in his life, and the dear people so tenderly appreciative of his faithful services pressed around him with faces all aglow with smiles not born of this earth. Soon the time will come when the Stone Mountain Association will meet. I pray we may have a glorious and harmonious session. We all regret the feeble condition of our dear Bro. Gibson. He has broken himself down by carrying great heavy burdens which ought to have been shared more by other shoulders than has been the case I fear.

Yours fraternally,
M. L. CARSWELL.
August 19, 1898, Clarkston, Ga.

FROM INDIANA.

It has been some time since we furnished any items from this locality. Our church work moves on nicely, "and those that are being saved" are also being added to our number quite frequently. Our church house at this place was erected ten years ago at a cost of \$7,000. Since coming here, almost three years ago, we have made some needed changes in some things. The last improvement is a new carpet to cover the entire floor. This, with other improvements, makes it one of the nicest in town.

The season for our association is on, and we hope to hear good reports from all the churches.

Secretary Carr, of the Franklin College, spent a night recently with the writer, and informed him that he is succeeding admirably in securing the additional \$100,000 for the college.

One of the latest improvements to our town is "gas," natural gas. There are at this time nearly one hundred hands engaged in laying pipes on every street in the town, and ere many days we will be burning gas. It is piped here from Rush county, north of us. This, with the free mail delivery which has existed in this township (the only one in the State) for the past two years, makes it a desirable place to live.

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EAGLE BRAND
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TAKE NO SUBSTITUTE FOR THE "EAGLE BRAND"
THOUSANDS OF MOTHERS TESTIFY TO ITS SUPERIORITY.
"INFANT HEALTH" SENT FREE. NEW YORK CONDENSED MILK CO. N. Y.

We close by saying to one and all of our old Kentucky friends when you are passing this way call and see us. We will do our best to make it pleasant for you. Success to the RECORDER.

S. G. MULLINS,
Hope, Ind., Aug. 15.
IS IT "A REFUGEE"?
BY CYRIL.

Many Christians fail to find God's word an actual support to support to them. They read it, they hear it read, and many portions of it come to float dimly before them as known and yet unknown; as in their hearts, in a sense, but not tangibly or ready for use when occasion arises. The occasions are various. When the storms of life come and sweep all before them that is earthly, how delightful to have a "fortress" that no tornado can shake or enter! But in the daily stress of life there are times of enforced idleness, such as long street-car rides, long waits in stores, walks of a mile or more, when, if the time could be used in saying God's word after him, there would be untold blessing follow.

The writer has found such satisfaction in memorizing whole chapters of God's word that he desires to pass it on for others. First, the fourteenth chapter of John was taken, and a few verses daily were memorized—two or three a day, as they could be remembered. Each day the verses learned previously were mentally reviewed. At the end of two weeks the chapter was learned. The reviews were made while walking home to dinner, or while riding in the street-cars, and always the last thing at night just before going to sleep. The precious, loving words of Jesus made delightful pillows.

Often the first walking thought would center around some one of the last repeated promises of the night before, such as, "I will not leave you comfortless: I will come to you"; "Peace I leave with you: my peace I give unto you." Not once only, after learning this chapter, but fifty, perhaps a hundred times, was it said, and always with a new flash of divine light given, a new phase of experience developed, or a new sense of the sweetness of the infinite love that spoke such words as these. Next was taken the ninety-first Psalm in the same way and with the same result. An increasing love for the Word and delight in it, as well as actual spiritual strength, which showed very plainly that the true bread of life had been given.

The objections which will present themselves must be considered. "I have no time to memorize." Two verses a day need not take over five or ten minutes if close application is given. For reviewing, take the odd times already mentioned, and particularly the time just before you close your eyes for the night.

"I have no memory, never had." Well, start one up, then! The writer is past forty-five, and was of that class, too; but he has a memory now, thanks to the

above plan faithfully carried out. If space were available, proofs could be given to convince any that, whatever your age or condition, you can store away many chapters of God's Word, ready for instant calling out.

"Would grow unwieldy." If persisted in, the time will come when you will as easily learn six verses a day as two, and you will know fifty chapters, possibly more! Of course frequent reviews can not be given then, except of the latest acquisitions, but you can take the Lord's Day for "grand reviews." It would be far better than to read a Sunday newspaper. You are in touch with God himself!

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Are you weary with life's burdens and duties? Are you harassed by business cares? Do you see storms coming? Are you filled with fear for your children's futures as you lie awake at night? Are you satisfied with yourself? Here is a way to get out of self and into another life. Come and abide under God's wings, and know what he means by his "great peace."

It is almost difficult to write in one short article all that should, or could, be said on this. Just a glimpse has been given, but, when faithfully tried, it will be found to carry with the memorizing of God's Word a temporal result of great value and blessing, viz.: a memory wonderfully strengthened for everyday use. This is God's way in many other respects, such as giving for him, living unselfishly for him, etc. But it is hoped enough has been said to arouse real interest. It surely would be the case if the delights of this "inner man" exercise were known. — Herald and Presbyterian.

RUSKIN SAYS IN "Crown of Wild Olive," "Everybody in this room has been taught to pray daily 'Thy Kingdom come.' Now if we hear a man swear in the streets, we think it very wrong and say he takes God's name in vain. But there's a twenty times worse way of taking his name in vain than that. It is to ask God for what we don't want. He doesn't like that sort of prayer. If you don't want a thing, don't ask for it; such asking is the worst mockery of your King you can insult Him with. The soldiers striking Him on the head with the reed was nothing to that. If you don't wish His kingdom, don't pray for it. But if you do, you must do more than pray for it, you must work for it. And to work for it you must know what it is. We have all prayed for it many a day without thinking."

CHRISTIANITY PROVES ITSELF as the sun is seen by its own light. Its evidences is involved in its existence. — Coleridge.

Dear Editor: We want a few men in every state to exhibit our College Proceedings. We desire in halls, schoolhouses and churches, and good men without a per cent. make \$10 to \$25 per day. Only a few dollars capital is necessary to start and we furnish everything. If you know of a few such men, or will make mention of it in your paper, those who see us will receive full particulars by return mail.
Very truly,
Sears, Roebuck & Co. (Inc.), Chicago.

TO-MORROW.

I watch a group of children tired
with play
Returning to their homes as even-
ing falls,
And as they drop off singly by the
way,
Each waves her little hand and
gaily calls,
"Until to-morrow."
And so when we, amid life's gather-
ing gloom,
Pause on the threshold of our Father's
home,
Why should we sorrow?
Shall we not meet again in endless
day,
Where shadows and where sighing
see away,
To-morrow?

OUR PULPIT.

THE FATHER'S LOVE TO HIS DIVINE SON.

BY C. H. SPURGEON.

Therefore doth my Father love me, because I lay down my life, that I might take it again.—John 10:17.

Our Lord Jesus here speaks of himself in his complex personality as God and man, the mediator between God and man. As such, he comes to us first at Bethlehem, "wrapped in swaddling clothes, and lying in a manger." We behold him a babe, a child, a man, a worker, a sufferer, a witness for the truth, and a victim condemned to die upon the tree. We behold him dead in the grave, and risen again as the interposer between God and man. In that capacity we shall think of him during this discourse. It is the voice of the man Christ Jesus, the eternal Son of God, which says, "Therefore doth my Father love me, because I lay down my life, I might take it again." The Father feels boundless love to him who, for us men, and for our redemption, came down from heaven, and took upon himself our nature, and being found in fashion as a man, because obedient unto death, even the death of the cross. "Wherefore God also hath highly exalted him," or, to use his own words, "Therefore doth my Father love me."

First, consider the Father's love to Christ Jesus because of his death and resurrection. This love was exceeding sweet to Jesus. Persecuted by men, and sometimes depressed in his own spirit, he comforts himself with this, "Therefore doth my Father love me, because I lay down my life, that I might take it again." To be well-pleasing to the Father was everything with our Lord Jesus Christ. In heaviest toil, in darkest slander, in deepest perplexity, if his Father only said, "This is my beloved Son, in whom I am well pleased," Jesus was refreshed with meat which others knew not of. Beloved, let us be like our Lord Jesus in this—let the love of the Father to be our comfort, our joy, our strength, our hope, our heaven. What more can men or angels have than the love of God? Let that love be shed abroad in my heart by the Holy Ghost, and even the celestial city cannot afford me a more pure and substantial delight. O my God, thy love is precious beyond all estimate! "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

But to come back to our Lord. The Father took the greatest delight in his Son as laying down his life, first, because of the delight of Jesus in his Father's plans. Exceeding high are the thoughts of God in reference to his dealings with the sinful sons

of men. Jehovah could with a word make creatures that should be perpetually innocent of sin; he could also make creatures which he foreknew would choose evil ways, and depart into rebellion; but a simple act of creation would not produce the character of elect man. A weapon may be struck from the anvil at a blow; but a Damascus blade needs special annealing to produce the temper needed in a champion's sword. The chosen were to be a race who had eaten the fruit of the tree of the knowledge of good and evil, and so knew good and evil by actual practice; especially knew the result of evil in their own persons; for they would even die spiritually, but would be restored from death, and hell, and sin, and would be made haters of transgression, lovers of righteousness. Though left to their own free agency, yet when the work of grace was complete in them they would be of a character to which sin would be impossible, since they would so deeply abhor it. These persons would be raised to the peerage of the divine kingdom, and bear the name and dignity of sons of God, being in very deed brothers in blood to him who is one with God. They were to be brothers of the Son of God by birth, and yet never to be the subjects of pride. It will be infinitely safe for the Lord to entrust us with all the privileges, and royalties, and liberties of his own household. For this end it was needful that the chosen from among men should undergo a marvelous process, much more complex and intricate than that which follows the fiat of power; we must in Jesus die, and be made alive again in him.

But his Father also loved him for the constancy and perseverance with which he pursued his life-work, making it his meat and his drink to do the will of him that sent him. He underwent many rehearsals of his passion before it actually came. When he said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit;" he was passing through a baptism of soul-trouble. The shadow of his death fell on him often ere he actually carried the cross. But his face was steadfastly set to go unto Jerusalem. The plaudits of the people never made him turn aside and aspire to be a king; their denunciations never made him tremble and seek shelter in obscurity. His was a spirit constant to its high intent. To the last he was firm as a rock. The manhood in him shuddered at death—it had not been true manhood if it had not; but, overcoming his natural horror, he took the cup and drank it to its dregs with "Not as I will, but as thou wilt." He did say, "If it be possible let this cup pass from me;" and he therein warranted us in saying that there was no other way of accomplishing the divine purpose except by his death. Redemption could not be accomplished except by the substitute bearing the penalty and dying, the just for the unjust to bring us to God. The Lord Jesus from the beginning knew what it all meant, for he often told his disciples what would surely happen to him. He did not go to a suffering of which he was not aware. He was not, as one said, like a man who went in among machinery to set it right and was caught in a great wheel which was too strong for him and so was dragged to death. My brethren, our Lord knew all about the strength of that great wheel; he forestalled all the woes which the accomplishment of his

Father's purpose would cost him; but he went forward, resolutely laying down his life that he might take it again; therefore his Father loved him, as well he might. Victim by intent! Redeemer by resolve! Be thou glorified forever! Let me put to you a little picture. No doubt our Queen has a strong affection for her sons. She loves them as for her children; but if it should so befall that one of the princes was found upon the sea-coast in the hour of storm endeavoring to save men from a wreck, and if the prince, when others stood back, bravely ventured his life to rescue the perishing, would not his royal mother love him for his humanity?—If he threw himself into the surf in his eagerness to save, if, foreseeing the consequences, he persevered in giving his own life that he might bring his poor perishing men to shore—would not his mother feel that she loved him anew for his heroism? I think so. Would not any of us love with renewed affection a dear son who had displayed a sacred self-denial for the good of men? Now turn your thought, reverently, to the great Father of spirits, who loves his Son as his Son, but yet loves him specially because, out of pure, unselfish love, he laid down his life without debate. Marvel not that he said, "Therefore doth my Father love me."

