

# WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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## WESTERN RECORDER.

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THE *Universalist Leader* asks, "With Dr. Briggs in, what does the Episcopal church stand for?" It would seem that it stands as a sort of theological waste basket for the Presbyterians—to receive what they reject.

DR. CHANDRA was a Bengali Christian physician who died recently. He left an unsigned will in which he gave \$3,500 for missionary work in India. His relatives are all heathen, but they paid over the money according to the will without any question.

A YOUNG man preached as a candidate for a church. One of the older members was asked about the sermon and replied: "In speaking of the work of the Holy Spirit he said, 'Its influence has gone out through all the earth.' A man who is not convinced through and through of the living personality of God's Spirit, has either learned too much of modern materialism, or not enough of the power of God, which alone makes preaching fruitful."

In an eloquent appeal for the home in the *Watchman*, Dr. Duke says: "No matter how loud or how true may be the father's protestations of unfitness for the duty, tell him that he is the priest of his own household, and that his duties as such cannot safely be delegated to the best of pastors or of teachers. Make all parents feel the shame, the real impossibility of making a sort of religious almshouse out of the Sunday-school."

THE *Congregationalist* says: "There is a growing demand for a doctrinal catechism. The generation which is coming wants to know what it believes and how to state its belief." That is one of the most hopeful signs of the times, just as the general neglect of the catechism has been one of the worst. And no catechism has ever been written which equals Spurgeon's Baptist version of the immortal "Shorter."

THE New York State Association of the Congregational churches at its recent meeting requested the ladies to give up their meetings. These have been held at the same time and place with the Association, and took the sisters away from the chief meeting. They can hold all the meetings they choose at other times, but they must not meet in connection with the Association. The ladies agreed the suggestion was a wise one.

## THE KEY TO ALL MYSTERIES.

BY MERTON.

Every thoughtful man is conscious of and awed by the fact that he is surrounded by deep and perplexing mysteries. In the heavens above the worlds that float in space baffle his inquiries. In the earth beneath unsolved secrets lurk in the springing plants, in the growing trees and blooming flowers. In man's physical nature are strange secrets hiding from his keenest researches. In his spiritual being mystery upon mystery ever remain unrevealed. Everywhere are questions unanswered and by man's wisdom unanswerable.

Now, amid these strange and ever-increasing mysteries, there is no way of solution, no relief for the honest, earnest inquirer? Yes, there is a Key that unlocks them all and opens the door of knowledge to the reverent and humble believer. This Key is found in the opening sentence of the Bible, "In the beginning God." So far as man is capable of understanding, this Key will enable him to solve all mysteries. God, as revealed in the Bible, is the personal, spiritual, self-existent Being, perfect and infinite in all His attributes. We may apprehend but cannot comprehend Him. We may say of Him with the Russian poet, Derzhavens, in our apprehension of Him:

"O! Thou Eternal One, whose presence bright  
All space doth occupy, all motion guide—  
Unchanged through Time's all-devastating  
flight!

Thou only God—there is no God beside!  
Being above all beings! Mighty One,  
Whom none can comprehend and none explore!

Who art existence with Thyself alone—  
Embracing all, supporting, ruling o'er—  
Being whom we all call God, and know no more!"

The Key to unlock all secrets is this Being. Given a God and we may solve all mysteries about, above and within us. Recognizing Him as revealed we can discover the origin of matter. Infidel philosophy, either being ignorant of or rejecting revelation, asserts that matter is eternal. This results from the fact that human reason cannot account for its origin in any way. Here we find that it is evolved from God himself: "In the beginning God created" it, not out of nothing, as is sometimes asserted, but out of Himself. God unrecognized the origin of matter must ever remain a profound mystery. Here also we discover the genesis of spirit. There are two substances in the world that all recognize, material and spiritual. Both of these we find in man. He is two fold in his nature, compounded of matter and spirit. What is spirit? Matter we know has none of its properties. They are entirely different. How did it originate? God, we are told in revelation, breathed it into the body after its creation—"The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." Recognizing God we discover the source of that unequalled Book, the Bible. This Book is a collection of the most wonderful truths ever brought before the mind of man. There is none like it in any nation. No man had ever knowledge and wisdom sufficient to produce it. Many of its doctrines are above man's comprehension when revealed. Human reason not only could not produce it, but cannot even comprehend its vast truths when revealed. Whence is it? Who is its author? Recognizing the existence of an all-wise and infinite God who is able to give such a revelation, we may account for it, and it is no longer a mystery. Here we may discover also the cause of the dis-