The chief source of this peculiar love was his actual death as the perfecting of his obedience. He had become a servant, and he served to the end. In all his life no single disobedience ever occurred; the great Father's will was the rule absolute. Now comes in the last clause of the obedience; he must lay down his life, for so has God appointed; and even unto this last he fails not, but willingly yields up the ghost. Jesus went to the garden and the bloody sweat; to the high priest's hall and the false accusing; to Pilate's hall and the scourging; to Herod and the setting at naught; to the cross with its nails, its scorn, its darkness, its fever, its death-agony—he went to it all as a lamb goes willingly to the slaughter. On the way to death he was careful to obey; he would not die until every Scripture had been accomplished. His last words, "I thirst," were spoken that the Scriptures might be fulfilled. He carefully observed the Father's will in all things—in the detail as well as in the gross; and to prove that he obeyed even to the end, he said, "It is finished; and he bowed his head and gave up the ghost." The Father is infinitely delighted with the perfect obedience of the Son. He is a holy God, and he sees in Jesus holiness perfected by patience, and therefore he calls him "Mine elect, in whom my soul delighteth."

Remember, also, that the death of our Lord Jesus was not only the perfection of obedience, but the vindication of God's righteous law. Some would have a God without law, that he might be love alone. This might suit anarchists and the like; let them, like the heathen, have a god of their own making. Is it not well spoken by the Psalmist, "They that make them are like unto them?" A lawless man fashions for himself a lawless god. But he who knows that society cannot exist unless there be law, and unless law be sanctioned with reward and punishment, delights to see that this is, also, the mind of God. God has the deepest concern for order and law.—There was no anger in God against men as men, for while they abode

in purity he communed with them; but the thrice holy God must hate evil in every form, and he must abhor it even in his most favored creatures. If the Lord should forgive sinners without demanding a penalty he would weaken the foundations of moral government. In his material capacity the Judge of all the earth perceived that he could by no means spare the guilty. It would not have been an act of mercy to the race of men if God had winked at human sin in any case. It would have been in conflict with the fundamental law of the universe. Every rank of angels and intelligent beings in all worlds would have been affected—affected mischievously—had it been proved that Jehovah had in any case set aside his own perfect law and allowed the breach of it to go unpunished. It is not a case of private offense against an individual, it is rebellion against the highest authority. Sin must be punished therefore; and Jesus came to do honor to the broken law. He was innocent; but he voluntarily submitted himself as the representative for men, to suffer so that God could righteously forgive. The law must be magnified and made honorable, and when the Lawmaker himself died under the penalty of the law, then a sufficient vindication was given to the vital principle of moral government. The law became more illustrious in righteousness by the death of the Lord Jesus Christ than if every guilty son of Adam had been cast into hell because of his transgressions. His sufferings were unto the law of God a full justification for the free pardon of guilty men; and as the Father looks at the Son and sees him lay down his life that he might take it again, he is well content in justice to forgive, and in righteousness to justify, the sinner. Truly said the Lord Jesus, "Therefore doth my Father love me."

Beloved, my heart delights in the thought that he who is a consuming fire against all sin, yet, when he looks on Christ, sees such a vindication given to his law that he can justly sheathe his sword and smile on those whom once he was bound to smite.

Once more, I think we may say that the Father loves the Son in his death and resurrection because he herein manifested his supreme love to men. We may say of our Lord Jesus, "Yea, he loved the people. All his saints are in his hand." The love of Jesus to his chosen is no new thing; no idea that sprang up yesterday to perish to-morrow. Long ages ago, when the mountains were not brought forth, and the ancient hills had not lifted their heads, the saints had a dwelling-place in the heart of God. He saw us in the glass of his foreknowledge and loved us according to the predestination of his will. From of old the Father loved us so as to give us his Son, and the Son loved us so as to give his life a ransom for us; and because of this love to one chosen object there was a fresh display of love to each other. I said, in the opening of my discourse, that the Father always loved the Son as God, but in our text we have a love of him as man and God in one wondrous personality, in which are blended the two natures of holy God and perfect man. The Mediator loved us so that he died for us, a sacrifice unto God, presented by infinite love in our room, and place, and stand, and he says, "Therefore doth my Father love me, because I lay down my life."

Only this word more—the resurrection is mentioned as ensuring the result, and therefore, being another opportunity for love to break forth. Jesus says, "I lay down my life that I might take it again." If that principle which I spoke just now had leaped from the side of a vessel to save a drowning man it would have been a grand action; but if he sank never to rise again his memory would have been enshrined in the grief of the Queen's heart, but he would not have been able to say, "Therefore does my mother love me." Jesus sinks into the dark wave, but he rises again. I see him make the great plunge into the abyss, but he cries, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." He lifts his head above the black billows, he strikes out for the shore, he lands in safety with those whom he has rescued. How the Lord must delight in the risen Jesus and in all that follows upon his victory over the grave! Now is death defeated by the death of the Well-beloved. Now is a new life ensured for dead sinners. Now is the clearance of all the once condemned published both to hell and heaven. Say who is he that has passed the iron gate, descended into the abodes of death and then returned triumphant to the upper air. Who is this, ye angel-watchers, at the gates of glory? Who is this kingly conqueror? "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the king of glory shall come in." The Lord of hosts, the Lord mighty in battle, has laid down his life and taken it again. He has done it as readily and effectually as once he laid down his garments and anon girt them about him again after he had washed the feet of his disciples. Having redeemed and cleansed us by his blood he puts on again the human body which for a while he had cast aside. Jesus is glorified in all whom he has saved by his death and rising; but his greatest glory is that the Father loves him. Sweet are the songs of the saved on earth, and blessed are the anthems of the redeemed in heaven, but to Jesus, the best reward which is possible lies in this word, "Therefore doth my Father love me." Before me, in this divine love, I see a great deep which I may not attempt to explore; I have but brushed the surface as with a swallow's wing.

Next, remember that the Lord Jesus has so glorified the Father that his great achievements are made to rebound to our benefit. All the works of God's hands praise him; all the deeds of his providence extol him, but redemption brings him his highest honors. In the person of the Redeemer, Jehovah is best made known.

God, in the person of his Son, Has all his mightiest works outdone.

When the Father hears djabon or put upon the divine name by blasphemers or false teachers; when he sees the drunkenness and lust, the pride and cruelty of man, he is grieved at his heart, but, on the other hand, all the

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dishonor is covered and put away by the glory of the character and work of the man, Christ Jesus. I cannot utter my own thoughts on this point, much less can I think adequately upon such a theme. It is as if the millions of the redeemed were so many evil lamps all pouring forth darkness and death-shade and filling the universe with blackness; and then, on the other side, this one blessed lamp of God stood alone pouring forth light; and the sacred light was so powerful that it banished all the darkness of the myriad night-makers and created eternal and unclouded day. I will change the figure and say that all of us were of the Dead Sea, full of foul waters, reeking with deadly odors, and the life of Jesus, poured out for us, has turned that lake of death into a pure and sparkling sea of life. The purity of Jesus suffices to purify all the multitudes of the human race who put their trust in him. God loves his Son because he getteth a glory from him which cancels the dishonor wrought by all the sins of men.

Note, again, that as God has great complacency in his Son, it runs over to us, because we are with Jesus. I say not this of you all, for some of you have nothing to do with Christ at this present, but of as many as believe in Jesus I may say, "We are members of his body, of his flesh and his house." The Father's love to his Son extends to all the members of his Son's mystical body. What though we should be only comparable to the soles of our Lord's feet, and are still in the mire, yet, if we are in the body we share with the head in all its glories. You know the old proverb, "Love me, love my dog;" and certainly the Lord Jesus Christ might well say, "Love me, love the least of my people." The Father, like David, loves every lame Mephibosheth of the household for the sake of his Jonathan. Brethren, as many of us are joined unto the Lord by a living faith are one with Jesus by eternal one. When he died we died; when he rose we rose; we were condemned and justified in him, and now that the Father loves him we also are beloved in him. What a blessed thing it is that the Father loves one who has such an intimate relation to us as to be our representative and head! Meditate upon this overflow of the Father's love to the elect whom he has given to his Son. He so loved the chief beloved that, for his sake, we are accepted, beloved, perfected, and at last glorified. This is true of myriads of men, myriads! You speak of great congregations, but all that ever assemble here are a mere handful. Look at the countless congregations redeemed by our Lord's death; "a multitude, which no man can number, of all nations, and kindreds, and people, and tongues." Remember the multitudes who have died in infancy, redeemed by precious blood from all the consequences of the fall. Consider the multitudes of converts in the latter days, when the glory of the Lord shall be revealed. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous;" how many human arithmetic fails to tell.

Now, call to mind the number and the variety of sins which have been committed by the redeemed company. All these sins are washed away by the blood of Christ. The love of God in Christ Jesus sees no iniquity in Jacob, for the atonement has put away all manner of offenses. The love of the Father to Jesus has made

us comely in his comeliness, despite the multitude of deformities which were found in us. O sea of love, in which so vast a host of sins was swallowed up! How greatly doth the Father love the Son when, for his dear sake, he covers all the myriad causes of displeasure and makes us precious in his sight!

Then remember that while Jesus has redeemed so many, and cleansed them from so many sins, he has done more; for by the Father's love to him they are made partakers of very many most costly blessings. Could you calculate the wealth of benefits wherewith the Lord daily leadeth his redeemed? Covenant mercies, who shall weigh them? Yet they all come through the Father's love of Jesus.

Above all reflect that we have eternal life through our Lord's death. God so loves Jesus that, because of his temporary death, he has given endless life to all the redeemed. Jesus died once, and therefore we live forever. Because the Father's love to him can never die, and he ever lives, we shall live also. His passing sorrow brings us eternal glory. Because of Christ's death millions and millions of years hence we shall still be the children of God, and shall be with Jesus where he is, beholding the glory which the Father has given him. Admire the measureless merit of the Lord Jesus! Meditate with reverence upon the overflowing torrents of the Father's love to his Son! Because of his death he is unspeakably beloved, and we are beloved in him. Here it were well to pause. No tongue can ever tell out this matchless story. We are "accepted in the beloved." How greatly beloved must he have been to cover such base things as we are with divine acceptance! Think it over! Think it over! In heaven you will need no fuller or loftier subject of meditation than the love of the Father to the only begotten, enrapping in its folds the whole family of love. "Therefore doth my Father love me." Oh, how he must love Jesus, since for his sake he loves multitudes of sinners, and loves them all the way from the door of hell to the gate of heaven! By the bliss eternal, by the rivers of pleasure that are at God's right hand, by the glory without bounds, we may form some idea of the love of the Father to him who laid down his life that he might take it again.

Bethink you well that the Lord laid down his life of his own free will, and under no constraint whatever. If you or I were to die for other people, we should only be doing a little sooner what we shall be obliged to do one day; for death is the debt of nature which, sooner or later, all must pay. If a man yields his life for another, he only anticipates by a short season the time when he must lose it. But Jesus needed not to die at all, so far as he himself was concerned. "Messiah was cut off, but not for himself." What love is this! He wills to die. He saith of his life: "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Herein is love indeed, free love, deliberate, and resolute. I see the bullocks going to the altar of the temple; poor, dumb, driven cattle, they know not that they are to be a sacrifice; they cannot throw into their deaths the merit of devout intent. Behold our Lord going to the slaughter as a sheep for patience, but not like a sheep for

knowledge and purpose: he knew what that slaughter meant, and why he must endure it. "Lama sabachthani!" was in its meaning known to him before he uttered the cry. He foresaw the death of the cross: he was made a curse for us, knowing what the curse meant, and calmly resolving to bear it. For this deliberation of love he has our inexpressible gratitude and love. Do we each one love him?

We should love him, for Jesus laid down his life for each one of his people. This love in general is a delightful theme; but how tender and touching it becomes when each one sees his own participation in it and cries, "He loved me, and gave himself for me!" Love delights in personal pronouns, "My beloved is mine, and I am his." Love is most of all excited and called forth by a personal sense of gracious gifts received. It is a heart-moving song when we can sing, "Unto me who am less than the least of all saints, is this grace given." Remember that to save one single soul, our Lord would have had to die, and yet to save all men in the world he could have done no more; and if there had been as many worlds of sinners as there are grains of sand upon the seashore, his one death would have been a sufficient vindication of the law on account of them all. We can imagine no limit to the value of Christ's atoning sacrifice; its object could not have attained by anything less than the laying down of his life. He died for his flock, and for each one of his sheep in particular; so that we may each one say to-day, "He loved me and gave himself for me;" and each one know that for himself, with special intent, the Lord Jesus bore the agony and bloody sweat, the cross and passion. Therefore we must, each one of us, love him to our heart's utmost capacity.

Indulge yourself with a sight of his love as it hangs bleeding on the tree. It may be, poor soul! this morning, thou art bowed down with trouble because of sin, and yet thou art a child of God; see, then, how Jesus loves! Do what thou didst at first, when in thy soul's dark hour, thou didst look to Jesus. Look to his cross. Look wholly to the slain Jesus.

"His blood hath made peace.
And brought us release;
And now the old bondage forever
must cease.
Who trust in his might
He leads into light;
Nor can any enemy break on his
right."

Blessed, forever blessed, be thy dear name, O Jesus! There is none like it in heaven, nor in the heaven of heavens. How shall we praise him? Our tears of gratitude come to our rescue; if we cannot speak his praises, we will weep them.

I shall conclude by saying, consider what a fellowship is opened up between the saved ones and the Father. The Father loveth the Son, and we love him also, after our measure. Brethren, we are agreed with the great God with whom once we were at enmity. Since we have seen our Lord lay down his life for us, we love him; how can we do otherwise. For the same reason the Father loves him. The very strongest love is confirmed when a common object of affection becomes a rivet between the two parties. Two hearts may be one in married love, but their union is intensified when a baby's cry is heard in the house. Seldom are they parted by divorce who have blended their love in watching over a company of little children.

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Beloved, when the Father looks on Jesus, he sees one who is altogether lovely to him, and when we look on Jesus in our poor, half-blinded manner, we also are charmed by his beauties. No enmity can remain between a soul and God when love to Jesus becomes the master-passion of the life. By his cross our Lord hath slain the enmity. His death has cast a bond around the divided ones, and has reconciled us to God. The three-glorious Jehovah agrees with the blood-washed sinner in glorifying his Son. In the blood of Jesus we are made clean, and therefore we love him; the Father sees Jesus pouring out his heart's blood to make us clean, and he loves him on that account; thus the two who were apart are agreed in one. Henceforth we desire to honor Christ, and we are grieved if he is not magnified. Whenever you hear a sermon which praises the Lord Jesus, do not your hearts dance like David before the ark? But if your Lord is dishonored, do you not feel indignant? Could you not bear anything sooner than hear your Lord defamed? In the congregation when his atonement has been decried, have you not found yourself on the move? And if you did not move, but kept your seat, you bit your lip? You love him, and you cannot permit him to be thrust into a second place. If it were in your power, you would set him upon a glorious high throne, and make every knee bow before him. That is what the Father is doing, and will yet do: thus the Father and you are one towards Jesus.

You have also an intense desire to become like your Lord, have you not? Ever since he bought you with his blood, and you knew it, you have longed to be conformed to his image. This also is the Father's design, for he desires his Well-beloved to be the "firstborn among many brethren." He loves our Lord Jesus so much that he has predestinated us to be conformed to his image. There cannot be another divine Son, but the Father would have many human sons who shall be like the firstborn. If you have ever stood in the middle of a hall of mirrors, you have seen your self repeated on all sides; even so shall heaven be full of lovely reflections of him who is altogether lovely; for every blood-washed one shall wear the like-

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Ladies' Light Cotton Wrappers, with some velvet and cuffs, full front and wadding black, worth 95c, at 60c

ness of the Lord from heaven. The Father can never have too much of his dear Son. He would have him live in ten thousand times ten thousand beloved ones; and as this, also, would be your highest joy, you have in this desire a wonderful bond of union between you and the Father.

I think I hear you say, "Now I perceive that the Father himself loved men, for he gave the Son he loved so well to die for them, and loved him for dying on their behalf." This is an instructive discovery. When Abraham called Isaac to go up to Mount Moriah to be offered up as a sacrifice, Isaac could have resisted his father's will, but he did not. They went both of them together to the place of the offering. Abraham loved Isaac when he bound him; yes, he loved him all the more for consenting to be bound. Not only did Abraham the father offer his son, but Isaac the son voluntarily surrendered himself; and his father deeply loved him for that self-surrender. Jesus, the greater Isaac, did actually give up his life in our stead, to achieve his Father's purpose, vindicate his Father's law, and save the people whom his Father had given him. Therefore doth the Father love him, and we love him, and we love the Father who freely delivered him up for us all. Thus love completes its circle, and God and man are made one by Christ's work, even as they are one in his person.

If any one here has by believing contemplation found his way through the process described in my sermon, he is no longer an enemy to God, nor even a stranger to the Most High; for the death of Jesus has drawn him nigh. If you have followed me in this track, not merely with an attentive ear, but with a willing heart, you are reconciled to God by the death of his Son. You love Jesus because he died, and God loves him for the same reason; you two have linked hands over the great sacrifice. What a joy is this! I feel as if I could find no better conclusion than the glowing verse of William Williams:

"To thee, my God, my Saviour,
Praise be forever new;
Let people come to praise thee
In numbers like the dew;
Oh, that in every meadow
The grass were haps of gold,
To sing to him for coming
To ransom hosts untold!"

EDITORIAL.

The editor-in-chief of the Recorder spent a delightful month in Canada, from the middle of July to the middle of August. Toronto was the first stopping-place—a flourishing city of nearly 200,000 inhabitants. Here the Baptists have a strong hold. It was pleasant to greet Drs. Wells and Roberts, of the *Canadian Baptist*, Dr. B. D. Thomas and the brethren at Jarvis-street church, E. O. White, Esq., the historian, Dr. Dyke and others. The Jarvis-street church believe that church property ought to be taxed, and so they pay taxes every year, although none are levied. The McMaster University, under the complete control of the Canada Baptist Convention, is in Toronto. The faculty, buildings and equipments are fine. Chancellor Wallace, Prof. Newman, Prof. Farmer and the rest were away, and the vacation quiet prevailed.

It is a 328-mile run from Toronto to Montreal, the chief city of Canada. You pass in sight of some of the "Thousand Islands," and if you go by boat you run right through them. In Montreal the Baptists are relatively weak, having only five churches in a population of over 300,000. The Roman Catholics predominate, although the Presbyterians are very strong. The city abounds in very fine church buildings. No city, known to the writer, surpasses it in this respect. The writer preached twice for the Olivet Baptist church, the strongest of our denomination in the city, and containing a number of choice spirits. He was specially indebted for courtesies to Messrs. Gaffney, Phillips, Williams and Drysdale. The Province of Quebec is overwhelmingly Catholic, and the people are fanatical and superstitious. For example, in some of the villages they believe that on All Souls' day the dead come to the surface of the earth begging for relief. On that day and night no one would dare to put a plow, hoe or spade in the earth. It is believed that if a furrow should be plowed on that day it would soon fill with blood. The French language is largely spoken, and in some places exclusively. It was a mistake when England conquered the country that she did not make English the legal and official language.

Most of the editor's time was spent in the Muskoka region, some hundred miles or so north of Toronto. This is a remarkable section. Nowhere does one find land and water so alternating. The large lakes are full of islands, and the mainland is full of small lakes. Geographically, this is the oldest part of the world. The elevation is 800 feet above the level of Lake Ontario. It is an ideal place to spend the summer. The fishing is good, providing one finds the right places. Prof. A. H. Newman has an island off Hamill's Point, where he spends his vacations. He has a neat cottage near the landing, and then a study up some distance on the hill to the rear. This region is quite a favorite resort of the Baptist preachers of Canada. Here is Dr. Dodson, the pastor of Olivet church, Montreal, sailing, fishing, bathing, resting and girding himself for his fall and winter conflict with the enemies of righteousness in Montreal. Here also are Drs. Wolverson, Bates,

Kennedy, White, McKay, Hutchinson, with Prof. McKechnie and Ely, Deacon Bundy and others gathering strength for service. When these and their families gathered at one of the many "picnics" for a picnic, it was a delightful occasion. There were 67 present.

There is a Baptist church near Hamill's Point, in a forest near which the writer preached the first Sunday he was in that region. After the sermon three candidates—husband, wife and son—were baptized in the lake. It was a beautiful scene.

Dr. Newman kindly took the editor fishing five times, and each time we were quite successful in catching bass. Only once were we imprudent enough to actually weigh any of the fish. One fine bass was unanimously pronounced a "four pounder" at least, but the rascally scales at the hotel actually pulled it down to a trifle under three pounds, two ounces. It is always more satisfactory to "estimate" the weight of fish rather than to weigh them.

Dr. Newman is equally at home among the fish, among the ancients, among the fathers and among the latest thinking of our times. Indeed he seemed to have an understanding with the fish. The provoking way he kept pulling out fine bass, while his companion had to put up with one now and then, permitted no other conclusion.

Although the region is comparatively new to the outside world, there are many hotels, boarding-houses and summer homes dotted here, there and everywhere, and others appear each season. The writer never saw more beautiful lakes anywhere in the world. The Italian, Scotch, Irish and Swiss lakes are not more beautiful than these.

There is a good deal of misapprehension as to what is the Monroe doctrine, and many suppose there is a probability that the United States will abandon the maintenance of that doctrine as a result of our war with Spain. It is supposed that it is a contradiction of that doctrine for our government to take possession of any part of the Philippine or Ladrone Islands. The fact is, however, that the Monroe doctrine simply affirms that European nations shall not extend their territory on this continent, but it affirms nothing on the subject of our extending our territory on the Eastern Continent. It may be said that if we prevent the nations of the old world from extending their dominion over here, we ought not to extend our dominion over there, and this may be well, but the Monroe doctrine does not forbid our taking possession of Europe, Asia and Africa.

Whether it be wise or otherwise for the United States to acquire possessions beyond the seas, is a very proper question to be considered, and it ought to be most seriously considered by our government and by our people. And it is a question that certainly has two sides; but the Monroe doctrine is not involved. To say the nations of the old world shall not take possession of territory on this continent (and this is the Monroe doctrine) is a very different thing from saying that we will not take possession of any territory we may think it to our interest to possess.

It would be giving us tit for tat if the old world powers should say to us, "You will not allow us to take possession of any territory on your continent, and so

we will not allow you to take possession of any territory on ours." Perhaps we could not reasonably complain of them for doing this. Perhaps if we take territory beyond the seas, other nations may be led to disregard the Monroe doctrine. It is likely that an aggressive policy on our part will provoke other nations to disregard the Monroe doctrine, so that, after all, it is good policy on our part not to tempt them. It can hardly be doubted that the safety of the Monroe doctrine would be promoted by our keeping our hands off territory across the oceans. For if we assert our right to help ourselves to the earth, we need not be surprised if other nations assert a similar right, and then away goes the Monroe doctrine, unless we be strong enough to maintain it against the world. Of course, our taking coaling stations here and there as needed, would not necessarily affect the problem. But when it comes to taking possession of any extent of territory, as the Philippines, and administering the government thereof, the case is different, and it is just this possible departure in our traditional policy which is causing grave concern to many of our most thoughtful citizens.

CAMBRIDGE, MASS., a city of 85,000 population, has practically solved the problem of good city government. From the Hon. E. B. Hale, an eminent lawyer of Boston, whose home is in Cambridge, we have learned the facts here given.

There is in Cambridge a large foreign population. There are iron foundries, rolling mills, soap factories, pottery works, &c., &c., there, and these attract foreigners in large numbers. There is to be found the largest crackery factory in the world. The population is by no means homogeneous, and so it is difficult to govern.

Some twenty years ago there was inaugurated a citizens' movement with the motto of "pay as you go," whose object was to enforce economy in the city government. It was called the Temple Hall party from the place of its meeting, and it was non-partisan. It had the confidence of the people, and its candidates were usually elected. Hence the politicians set to work to capture the organization, and sometimes they succeeded in controlling the caucuses, and unworthy men were nominated and elected.