harmony in the world. The world is filled with discords. We find everywhere poisons producing disease, pain and death. Storms and cyclones ravage earth's fair bosom. Earthquakes bring disasters to man. Men's passions aroused and furious lead them to war against each other. Evil actions of men fill the earth with lamentations, mourning and woe. Death pursues and inevitably overwhelms all mankind. What causes all this? Who can answer? God tells us "sin entered, and death by sin." Sin, a horrid monster, entered our world, and then death with all its awful train followed. How can this disharmony be removed? Is it to continue forever? A God only can accomplish the mighty task. How it may be done cannot be told by human wisdom. All efforts to expel it have been in vain. Education, science, refinement, all have tried and failed. God in his wisdom originated the way in the wonderful plan of redemption through Jesus Christ, his Son, revealed in the Bible. Here is found the only way to bring about harmony by reconciling man to his Creator, God. Through this, man's nature is changed and the evil passions subdued and harmony reigns once more in the soul. Through this our earth also shall be renovated and restored to its pristine beauty and glory. Once more shall man and the earth bask beneath the sunshine of His smiles. The mystery of man's future after death is solved by this Key. Death here overthrows him, and neither he nor his fellowmen can rescue him. All human research stops at death. What is man's future after the article of death? Does he cease to exist? Will he continue to live? If so, where and how? None have ever returned to tell us about the matter.

Now, if there be a God, then resurrection may follow, and in the beyond we may live again. If man is raised from the dead, it must be by a power superior to that possessed by man. If there be no God, then is resurrection impossible. Resurrection is a doctrine of pure revelation. Unless God exists, it is absurd to talk about a resurrection. A God recognized, and the Bible received as a revelation from Him, then the mystery of the future life is solved. We know that the life beyond will be one of joy or pain, conditioned upon the acts in the present life. We are told by Him, and also taught by reason, that happiness there must be based upon reconciliation with God in this life. A disordered nature must be restored to harmony, or disharmony reigns forever. In the light that God throws upon the subject, we discover that man *must be born twice or die twice*. It is an absolute necessity. His first birth brings him into this world, and the second introduces him into the Kingdom of God. If he is born into the world and dies without the second birth, he will meet with the "second death." If, after entrance into the world, he is born again, he need have no fear of dying again in the future. God tells us, "Blessed and holy is he that hath part in the first resurrection; over such the second death hath no power."

With this Key, the recognition of an infinite Being called God, a man may stand fearless amid the mysteries of the world. Montgomery says truly:

"When God reveals His march through nature's night,  
His steps are beauty, and his presence light."

Amid the gloom of deepest affliction such a man walks in the light and enjoys a "peace that passes all understanding." He is given visions of unutterable glory which shall become realities in the future. "In some hour of solemn jubilee,  
The many gates of Paradise are thrown

Wide open, and forth come in fragments wild,  
Sweet echoes of unearthly melodies,  
And odors snatched from beds of anaranath,  
And they that from the crystal river of life  
Spring up on freshened wing, ambrosial gales!  
The favored good man in his lonely walks  
Perceives them, and his absent spirit drinks  
Strange bliss, which he shall recognize in  
heaven."

Reader, have you a consciousness of God? An apostle speaking of the wicked says they are "without God in the world." Hell is banishment forever from God.

## A LITTLE HONEY.

In the days of Jacob, when the famine was sore in the land of Canaan, the old patriarch had to send his ten sons down into Egypt to buy corn. Their journey was prosperous, but the governor kept Simon, bidding the men to bring their youngest brother, Benjamin, next time they came. On their return the nine told Jacob all that had happened to them, and how they found their money put back again into their sacks. Time passed on, and when all the food was gone it was necessary for another journey to be taken, but Jacob did not like to part with his youngest son. However, the pressure of the famine was so great that he was reluctantly compelled to consent.

Hunger is a hard master, and it forced poor old Jacob to yield to the governor's demand that Benjamin should go down into Egypt. But he was determined to act honestly, and wished his sons to take a handsome present of good things and a little honey in order that they might show no ill feeling, and dispose the heart of the ruler to show kindness, little knowing who he was (Gen. 43:11).

Now there was some worldly wisdom and much common sense in trying to make the best of this trouble. This homely piece of advice may be useful to us all: when we have a disagreeable duty to do, it is often well to take a "little honey" with us, and we may follow this example in a larger and higher way.

The honey the sons of Jacob were to take was not a rare gift. It was simple, common produce; there was plenty of it, in fact the land of Canaan was said to "flow with milk and honey." But it would mean a kindly feeling. So we may learn a good lesson, that it is well for us in life's journey to take with us something that will help to sweeten hardships.

When we have any disagreeable work let us try and be prepared beforehand, take all that is necessary, but something more, and if possible, let it be the sweetest thing we have. A little kindness and good will goes a long way in softening rough natures. Little things do much to help or injure. If at any time we are going to see some one we don't like, or think they have not treated us as nicely as they might have done, remember not to leave the honey at home; it may help more than we know to bring about a better feeling. A little gratitude or civility does not cost much, but it keeps life sweet. A touch of oil in a stiff lock soon makes it go smoothly. For want of a little grease in the wheel the axle caught fire. Friends have sometimes parted for life when a few words of love would have locked their hearts together in closer union.