About fifteen years ago the Library Hall Association, so-called likewise from its place of meeting, was organized on a non-partisan basis, with the sole object of securing good city government. This association has some 400 members, every one of whom is left free to vote as he pleases, but if any be candidates for civil offices they cannot hold office in the Association. They have a President, Secretary and twenty-five directors, five from each of the city wards. Two or three meetings are held every year, but the chief meeting is shortly before each city election, the time of which is always different from the time of the state and federal elections.

After Temple Hall and others have made nominations for city offices, the Library Hall Association meets, and the members are admitted by ticket. No candidate is allowed to be present, though reporters are admitted. Then the candidates are taken up one by one and fully and freely discussed. The reasons why each man should be elected or should be beaten are frankly given. After this full and frank discus-

sion, in which the merits and demerits of each candidate for office are clearly exhibited, a vote on each is taken by ballot. Those who are chosen are declared the candidates of the Association. In case none of the nominees for a given office has the approval of the meeting, a new name is substituted.

The approved names are printed on slips, and a copy is sent by mail to every voter in the city. A campaign paper is also prepared giving the leading facts brought out in the discussion of the merits of the candidates. A copy of this paper is mailed to each voter two or three days before the election. The candidates endorsed by this Library Hall Association are generally elected, though occasionally one is beaten. The large majority of the endorsed candidates have never failed of election.

A representative of the Association attends all the meetings at the City Hall, and a report is published shortly before the election, so that the voters may see the records of the city officials and boards.

Sometimes, though not often, the Library Hall Association recommends measures as well as men.

Cambridge has a local option law, by which the sale of liquor has been prohibited for ten years, and this law, Mr. Hale assures us, is just as well enforced as any other law on the statute books.

What is done in Cambridge can be as well done in Louisville and other cities, if only the leading citizens will care enough for good city government to be willing to take a little trouble to secure it. That a city of 85,000 people, of all classes and nationalities, can thus have good city government, proves that any other city can have the same if they will. We commend the example of Cambridge to our cities generally.

There is square common sense in these words of the *Watchman* in regard to the claims of the Christian Scientists to be allowed to practice on the sick without legal interference: "You have no right to put any one whom you please in charge of a steam engine. We require engineers to submit to examination and license. What inconsistency is there in compelling those who undertake to cure the body to demonstrate that they have a good knowledge of the constitution of the body? We do not allow a man who cannot distinguish between a governor and a piston to run an engine, but some of the protestants to this bill appear to hold that a man or woman who believes that the liver is in the back of the head should be allowed to practice medicine."

No man has had a better opportunity for thorough acquaintance with Prof. Aaron F. Williams, who is now President of Clinton College, than has President Ryland, of Bethel, with whom he was so long associated. President Ryland says of him in the *Baptist Flag*: "He is a sound theologian, a very good example of the lay preacher, a zealous and fearless defender of the truth. In an intimate official association with him I have found him in all these years the same genial, indefatigable, cheerful and ready helper."

It is the spirit of that life to which we should attain. It is not by saying Christ's words, or by doing Christ's acts, but it is by breathing His Spirit that we become like Him.—Frederic W. Robertson.

Editorial Varieties

It is to be hoped that no district association will fail to elect a representative to the Southern Baptist Convention, which next year meets in Louisville.

The people in Abokuta, Africa, build a little hut outside their houses for the devil, in the hope that if they build a special house for him he will stay there and not enter their homes.

Horror! Gladstone is barely dead, and yet a book of poems about him and his death is announced, to which three hundred poets have contributed! There are some manifest advantages in obscurity.

A man was once defending the liquor traffic to Gladstone on account of the large revenue derived from it by the state. Gladstone replied: "Give me a sober nation and I will take care of the revenue."

There are in Canada and the Maritime provinces 8,225 Baptists, and they report 4,362 baptisms last year. They have only two Baptist weeklies—think of it—the *Canadian Baptist*, at Toronto, and the *Messenger and Victor*, at St. John.

A young man with no claim upon Kipling wrote to him for advice in regard to becoming a successful writer. Kipling answered laconically: "No man's advice is the least benefit in our business (and I am a very busy man). Keep on trying until you either fail or succeed."

We hope the district associations will take hold of the inter-denominational local option movement led by Dr. Kerfoot. The General Association at Hopkinton heartily endorsed it and gave a good contribution to the work. Elkhorn, Shelby County and other district associations have taken hold, and we hope they will all do so.

The Danville Conference of Virginia has followed the example set by the Georgia Conference and unanimously adopted resolutions condemning the means used in getting that appropriation through the Senate. It seems evident that the report of the Book Committee will not save the Agents who sent those telegrams.

When a brother says of his church, "we are doing nothing," it proves that he is doing nothing. If he is doing anything, he would know that something was being done. The same is true of brethren who say of missions, "We are doing nothing." If these brethren would only do something, they would find out that something is being done.

We greatly enjoyed a visit from Dr. M. M. Hixey, President of the Greenview Baptist Female Society at Greenview, O. It was not wrong, we should be sorry to hear of his great success in the school, for we have never been reconciled to his leaving Kentucky. Under his able administration the school has grown from ninety to more than two hundred, of whom last session seventy were boarders.

A Chinese editor has surpassed the entire fraternity in the art of declining communications in such a way as not to wound feeling. He returns a manuscript on the ground that, if he printed it, the Emperor of China would insist on everything in the paper being maintained at the same high standard; and this was manifestly impossible in the present state of literary ability. Therefore he was compelled, &c.

To read the utterances of two of our Baptist exchanges, one would think they believed that when a brother presents a letter to a pastor at the same time as he is to be accompanied with a statement like this: "John Smith which was baptized by James Jones, which was baptized by Samuel Robinson . . . which was baptized by Ironsides, which was baptized by John the Apostle, which was baptized by John the Baptist in the river Jordan."

The Outlook said war with Spain must last until either the Insurrection surrenders to the Public School, or the Public School has destroyed the Insurrection. This is more rhetoric than sense. It is to be hoped that Spain will learn a few lessons from this war and will be less dominated by the spirit of the Insurrection, but it will be a good war at best before the Public School conquers the Insurrection in Spain. It will be longer still before the same result is reached in Austria and still longer in Russia.

Last week, in speaking of equipping our Boards for their widening opportunities, we wrote "Foreign Home and State Boards." By some means the word "Home" was omitted. We are as anxious that our Home Board shall be fully equipped for its great and widening work as we are that our Foreign and State Boards shall be so. Our Home Board must now enlarge its work in Cuba and must enter Porto Rico, as well as seek after the many open and opening fields in our Southland.

We mentioned last week the death of the Rev. George H. Carter, at Greenville, S. C., after a brief illness. His death deserves a notice, but it will be a good notice, after the usual and bare bones of news. At the time of his death he was pastor for the second time at Jackson, G. He was a greatly beloved friend of the editor-in-chief of the Recorder for thirty years—a man true and tried, a faithful member of Jesus Christ, and a Christian with rare gifts and graces. The funeral was in Greenville and was conducted by the Rev. Dr. G. W. Gardner.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street—Bro. J. W. Loving, of Campbellsville, preached at both hours.
Broadway—Bro. A. T. Robertson preached in the morning.
Chestnut-street—Pastor Weaver preached.
East—Bro. A. F. Baker preached as usual.
McFerran Memorial—Bro. George H. Kager, of Montgomery, Ala., preached.
Twenty-second and Walnut—Pastor Hunt preached. Two received by letter and one for baptism.
Franklin-street—Bro. L. P. Mays preached at both hours.
German—Pastor Wm. Ritzmann preached as usual.
Highlands—Bro. T. B. Itay preached at both hours.
Logan-st.—Bro. Farrar preached in the morning and Pastor Lowe at night.
Parkland—Pastor Gordon preached in the morning and Bro. D. Y. Bagby at night.
Portland-avenue—Pastor Shelton preached.
Southgate-st.—Bro. R. D. Reed preached. Pastor McFarland is aiding in a meeting at Stephensport.
Third-av.—Pastor Hoyet preached.
Twenty-sixth and Market—Pastor Thompson preached.
East Mead—Pastor Whittinghill preached. He has received by letter and one for baptism.
Highland Park—Bro. C. W. Hood preached.
Jeffersonville (Ind.)—Pastor Marks preached.
Bro. J. T. Sampson preached at Clifton last Sunday. We are always glad to welcome him in our office.

THE STATE.

Bro. T. B. Ray aided Pastor Head at Harmony. There were 23 baptized, 1 restored and 1 received by letter.
Blood River Association does not meet at "Central City," but "Calvert City."
Pastor T. H. Coleman writes from Burgin: "On the 15th inst. we closed a meeting with the church at McKinney. Eld. W. M. Stallings did the preaching. His sermons were very helpful to Christians and convincing to sinners, and the interest was very fine until the continued heavy rains came. We believe that much good was accomplished. There were 7 additions, 5 of them by baptism."
Bro. L. Y. Brown writes: "I closed a two-and-a-half weeks' meeting at Little Bethel church, Graves county, on August 18, which resulted in 12 conversions, 10 additions and many cold Christians revived. I never saw a more glorious revival. I first joined the church, and when I was ordained, May God continue to bless it. I go next week to assist Bro. T. G. Mahan at Poplar Grove in a meeting. Will all the brethren pray for an outpouring of the Holy Spirit there? God bless the RECORDER."
Pastor W. J. Puckett writes: "Our meeting at Magnolia closed on the 14th inst. with 4 baptized, 5 conversions, several backsliders reclaimed and a good revival in the church. I had the assistance of the beloved B. F. Hagan, of Hodgson, who pleased us all with his sympathetic preaching. It did us real good. Our church is in fairly good condition, and bright prospects are before us to make it a much greater power for good. May the Lord help us seize the opportunity."
Pastor T. J. Duvall writes: "Forks of Otter Creek church has for the last 12 days been engaged in a protracted meeting. It closed on August 17 with 1 restoration, 2 additions by baptism, who had been standing approved for some months, and 1 profession. We had the assistance of our young brother, E. K. Shultz, who did the preaching to the satisfaction of those who heard him."
Pastor U. A. Ransom writes: "A meeting at Sinking Rock church, near Hopkinsville, has just closed. Eleven persons were baptized and others professed a conversion. The preaching of the Word was by Bro. J. G. Bow, of Pembroke, Ky."

Pastor E. J. Maddox writes: "New Hope church, Hancock county, closed on the 14th inst. a two weeks' meeting with 11 additions by baptism and 3 by letter and relation. Several backsliders were reclaimed and others, I fear, will have to be excluded. We had the able assistance of Bro. Layton Maddox, of Russellville. This was a good meeting."
Bro. L. H. Voyles writes from Horse Cave, Ky.: "I came home August 16 from Robertson county, Tenn. Where I assisted Pastor A. H. Bather in a 10 days' meeting. I preached twice a day, the Lord greatly blessed His Word. From the very first service men and women asked for prayers. Seventeen joined for baptism before I left, 7 others were to join the next day for baptism making 23 conversions, 5 joined by letter. Hope well is a good church, has a good preacher and they are doing a good work. My work here is moving along delightfully. To God be all the glory."
Pastor I. W. Martin writes: "After continuing two weeks, our series of meetings at Plum Creek Baptist church, closed last Sunday evening, 20 additions, 18 baptized. Our faithful and efficient Francis W. Taylor, of Louisville, did the preaching on this occasion. This is the second time in succession that Bro. Taylor assisted us, and we all were so well pleased that we spoke to him about coming again."
Pastor W. E. Foster writes: "A 16 days' meeting closed with 1 Union Grove church, Trimble county, August 12, resulting in 11 additions to the church, 29 by experience and baptism, 5 restored to the fellowship of the church, 3 by letter. By relation, 3 approved for baptism. Bro. Oscar H. Haly, pastor at Carrollton, did the preaching the first 10 days, and our people enjoyed his plain, heart-searching sermons. We continued the meeting 5 days after Bro. Haly left us, and we had 6 additions. The church is greatly revived, and will attempt greater things for the Lord."
Pastor T. J. Duvall writes from Vine Grove: "Sunday was a fine day with us at Sandy Hill church. Rejoice in the fellowship of the church, 4 by letter and 1 by experience and baptism. I go Monday to White Mills to begin a meeting."

OTHER STATES.

Prof. Isham Royal, of Sampson county, N. C., died Aug. 12, age 72 years. He had a great education. His family of ten children are living. These with his wife have all been teachers. His son Frank is a missionary in China under Gospel missions. His funeral took place from Anteyville Baptist church August 13.
Pastor R. F. Stokes writes: "Please change my paper from Itasca, Texas, to 83 Waller Street, Austin, Texas. I have accepted the pastorate of the church at Itasca, Texas. God bless the RECORDER and its editor."
Pastor Ben M. Bogard writes from Charleston, Mo.: "I recently baptized a husband and wife—a whole household—who came to us from the Campbellites."
A meeting in the Poplar Corner church, Tenn., continued a week and closed with 13 additions to the fellowship of the church.
A nine days' meeting in the Little Hope church, Tenn., resulted in 11 professions of religion and 10 baptisms into the fellowship of the church.
Eleven have been added to the fellowship of the Liberty church, Ark., all by experience and baptism.
A meeting in the Mt. Bethel church, Clark county, Mo., resulted in 12 additions to the fellowship of the church.
A nine days' meeting in the Pleasant Valley church, Independence county, Ark., closed with 17 additions by baptism, 2 by letter, 4 restored and 3 others received for baptism.
Pastor O. J. Wade held a meeting in the Magnolia church, Ark., which greatly revived the church, and added 20 to its fellowship.
A meeting in the Lovely Point church, La., closed with 10 additions to the fellowship of the church.
Thirty-two have been added to the fellowship of the Friendship church, La., 24 by experience and baptism.
A ten days' meeting in the Case River church, La., closed with 10 additions to the fellowship of the church.
A church has been constituted at Fletcher's Grove, Audrain Co., Mo.
Nineteen have been added to the fellowship of the Ocmulgee church, Ga., as the result of a recent meeting.

Seventeen have been added to the fellowship of the Lamar church, Mo., as the star of a recent meeting.
The Union Star church, Mo., has set apart its new house for the worship of God.
The Piano church, Texas, has set apart its new house for the worship of God.
A recent meeting in the Prairie Dale church, Hill county, Tenn., closed with 10 additions to the fellowship of the church.
Fifty have been added to the Whitewright church, Texas, as the result of a recent meeting.
A meeting held at Ten Mile Creek church, Texas, resulted in the organization of a church of 24 members; 19 were added to these during the meeting, 18 by experience and baptism.
Forty-six have been added to the fellowship of the Morgan church, Ga., as the result of a recent meeting.
A meeting in the Shellman church, Ga., closed with 16 additions to the fellowship of the church.
A seven days' meeting in the Pine Grove church, Ga., closed with 10 additions to the fellowship of the church; two of these had been Free Will Baptists and one of them a preacher.
A meeting in the Parkerson church, Ga., closed with 13 additions to the fellowship of the church.
The Good Hope church, Lake county, Miss., has set apart Bro. G. W. Nantz to the full work of the Gospel ministry.
Elder W. F. Cox held a meeting in the River Bend church, Ga., which resulted in 21 additions to the fellowship of the church. This church, which was organized last January with 14 members, now numbers 40.
Twenty have been baptized into the fellowship of the Zion Chapel church, N. C., as the result of a recent meeting.
Elder G. M. Webb held a meeting in the Cherryville church, N. C., which resulted in the baptism of 25. This church was organized five years ago with 24 members and now has 120.

YOUR GIRL.

She is now at the age when you must decide an important question for her. She has gotten from the local school about all she can. Her education is at that stage when it is important for her to be thrown somewhat on her own responsibility. A time away from home under proper influences will be worth a great deal to her. Of course she must be educated. You want her training to be broad and thorough. You despise sham and pretense. If she deserves a diploma at the end of her school life, you want her to have it. You want the diploma to mean something. You want it from an institution with an established reputation and a prospect of permanence. Your girl will learn much outside of books and school rooms. If the school you select is in a refined and cultivated community she will get by absorption much that will be as valuable to her as the lessons she learns in the school room. A little later on, when her mind has been trained to think and her eyes are opened to a great city will be profitable, but at present she is not prepared for the city—indeed it would be the worst place you could send her. You do not want to send her to the country, or to a muddy, non-progressive, dead village or town. A live, progressive little city, easy of access, healthy and surrounded with a good country is the kind of place you have in your mind's eye. Building a new city, a College, yet there is an educational value even in buildings. Equipment is not everything, but it is necessary to the best work, and the fact that it is there means something for the school. You want for your girl every advantage for convenience, comfort and instruction. This that you are doing for her now will never have to be repeated. You cannot afford to put her off with a poor school, meagre in its equipment, shoddy in its work, without reputation and its future doubtful, all to save you a few dollars.
Your girl's moral nature must not be forgotten. She is more susceptible to religious influences now than she will ever be again. You want those influences thrown around her while in school. Some of the most important lessons she will learn will be on Sunday. The preacher, the congregation, the building, the music, the Sunday School and the worship will all become teachers on that day. If the preachers and the church people feel an interest in your girl's school and compass her about with

their prayers and influence, if they can reach out the arms of their devotion and embrace you and your home and your affairs all because of their interest in your girl and her school, is not that an important point gained? We ask you to consider all these points and references to Georgetown College.—After you have carefully considered them, if this is not the best place for your girl, do not send her here. But for your girl's sake do not fail to consider all the points raised in this article.
W. R. CUMMERS, Georgetown, Ky.
SHELBY COUNTY ASSOCIATION.
The Mt. Vernon church, where the Shelby County Association met, is two miles from Harrisonville, which is five miles from Waddy; this is the way they count it. Going with D. W. Owen, Esq., of Bagdad, who kindly offers to take the writer, we found a heavy load of watermelons slowly and by stages climbing a hill, which was by Bro. Owen promptly named "Watermelon Hill."
Bro. J. Owen, moderator, and Bro. Frank Bradden, clerk. The letters showed gratifying progress in church life, though complaint was made that some of the letters were too long.
Brother B. J. Davis preached an able sermon on Matt. 28:19 and 20—the great commission. His leading points were, 1st, that this commission was given to the church and that it comprehends world-wide evangelization, and 2d, that the church is a missionary body.
All the objects received due attention. Temperance was especially emphasized and commended. Enthusiasm was aroused over the interdenominational movement for local option.
Despite the fact that there was no dinner on the ground, there was a large gathering. The reason the Mt. Vernon people, whose hospitality was abundant, did not have dinner on the ground was that because of the lack of order last year the Association requested that for this year the dinner feature be eliminated. Next year this matter is left entirely with the good people at Beech Ridge, where the next meeting will be held.
Brother B. J. Davis was chosen to represent the Association at the Southern Baptist Convention, with Bro. S. C. Humphrey as alternate. Brother T. B. Hill is to preach the annual sermon, J. F. Middleton will be re-elected treasurer. It was a very pleasant session of the Association. The WESTERN RECORDER fared well. It was heartily endorsed by the body, and a goodly number of new names were added to its list of subscribers.
DALLASBURG CHURCH.
The Dallasburg church, Owen county, has recently remodeled and beautified their house of worship, at a cost of \$1,250. They had a splendid brick building to begin with, erected some 35 years ago. They have modernized it through and through, putting in a large door in front, in place of two small ones, cut off a vestibule, put in an elevated floor, splendid new pews, new windows of the most modern design as to shape and glass and many other important and substantial changes, so that we now have one of the most handsome and inviting auditoriums in this part of the country. And one of the most pleasing features about the whole affair was the ease with which the work was prosecuted from the beginning to the end. When we opened the house for our first service, it was truly refreshing to see how quickly the brethren and sisters responded to the call for more money with which to meet a considerable deficit. We soon had about \$50 more than was called for. This is one of the characteristics of the Dallasburg saints—they are liberal and prompt. Not only are they generous and expensive repairs on their house of worship, they gave considerably more to combined missions this year than last year. They possess much of the spirit of consecration, they love the Savior and earnestly desire to do something toward filling the earth with His glory. Such a church is the pastor's delight. May God be merciful unto us, and bless, and cause his faces abounding in us.
J. E. GATTON, Pastor.
Eminence, Ky.
We have just examined a carefully prepared report which has been distributed in his meetings. It is a clear and brief presentation of the doctrines of grace as he successfully preaches it. Bro. Dew's next meeting will be held with Elk Creek church, where Dr. W. W. Gardner preached so long and faithfully.

DISTRICT ASSOCIATIONS.
Time and Place of Meeting 1898.
AUGUST.
Ten Mile—Pleasant Home church, 31st.
Campbell County—Licking, 24th.
Franklin—Forks of Elkhorn, 24th.
Ohio River—Union church, Crittenden county, 24th.
Cumberland River—Salem, Putnack county, 30th.
Tate's Creek—Stanford, 30th.
Union—Blanket Creek, Pendleton county, 31st.
SEPTEMBER.
Baptist—Gilbert's Creek, 1st.
Irvine—Pleasant Point, Clay Co., 2d.
Central—Bethlehem, 6th.
South Cumberland River—Union church, Wayne county, 6th.
Ray's Fork—Black Jack northeast of Franklin, 7th.
Greenup—Cattlettsburg, 7th.
Little Bethel—Friendship, Muhlenburg county, 7th.
Long Run—Hewchland, Pleasure Ridge Park, 7th.
Lynn—Aetna Grove, 7th.
Owen—Harmony, Owen county, 7th.
Boonville—Athens, Owsley county, 9th.
Greenville—New Salem, Menefee county, 9th.
Mt. Zion—Corbin, 9th.
North Concord—Fellowship church, Knox county, 9th.
Stoeton's Valley—Mt. Pisgah, Cumberland county, 10th.
Nelson—Bardonia, 13th.
Boon's Creek—Winchester, 13th.
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—Rhude's Creek, 21st.
East Lynn—Mt. Carmel church, Taylor county, 22.
Freedom—Burkville, 23d.
South Union—Patterson's Creek, 23d.
Edmondson—Holly Springs, 28th.
Goshen—Sandy Hill, 28th.
Laurel River—London, 30th.
South Concord—Beaver Creek, 30th.
OCTOBER.
Blackwell—New Hope, Hancock county, 6th.
Little River—Donaldson church, 6th.
Warren—Bethany, 6th.
West Kentucky—Fulton, 6th.
Enterprise—Had's Creek, Pike Co., 7th.
West Union—Antioch, 12th.
Ohio Valley—Zion, Henderson Co., 18th.
Blood River—Central City, Marshall county, 19th.
Graves county—Farmington church, 26th.
East Union—
Rockcastle—Sinking Valley church, Putnack county—
If changes are desired, write to the WESTERN RECORDER.
Please prepare statistical table with care and send two copies of your minutes to me as soon as printed.
J. K. NUNNELLY, Sec'y.
THE OLD MEN AND WOMEN DO BLESS HIM.
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DAVIES COUNTY ASSOCIATION.

The old Davies County Association closed its 55th session this evening (Thursday) with the Glenville church, Rev. T. I. Ratcliff pastor. Not having had the privilege of meeting with them since 1869, at Oak Grove (or Ufca), Davies county, twenty-nine years ago, convening then as it did at the time of the ever-memorable total eclipse of the sun which we then saw almost as a body standing on the bank of the Ohio river and admiring the beautiful shades and colors reflected from the waters, we could but mark the changes of three decades.

The most familiar face of the recent meeting was Bro. J. S. Coleman in the chair filling it, if possible, with more than his wonted ability, clothing the body with the dignity and order of a deliberative body indeed, and not in any sense a mere religious mass-meeting, as too many of our religious bodies are. The disposal of so much business in so short a time as two and a half days is solely due to the wisdom and tact of the experienced moderator, who is as successful in governing large as small bodies, and with the same ease.

The association has now grown to near sixty churches, all having efficient pastors—men of renown—such as Pastors Hale, Morrell, Coleman, Bennett (father and son), Bruner, Maddox, Dawson, Bell, Givins, Coakley, Casebier, Wittenbraker, Edwards, Drake, Morton, Jenkins, Geiger, Davis and others, under whose control the association has grown to great efficiency and usefulness, and justly and truly has become a leader in every good work.

The resignation of Dr. Whittsitt was most heartily concurred in by the unanimous vote of the two hundred delegates at the right and proper thing to do, and that the Trustees of the Seminary accept it promptly and cordially as a finality to the former contention and the restoration of propriety to the institution.

A new impetus was given to missions, and liberal contributions taken for them, Orphans' Home, ministerial aid, education, etc. The prospects of the mission work have been brightened by the return of peace between the United States and Spain, and old Davies County seemed to be girding herself anew for the battles of the Lord and the bringing of the isles of the sea to Christ—even to the uttermost corners of the earth. All the speeches on missions were of the highest order, and the enthusiasm was almost unbounded.

Religious literature secured the wide-spread attention of the body, such as the more extended circulation of Bibles, tracts, denominational papers, and especially of our old State organ, the Recorder. Dr. Bennett's new tract on the Sabbath question viewed in all its aspects, and especially as related to Seventh Day Adventists' vicious and evil teachings on that subject, is obtaining a wide circulation, and most deservedly too. Let the good work go on.

Others will write of the sumptuous hospitality and other pleasing features of the great meeting, but we must desist. More anon. VAL.

WHAT OF OUR REASONS?

At the Convention at Norfolk there was great rejoicing that our Foreign Mission Board was out of debt. There was similar rejoicing all over the country. The question was asked, Will

we keep out of debt? The people must answer. We need, in cash, every month \$9,000 for the work as now organized. Since the Convention, three and a half months, we have gotten a little over \$10,000. Here are the receipts from each State:

Table with 2 columns: State and Amount. Includes Alabama, Arkansas, Oklahoma, District of Columbia, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North Carolina, W. Nor. Carolina, South Carolina, Tennessee, Texas, Virginia.

Look at what your State has done; then at what your church has done; then at what you have done. Are you satisfied? Is the Master well pleased?

There are two classes to whom we would make special appeal. (1) Those who have been greatly blessed with this world's goods. Are there not some liberal brethren and sisters who will each give an amount sufficient to pay the expenses of one missionary returning to his field? To get a man and his family to China, Africa or Brazil requires four or five hundred dollars. Who will send a check for one man and his family? (2) We appeal to the thousands who are limited in means to give as God has blessed them. Bring all the tithes into God's storehouse.

We hope soon to see the money flowing into the treasury. Let us pray to God earnestly and talk to one another about his work. See that foreign missions is presented to your church and in your Association meeting.

Fraternally, R. J. WILLINGHAM, Cor. Secretary, Richmond, Va., Aug. 15, 1898.

HONEY OUT OF THE ROCK.

BY REV. THEODORE L. CUYLER.

The traveller through the widest regions of ancient Palestine was sometimes surprised by coming upon a thrifty olive tree growing on the scanty earth that covers the flinty rocks. Or in the clefts of the rocks he would find a busy colony of bees; and the comb would be dripping with the delicious outflow of wild honey! All the more welcome to him would be this liquid sweetness because found in an unexpected place. Bare, bald, bleak rocks may furnish a perch for eagles, or a nesting-place for wild conies; but golden wheat never waves over them, nor does the vine mantle their rough cheeks with purple clusters. Yet out of these very rocks came the luscious honey-comb; and out of their crevices grew the fruitful olive-tree! To these facts the song of Moses refers—in the book of Deuteronomy—when he says that the Lord's people shall "suck honey out of the rock, and oil out of the flinty rock."

Beautifully does this fact in natural history illustrate how the Christian often finds rich blessing in unexpected quarters. No season may be so honey-yielding, and oil producing as the flinty days of adversity. At such times his religion is more prized, and the things of earth lose their lustre. When earthly treasures vanish, the soul finds in Jesus a truer possession and a sweeter satisfaction. The honey-comb does not fail. All precious graces—the godly contentment—the sense or assurance in the Be-

loved—fellowship with the Comforter—hopes of Heaven—all flow from the inward union with Him who is the fount-head of the life everlasting. A believer with the Bible in his hand, and the Saviour in his heart can, even in the seasons of sharpest trial, draw "honey from the rock."

How wonderfully God discovers to His people their perennial comforts and consolations in the flinty places of sore troubles and bereavements! Do we lose our property? Then we go up to our Divine treasure-keeper and inquire after our soul's investments and find that they are all safe. Do our fair-weather friends drop away in the dark days of adversity? The we draw up closer to Him who saith, "I will never forsake thee." Do we bury up under the turf the darling of our crib, or the sweet-voiced wife that filled home with heart melodies, or the dear old mother whose arm-chair was next in sacredness to our family-altar? Then our thoughts fasten more closely on that Homestead beyond the clouds into which the spoiler never enters. The unseen things become visible. Christ becomes nearer and infinitely dearer. Prayer takes stronger hold on the promises. Faith has a clearer vision; and life becomes more disentangled from the harassing worries and absorptions of worldliness. Probably we were very loth to be driven away into these rock regions of trial. We prayed to be kept out of them; for there is not a living Christian—even the best of them—who covets affliction. But when we were forced into the flinty places of adversity or bereavement, how delicious was the honey which faith drew out of the rocks!

What a happy thing it is for us that we cannot choose our own lot! What awful blunders we make when we think that the most desirable places are the rich alluvials of abounding prosperity—and the best days are the cloudless days, and the best air is the soft vernal air of worldly success and popularity! Do we ever ask God for a hurricane? Yet many a hurricane of trial has driven a sinner to Calvary, and many a backsliding Christian back to his forsaken posts of duty. Do we thank God for a deluge? Yet stubborn hearts have been softened and barren lives been made fruitful by such down-pours. Very much of the choicest, purest, deepest and strongest portions of a Christian's character have been engendered in these seasons when worldly friends were pitying him or condoling with him. If angels could speak they would congratulate him.

He who orders our pathways into regions of trial conceals the honey-comb for us in the rocks, and makes the oil olive to grow out of the flinty clefts. My fellow-pilgrim, instead of listening to the murmurs of unbelief, listen to the music of the promises; instead of complaining at a hard lot, seek for the honey that lies hidden within it. Selfishness chooses velvet paths, and flowery meads; but where Jesus puts you, He goes there with you. He can make desert-plains blossom with roses. This life will look very different when you study its geography from another world. As you look back upon it from the realms of glory, no portion of your earthly pilgrimage will appear to have yielded such unexpected mercies and benefits as those days of trial when you drew honey out of the rock, and oil out of the flinty rocks—The Evangelist.

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Session Begins October 1. 25 matriculates. If help is needed to pay board write to Rev. R. C. Hagan, Louisville, Ky. For catalogue, write to Rev. W. M. Warratt, Louisville, Ky.

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(Young Ladies) Third and T Sts., N. E., Washington, D. C. Characteristic of ten acres, overlooking Capitol; lovely building, beautiful rooms, elegant furnishings, good table, thorough instruction. The unrivalled educational and social advantages of the National Capital utilized in full. Schools of Music, Art and Elocution of the highest order. Terms limited. W. H. HARRISON, President.

I WILL tell you what to hate. Hate hypocrisy, hate cant, hate indolence, oppression, injustice; hate Pharisaism; hate them as Christ hated them—with deep, living godlike hatred.—Robertson

ASSOCIATION 104 YEARS OLD.

In view of the fact that the 105th annual session of Tate's Creek Association convenes here on the 30th inst. for the fourth time, it will doubtless be of interest to briefly review the history of Stanford Baptist church.

From the minutes I discover that at a meeting held in the old Christian church, on Depot street (now used as a warehouse), November 20, 1852, Rev. Jesse Portman preached, and Rev. John S. Higgins was then chosen as moderator; Matthew C. Portman clerk. The object of the meeting was to discuss the propriety of constituting a Baptist church. It was then decided to do so, and a committee appointed to invite the pastor and officers of Crab Orchard Baptist church (which was then in a flourishing condition) to assist in the organization, the date for which was named as December 4, 1852. On that day, at the above named church, Rev. Josiah Leak preached and was then made chairman, M. C. Portman being elected clerk. The ministers present were Revs. Jesse Portman, Josiah Leak and Robert Buckner, and they were assisted in instituting the new church by Bros. John Newland, Thomas Burch and William Dollins.

The charter members were lacking in quantity but made up in quality, and were Sisters Polly George, Eliza Ann Broadhurst, Evaline Montgomery, Mary Ann Garnett, Sarah Waters, Elizabeth Bryant, Catherine Robinson, Elizabeth Napier, Bren. Joe Roberson, James Austin, Elijah Roberson and M. C. Portman—twelve in all. Ten of these have been transferred to the house not made with hands eternal, in the heavens, while the two yet living are Mrs. Elizabeth Bryant and Mrs. Evan Waters.

Among the fourteen rules adopted is one which says: "Every male member neglecting to attend more than two church meetings shall give a satisfactory reason." Were this rule enforced in these 1898 church-meeting days the explanations would be as endless as eternity.

The first pastor of Stanford Baptist church was Rev. Jesse C. Portman; the others in rotation as follows: Rev. Josiah Leak, Rev. John James, Sr., Rev. A. W. LaRue, Rev. Thomas H. Coleman, Rev. Thomas J. Stephenson, Rev. H. L. Burrows, Rev. A. D. Raah, Rev. V. E. Kirtley, Rev. W. W. Harris, Rev. John Morgan Bruce, Rev. P. G. Elsom, Rev. John L. Smith, Rev. A. V. Sizemore, Rev. J. B. Crouch. Of these Rev. Bruce was pastor for the longest period and Rev. Sizemore next.

The clerks, since organization, are M. C. Portman, George R. Waters, J. M. Cooper, G. G. Wine and A. J. Earp.

A lot on which to build a church was bought in 1858, where Mr. B. K. Wearen now lives, from J. S. Hughes, Sr., but afterward sold, and 1860 a church was built on the present lot, and in 1883 the present edifice took the place of the old church. The Building Committee in 1860 was composed of Joe Gentry, Joe McAlister, Sr., and Joe Roberson.

For many years after organization this church did not sail heavenward on flowery beds of ease, but, on the contrary, was rocked by the billows of adversity. The civil war broke out soon after and the North and South were drawn up in battle array. Politics got into the church, some of the members siding with the blue and some with the gray, but, mainly through the efforts of the

women, the church was held together and the sea of strife finally subsided, not, however, until many had obtained letters of dismission and each side had tried to turn the other political side out of the church. The members who witnessed the proceedings tell me those were dark days. Nearly half a century has passed since organization, and this church should appropriately celebrate Sunday, December 4, 1898, as the 10th anniversary of its existence.

Those who have been members longer than any others, save the charter members, are Mrs. Betsy Nevins, Mrs. America Rout and Mrs. E. B. Caldwell.

Conspicuous in the minutes as having done extra good service for this church are the names of Robert E. Barrow, who joined in 1859; Malcolm G. Nevins, in 1859; Evan Waters, 1860; A. R. Penny, 1860; Robert B. Woods and wife, 1869.

The first several treasurers were Drury Wearen, Evan Waters, Jacob M. Cooper and E. B. Caldwell. The latter gentleman and his wife have had charge of the church continuously since 1873 as sextons, a quarter of a century, with five more years acting as supply.

This church was admitted into Tate's Creek Association in September, 1854, Joe Robinson and E. G. Lair bearing the letter that asked for membership, and the association was held with the Sugar Creek church that year. The association met with Stanford first in 1859. Next in 1869 and again in 1890.

The membership of Stanford church is now 220. Rev. J. B. Crouch, who has been pastor since April 1, 1897, is universally liked as saint and sinner. He is as sound in the faith as the rock of Gibraltar. He graduated at the Louisville Baptist Seminary in 1891, being ordained at Hammondsville. His pastorates were at Buffalo, Barren Run, Munfordsville, Walnut Hills, Cincinnati and Ludlow in the order named. Besides the other inestimable good he has accomplished since he quit telegraphy and became a preacher, 2000 have been made by his appeals to see the error of their way and been made by love, not fear, to flee the wrath to come. About the time that he accepted the call of this church Rev. G. W. Perryman wrote: "The more the members see and hear Bro. Crouch the better they will like him," and such is the case.

JOE F. WATERS, Stanford, Ky., Aug. 16.

MAN'S WORK FOR GOD.

BY W. L. WATKINSON, D.D. LL. D.

Now behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold and a thousand talents of silver; and of brass and iron without weight; for it is in abundance; timber also and stone have I prepared; and thou mayest add thereto.

"Now behold in my trouble"—or, as you will find in the margin, "in my poverty"—"I have prepared for the House of the Lord." Then follows the catalogue of his abundant and magnificent preparations.

1. Now, the first thing that would occur to you in reading this text would be that great things done for God always look poor in the sight of noble souls.

Speaking after the manner of men, the preparation made by David was, as I said just now, magnificent. Instructed men declare that he prepared as much gold for the Temple as you would find to-day in the vaults of the Bank of England; and there is

all this silver and quarries of marble and forests of cedar all thrown in. This world has a long subscription-list, and it is getting longer at a tremendous rate; but you will remember that the name of David stands at the top. He made one of the most illustrious and magnificent contributions ever made to the kingdom of God; and yet there is not a word of congratulation, there is not a sense here of complacency.

Things done for God always look poor in the sight of souls. If any in this place congratulate themselves upon the splendid donation that they have made to the kingdom of God, there is something the matter with their soul, for the most glorious thing done for God looks meager to a true and consecrated soul.

1. Brethren whatever a man is, he is poor by the side of what is God. If you were to go to-day to some of those Oriental temples, the shrine is superb; but when you come to the deity that is worshipped in it you find but a small and ugly idol. The temple magnificent, the deity contemptible. Exactly the reverse here. The God is so glorious that even when a golden house was built it looked poor as a place for His indwelling. The God of Israel, the God from everlasting to everlasting, the only true God, just and without iniquity, delighting in mercy, full of compassion and grace to all generations—any temple built for such a Divinity must look meager and dull. Brethren, if you are tempted to conceit, if you have in you any of the stirrings of self-righteousness, go and stand in the light of God.

2. There is another thing—whatever work we do is poor by the side of God's work. If you notice, alike with David and Solomon they are always taking a side glance at another temple—the temple of nature. They feel how vain it is for them to build a shrine when God inhabits this great temple of the universe. There is always that contrast alike in David and in Solomon. Ah! brethren, what is the grandest temple they could build compared with the great temple with a blue ceiling, with the sun for the lamp, and the dew of the morning for holy water! You can not build a temple that is worthy of comparison with the magnificent temple that has been built throughout the world. They tell me that they have put the rainbow on the stage—a theatrical rainbow, chemically constructed. I have no doubt it is a very dainty little toy, a strange rainbow; but, mind you, it will never be confounded with God Almighty's rainbow in nature. You are wonderful artists in the exquisite artificial flowers, and one of the papers boasted a little while ago that your artistic blossoms are so perfect that even bees have been seen lingering about them: Never. The bees will never waste their time over any rose that you make; your artificial flowers may deceive you, but they never deceive them. Oh, no, your rose of Paris is one thing, and God Almighty's rose, dip in vermilion, and sparkling with the dew of the morning, is quite another thing altogether. You build a temple and you are proud of it, a cathedral, but what is it but a hovel compared with the spacious and superb temple of the world? Oh, no, we are wonderfully clever people, and we can produce some fine workmanship and dainty artistry, but there is not a great artist in this world to-day that does not feel the inferiority of workmanship

when he looks at it in the light of the perfection of the world. Go among the gods, there is none like unto Thee, O Lord, neither are there any works like unto Thy works.

3. There is another thing—whatever you give is poor by the side of what God gives. What a wonderful giver God is! How He does make nature to teem with riches! What a wealth of blessing God brings into human life! Above all, thanks be unto God for His unspeakable blessing, we are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without spot or blemish. Anybody here vain of their gifts? Do you think you made a splendid donation the other day? Put your splendid donation by the cross and it passes out of sight. What gift of ours is grand when we measure it with Calvary? Whatever you give is poor by the side of what God gives, for He has given you a mountain of gold; and if you give Him back a bit of the gold, it is but as the dust. And so the noble soul of David felt that all this preparation, so rich and wonderful, was meager and unsatisfactory. There was enough of it in bulk. What did David want? He wanted the gold of Klondike, and he wanted the diamonds of Kimberley—and if he had had them they would not have been enough. There is never enough for God, in the sight of a noble soul. And the things were not enough. He got the best, as you see. The gold was the gold of Sheba, and the timber was the cedar of Lebanon. What did he want? If he could have got it he would have used the gold of the New Jerusalem, and he would have cut the palms of Paradise. For there is not anything that is good enough for God in the sight of a noble soul.

So I say to you this morning. When you are at your best, you are poor by the side of the absolute perfection; your finest workmanship is coarse and barbaric by the artistry of God; and your most magnificent gift is a trifle by the side of the boundless generosity of Heaven. What is the moral of it? Why, if you are at your best—and don't be less than at your best—if your finest workmanship is poor, take care that you never accomplish less than your best. And if your largest gift is small, don't give less than your largest and your best.—Homiletic Review.

SHELBYVILLE COLLEGE.

We are pleased to learn of the bright opening prospect of Shelbyville Female College. Brethren Nunn and Elrod are making an active canvass, and deserve the success attending their untiring efforts. We direct attention to their advertisement in WESTERN RECORDER.

THE MARKETS.

LIVE STOCK.

Report for week ending Aug. 20.

Cattle—Monday the market opened up active on best butcher cattle. Bull market steady; choice milch cows hard to sell. No change in the market Tuesday and Wednesday. Thursday the market ruled very dull, with no change during remainder of week.

Cowboys—The market ruled about steady on choice veals, best selling at \$3.25. Common, green calves very hard to sell. Thursday choice veals sold at \$3.00 to \$3.10.

Hogs—The market opened on Monday a lower than Saturday's close, best heavies and mediums selling at \$3.50, light shippers at \$3.75, light shippers at \$3.75. Tuesday there was an advance of \$c, while on Wednesday there was an advance of 10c. Thursday the market ruled steady at Wednesday's prices, but closed

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dull and light lower. The market ruled steady during remainder of week.

Sheep and Lambs—The market on Monday ruled firm at last week's quotations, but Tuesday and Wednesday there was an advance of 10c on choice lambs, best selling at \$6.50, while the common and medium kinds were dull and light lower. Thursday the bulk of the lambs on sale sold at \$5.50, there being no choice lambs on sale.

CATTLE.

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

HOGS.

Table with 2 columns: Description and Price. Includes items like Choice packing and butchers, Fat sows, etc.

SHEEP AND LAMBS.

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

LEAF TOBACCO.

Report for week ending Aug. 20.

SALES WITH COMPARISONS.

Following were the sales for the week and year to August 20, with comparisons:

Table with 4 columns: Year, Week, and Year. Shows sales for 1898, 1897, and 1896.

REJECTIONS.

Table with 4 columns: Year, Rejections, and Total sales. Shows rejection rates for 1898, 1897, and 1896.

RECEIPTS.

Table with 4 columns: Year, Receipts, and Total sales. Shows receipt amounts for 1898, 1897, and 1896.

BURLEY—1897 CROP.

Table with 3 columns: Description, Quantity, and Price. Shows burley crop statistics for 1897.

BURLEY—1898 CROP.

Table with 3 columns: Description, Quantity, and Price. Shows burley crop statistics for 1898.

TRASH, GREEN MIXED.

Table with 3 columns: Description, Quantity, and Price. Shows trash, green mixed statistics for 1898.

TRASH, GREEN MIXED.

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TRASH, GREEN MIXED.

Table with 3 columns: Description, Quantity, and Price. Shows trash, green mixed statistics for 1896.

TRASH, GREEN MIXED.

Table with 3 columns: Description, Quantity, and Price. Shows trash, green mixed statistics for 1895.

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THE GREAT CHURCH LIGHT

THE FARM
KENTUCKY TRADE ITEMS.

Loughbridge, of Lexington, bought 58,000 pounds of hemp at Millersburg at \$4.

J. C. Lynn sold a carload of 710-lb. heifers at Lexington last week at \$4c.

Boyle county farmers are being offered \$1 a barrel for their growing crop of corn.

The Stanford Journal says O. T. Bohon bought a number of mule colts at \$80 to \$60.

Mr. John Robinson bought 400 stock ewes last week for \$8.50 per head.—Harrodsburg Sayings.

The Lexington Gazette says that the Kentucky Twine Mills, Frankfort, paid \$6 for a crop of hemp last week.

Col. E. L. Mottly, of Bowling Green, produced 12,000 bushels of wheat on his farm. This is the largest crop that has come to our notice.

W. H. Terhune and J. S. Robinson have bought 1,200 mountain ewes the past month at \$3.25 and sold them at \$3 and \$4 each.—Harrodsburg Democrat.

Jonas Weil has bought 120 1,608-lb. cattle from Lan Ferguson for \$4.75 per cwt., and 75 1,450-lb. cattle from J. B. Kennedy at the same price. The cattle are for export.—Bourbon News.

The Interior-Journal notes the sales of a lot of spring calves at \$14; 38 cattle, weight 1,000 lbs., for October 1st delivery at 4 cts. A lot of the same size for immediate delivery at the same price, and a lot of heifers at 3 1/2 cts.

There were 600 cattle on the market at Richmond court day, which sold at from 24 to 44 cents. Sheep sold from 3 to 3 1/2 cts and good horses at from \$65 to \$100. Several pairs of mules sold from \$170 to \$175.

E. P. Woods, of Stanford, received a bunch of lambs of James Robinson at 4c. John Reid sold 500 bushels of wheat to Jack Adams at 50 cents a bushel. L. H. Hudson, of Louisville, bought a carload of mules at this place at prices ranging from \$115 to \$130 per head.—Central Record.

There was a large crowd in town court day. Auctioneer Ben B. Peak reports 478 cattle on the market. No feeders. Yearlings brought \$4.25 to \$4.75 per cwt.; heifers, \$3.25 to \$3.75; mule colts, \$10 to \$35; horses, \$35 to \$100, according to quality; no sheep; a few shoats sold at \$3.25.—Georgetown Times.

Last week Frank B. Allen sold 20 feeding cattle to Nim Bird at \$4.35 for October delivery. Charles Goodpaster sold a bunch of feeding cattle to Carroll Hamilton, to be delivered Oct. 15, at 4c. Geo. Latham sold to J. B. Goodpaster 11 feeding steers and 1 heifer at 4c, to go in October. Carroll Hamilton, of Flat Creek, purchased of W. T. Warner, of near town, 41 feeding cattle—35 at 4c and 16 at 4c—to be taken the first half of October.—Owingsville Outlook.

A VINE surface will hold down water like a wet blanket. During dry, hot weather every foot of plowed land should be kept well stirred on the surface with any tool which will keep it from baking.

CONSTANT CULTIVATION PAYS.
BY V. H. SWEET.

Sometimes I am almost persuaded that weeds are a positive benefit to the small planter, and if to him, why not to every farmer? Nearly every occupation has some way of indicating pressing need or want of attention, and weeds are the alarm-clocks of the agriculturists. No matter how much a man may like his craft, he is apt to procrastinate rather than anticipate its wants, and while he is willing to supply them, he has too much else on hands to meet them more than half way. The fundamental need of farm crops is cultivation, a constant loosening and stirring of the soil. The roots need air quite as much as they do food and water, and if communication is closed between them and the source of supply, not only are they cut off from this primal necessity of their existence, but even their food becomes sour and unassimilable, and their water is lost for want of a mulch.

Many choice crops have been destroyed by weeds that the overpushed farmer could not find time to meet; but, on the other hand, many and many a finely started field has come to naught for want of warning from these weed vagabonds. The crops have come up well, and given signs of an abundant harvest; but for some reason or other the weeds have not shown their usual strength and pertinacity. The farmer goes through his fields occasionally, but his alarm-clocks are dormant, and he neglects or only half does his cultivating. The ground become hard and baked, and the starving crops grow more and more slowly, and finally turn yellow and mature a small yield. It matters little how rich the soil, or how well watered, if no air can penetrate to the roots of the plants they will of necessity be smothered in their sun and wind-baked coffins. Plenty of manure is good, proper irrigations is better, but cultivation exceeds them both. Crops can hardly be hoed too much.

The onion bed should be gone over most frequently; and yet I wonder if there is an onion raiser who does not time his work by the size of the weeds. And so it is with beets, carrots, and other fine crops. When the beds get foul with weeds they are hoed, and when the weeds return the hoes are again brought into requisition. Occasionally I notice that the alarm clocks are signaling for a long time, and are able to bow to one another across the tops of the crops before they are taken heed of; and I wonder what the cultivation have been if there had been no weeds.

The farmer has so many things to do, so many small details to remember and look after, that he has unconsciously fallen into the habit of watching his weeds as some people do their calendars. They tell him what to do and when to do it; and without their frequent reminders I am almost persuaded that he would feel lost even on his own farm. Indeed, if weeds were perpetually banished, I believe there are many farmers who would have to learn their calling over again. But now and then we find a man who seems to have an innate love for the soil. He does not concern himself about the weeds, for they are as rare to him as they are common to his neighbors. He may be a large farmer, or the gardener of one or two acres. In the latter case he probably does

all his work, and the neighbors can hear the click, click of his hoe long before the sun has crossed the line of eastern hills. And so it continues, day after day and week in and week out. As soon as the plants show themselves above the surface his hoe is at work, and a weed has about the same chance on his place as a woodchuck or rabbit. He does not think of the number of times he goes over the ground, but does it just as often as he can—as many times as there is opportunity between dark and dark.

His idea is to keep the soil constantly mellow and friable. If it rains, he is out with his hoe almost before the clouds have left the sky. If it rains again inside of a week, he goes over the ground again with his hoe. Over and over and over! And here his plants grow! There are none like them in all the country round, and the neighbors wonder and say that he has the "knack of such things." He manages an acre and a half or two acres with no special effort, and his ground is always clean, neat, and free from weeds. The market gardeners around him are well satisfied to allow a man to an acre, and even then are always behind with their weeds. And that is just it. He takes possession of his ground before the weeds come, and refuses them admittance; they wait until the weeds have fully established themselves, and then try to drive them away. It is only another exemplification that possession is worth nine points.—American Agriculturist.

BEEES IN THE ORCHARD.

Many fruit-growers do not thoroughly appreciate the value of bees in an orchard or there would be more orchards with bees in them. Their value in an orchard was demonstrated in a most practical way at the Oregon Experiment Station some years ago. A few peach trees were forced into bloom in November and a colony of bees was placed in the house when the trees began to bloom. For several days, however, a heavy fog prevented the bees from working; although the flowers were open, not a bee was seen upon them. The first bright days the bees set to work at once, and remained at work so long as there was anything for them. The result was that not a peach dropped at the stoning season, the time all unfertile fruit falls. The crop was so heavy that it had to be thinned out. As a check test, one tree was protected so that not a bee could get to it. On this tree all the fruit dropped at the stoning period. Bees and other insects have a duty to perform in the orchard, for which there is no substitute provided. This is the distribution of the pollen from flower to flower and from tree to tree. They insure success in the orchard, and every fruit-grower should encourage the bees in their work by not spraying, or doing anything that would be injurious to the bees while the trees are in full bloom.—Massachusetts Ploughman.

The convenient day seems never to come in which to prune the orchard, and the water sprouts grow and sap the vitality of the trees which should have gone to the support of fruit; and a lack reduces the value of the crop, because of the fewer bushels produced and the inferior quality of the fruit.

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Leave Louisville. 8 a.m.; 8 a.m.; 11:45 p.m.; 7:25 p.m.
Arrive Louisville. 7:40 a.m.; 11:27 a.m.; 7:10 p.m.; 8 p.m.

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Arrive Louisville. 6:50 a.m. and 5:10 p.m.

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Arrive Louisville. 8:10 a.m.; 11:27 a.m. and 5:15 p.m.

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Items of Interest.

NEWS THE WORLD OVER.

There was some little fighting at Manila before the city surrendered. It is said the Spanish general sent word to General Merritt how to attack in order to have the smallest possible loss of life in the show of a fight he must make to satisfy Spain. Gen. Merritt did not allow the insurgents to enter the city and the report is they are preparing to fight him.

The transport La Grande Duchesse reached Montauk Point, Long Island, with 20% of the troops sick and several cases of yellow fever. The St. Louis also had yellow fever on board. But Montauk Point is so far north that the surgeons do not fear an epidemic. The news that there is undoubted yellow fever at Key West is much more serious. All the war ships have been ordered away from Key West that they may not become infected.

The Third Kentucky has been brought back from Newport News to Lexington. Half of the men are sick, and sixty-one seriously sick. The Third will be mustered out of service soon on account of the health of the men. The First will probably continue for some months in Porto Rico. An infantry regiment in New Orleans has so much sickness it cannot go on to Santiago.

Gen. Shafter sent the Second Volunteer Regiment of Immunes out of Santiago because they were drunk and disorderly. Grant or Thomas would have kept them there and forced them to maintain discipline. It was a sorry comment upon his own ability as disciplinarian that Shafter should send them away because they were useless.

Capt. Sampson and his fleet were accorded a royal reception in New York Harbor. Everything which could be done to honor the ships and the men was done. The Texas and the St. Paul, the latter commanded by Capt. Higbee of the Maine, were already at New York. Word was sent to the Texas by Sampson to join in the triumphal procession, but no message came to Higbee and the St. Paul. Capt. Higbee says nothing, of course, but his friends who remember not only the Maine, but the splendid work of the St. Paul around Cuba, are hot with indignation. Explanations from the Secretary of the Navy and Capt. Sampson are in order.

The natives of Porto Rico thought the time had come to helping themselves to the possessions of the Spanish residents and to destroy what they could not carry away. There have been many houses burned by them in the southern part of the island. Gen. Miles will have use for the soldiers he has on the island to keep order and make the natives understand that liberty does not mean license.

Meanwhile the insurgents in the Philippines are threatening to make disturbances. Their leader, Aguinaldo, who sold out to the Spanish last spring and agreed to leave the islands for a large sum, has offered to sell out to Gen. Merritt. That officer declines to make bargains with traitors, but told the insurgents they must be quiet or he would use force. The shooting of five insurgents who were caught looting proved that Merritt was in grim earnest and would not be trifled with.

A private in the Seventy-first New York wrote thus to his chaplain, Dr. Vandewater: "There were a good many of us who did not think that chaplains were of much use in battle before we found out that soldiering meant, but now there isn't a man of us who is left alive who does not wonder what we would have done without him. Our chaplain shared all the bad and showed us he was as brave as any of us and better than the best of us."

President Guggenheimer of the New York City Council introduced a bill, which was passed, providing for the arrest and punishment of all who swear or use vile or obscene language in the streets, cars, ferries or any public conveyance. This protection to ladies and respectable men did not come till it was badly needed.

Speaker Reed was unanimously re-nominated by the Republican Convention of his district. In his reply he spoke these words, which, coming from him, were considered very significant: "I hope all the problems arising from the war may be worked out consistently with our time-honored and dearly-bought institutions, and with the traditions of our wise forefathers."

The London Baptist compliments the officers and crew of the Delaware who in the twenty minutes of time they had passed the women and children to the boats, and then all the male passengers, and, when all had gone, took to the ship's rafts themselves, the Captain being the last to leave the ship. It adds that this cool courage was all the more remarkable from the fact that the ship was loaded with ammunition which the fire might have reached any moment.

ELKHORN ASSOCIATION.

This body met with the Upper-street church Lexington, although the meetings were held in the auditorium of the First church. All the churches were represented. Bro. J. R. Howard was chosen moderator and Bro. R. H. Gray clerk. The annual sermon was preached by Bro. J. S. Sowers from John 17:19, and his little theme was "Christian biology." He advanced some views that were novel to the writer. For example he said that spiritual life was propagated "by the contact of characters under the laws of influence." He closed by urging the sending of consecrated lives to every creature.

Preaching was a marked feature of the meeting. There were sermons by Bro. J. S. Felix (now sojourning in Augusta, Ky.) and Bro. J. J. Taylor. The writer, however did not hear the latter. The sermon of Bro. Felix was on 1 Peter 1:5 and it set forth that Christians are a kept people. They are 1st kept by the power of God, 2nd by faith as the means, and 3rd unto a salvation ready to be revealed as the end. The sermon was full of sound sense and of religion.

All the objects received due consideration. Bro. Kerfoot aroused great enthusiasm in behalf of the inter-denominational local option movement, and a good subscription was secured for the support of a suitable corresponding secretary. Bro. W. H. Felix' report on state missions, giving the most gratifying figures for the past 14 years, aroused unusual interest. It developed however, that this association has fallen behind in contributions to the State Board, although a number of individuals have contributed to special work in the mountains.

The hospitality of Lexington was bountiful as usual, members of all our churches opening their houses wide. The writer had a delightful sojourn at the elegant home of Deacon W. D. Bryant, of the First church. The Western Recorder fared well in all respects.

OUR HOME MISSION WORK.

DEAR BRETHREN:—The time has come in the providence of God when we must push our Home Mission work more vigorously than ever before. From every department there comes a cry for greater help, and in many cases the help must be extended now, or the opportunity is lost forever. The Board has been waiting for the opening of the gates in Cuba, when God has given us more than we asked, and opened Porto Rico to us as well. Two millions and a half of people hitherto in the chains of darkness are now prepared to receive the light of life. Such an opportunity never was accorded to us before, and

such rapid and vigorous work never before was demanded at our hands. Large contributions will be needed to meet the wants of these people, and our obligations to them.

The Board at its last meeting, on the 7th of the present month, appointed Bro. J. R. O'Halloran as missionary to Santiago. He was instructed to proceed at once to that city and begin his work

at the earliest possible day. He was advised, being under the American flag, to disregard the petty restriction with which Spanish law had curtailed the freedom of religious worship, and while fully respecting the religious rights of others, to claim fully equality of religious privileges for himself and for our Baptist people. This policy will be adopted, not only in Cuba, but in Porto Rico as well. If there is one principle dearer to the hearts of the American people than another, it is the right to worship God without the restraints of human law. If there is one thing which the flag of our country represents more fully than another, it is the inalienable right of all its citizens to religious equality.

The Board is prepared to return its missionaries to Havana, and so soon as the American flag shall float over that city and communications be opened, they will return to their old charges and take up their work where they were compelled by the rude hand of war to drop it. Some of them may be detained for a time in connection with the work so well established in Tampa and Pensacola. Some may be called to other spheres of duty. New workers will be added to them and our forces rendered as numerous and efficient as the means of the Board will justify.

The Board hopes that this plain statement of facts will induce our brethren and our churches everywhere to so largely increase their contributions as to enable us to supply every important point in this new territory which the Divine hand seems to have transferred to the care of the American people.

I. T. TICHENOR, Corresponding Secretary.

Editor Western Recorder:

For three years I have been treasurer of the Long Run Mission Board. Before the unfortunate controversy arose concerning the Theological Seminary there was no difficulty in securing enough money to pay the pastors in charge of the mission work in and around the city of Louisville the proportion of salaries due them from the funds of the Long Run Mission Board.

Of late there is a luke-warmness about these contributions, and there is not now in my hands enough money to pay the mission preachers, including \$18,75 for the Eastmead mission for July—a new mission which the Board has started in the southern part of the city.

I now make an appeal to the churches of Long Run Association to send in more liberal contributions and to send them more promptly, or else the pastors doing the mission work must go unpaid—at least in part—until some more liberal arrangement is made.

I wish to say further that the delay in sending the money makes the position of treasurer doubly embarrassing, because it requires constant watching to prevent over-drafts on the bank and on the funds going to other mission work, and unless this is remedied, I will be compelled to resign my office as treasurer.

Most respectfully,
ISAAC T. WOODSON,
Treas. Long Run Mission Board.

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