"A little honey" is the sign of much blessing. It is like the white flag of truce or the olive-branch of peace, or like oil on troubled waters, or the soft answer that turns away wrath. It tends to make the hard things easier, the rough ways gentle and unpleasant things sweet.—The Christian, London.

STRENGTH alone knows conflict.

THE OTHER BIGOT.

BY G. H. WETHERS.

Did you ever see a person who would acknowledge that he was a bigot? I do not believe that you ever did. According to the assertions of many people, there are a large number of bigots in Christendom; if this be true, then it ought to be very easy to find at least one among the many, for they must be all around you. But just pick out one, who is said to be a bigot, and tell him that you have it on good authority that he is actually a bigot. What will be his reply? With a leer on his face he will instantly and indignantly tell you that it is not true; that, in fact, it is a slander on his good name. But, at the same time, he probably would say that he could tell you just where a genuine bigot lives; he is a neighbor, Mr. A., who believes that his church is the nearest of being the true church of any in this world. He thinks that the doctrines and practices of his church are exactly in accord with the New Testament, while other churches are not up to the mark. Well, call upon that other bigot and tell him that his good neighbor said that he, Mr. A., is truly a bigot. You do so, but Mr. A. rolls up his eyes in astonishment and tells you that you have been wickedly misinformed,—that, indeed, your informant is the bigot whom you are looking for. Why, dear reader, you might traverse over all Christendom, visiting every professed Christian and asking each one if he would candidly confess that he was a bigot, and among the whole number you would not find a single one who would admit that he was a bigot; but you would have no difficulty at all in meeting a large number who would very quickly tell you where you could find such religious people, plenty of them. The amusing thing is, it is always the other fellow who is a bigot. It is those who do not agree with a man that are, according to that man's opinion, bigots. Not always so, it is true, but often so. Did you ever hear one call another, who agreed with him in the main, a bigot? I guess not. But are not some real bigots in the world? O, yes; lots of them. They are glued tightly to their religious beliefs and are blind to the good things in what others who differ from them believe. But, of course, this is not true of you!

WHEN SPEECH IS GOLDEN.

New advocates of a quiescent attitude toward the base and debasing in literature have lately arisen. The theory that this is the wise and proper attitude makes many friends, both among those temperately non-aggressive and among those who seek practical ground for everything. Condemnation of evil, say these latter, is the meat on which it grows great; is outside the promise of criticism; is bad in its own influence, etc. "Let us therefore," as a clergyman writes in a prominent religious journal, "commend the wholesome novel and be silent on the otherwise."

In our view the quiescent attitude embodies unsound criticism and feeble Christianity. Justice is the fundamental thing in criticism. Justice involves telling the truth, and the whole truth, for better, for worse. When the critic fails to transmit a complete, accurate and searching impression of a book, he does not exercise the cardinal virtue of justice. Why should he suppress certain important aspects, use diplomatic language, "trim," as the saying is, because he fears giving the undesirable work publicity? We should like to see it adequately proved that bad books profit by the censure of good men. What are a few more "sales," a little more money in the author's pockets, what even, a few more readers? The money is doubtful benefit, to those who receive it. The extra readers will come in time in any case. Those who are inclined to evil will find it. And the balancing facts are, that brave men have spoken their minds and done their duty, that good people have been warned, that justice has been done. These facts, we believe, outweigh the others.

But are questions of morality outside the province of criticism? One kind excludes them, truly, the criticism con-

cerned solely with art, with technique, with the aesthetic. But the broader sort, the permanently influential sort, is deeply concerned with questions of practical life and of morality. This criticism does not confine itself to the manner, but examines both matter and effect. Only a pitifully wizened view of criticism supports this argument for quiescence. The other noted may be dismissed in a word: it only charges criticism with inability to display ordinary delicacy and wisdom. The broad, the sound, the manly criticism is that which has among its powers the sure detection of evil, the relentless exposure of it, and the scourging of it out of the bounds of art.

The quiescent attitude, it was said above, embodies feeble Christianity. Would the minister of the Gospel who favored being "silent on the otherwise" favor being silent on the saloon, the gambling house, or worse evils? We are not afraid of making either a crude or an obvious assertion when we say that morally questionable art is just as essentially hostile to Christianity as these other things; demands just as much labor and skill in overthrow, just as much positive aggression. Very subtle this evil is, very much befriended, very fond of masquerading in gay forms. For this reason it requires a different mode of attack from that employed against more obvious and glaring evils. It has to be met with knowledge, skill, discrimination, forbearance, and delicacy. Vituperation and clumsiness may not altogether ruin a crusade against the saloon; but they invalidate all effort against art fine in form but vile in substance. There must nevertheless be persistent, courageous aggression. No vague outpourings of hot words, no undue dwellings upon details, but a constant, penetrating, unflinching revelation of the whole truth, for better, for worse. This is sound Christianity, as well as sound criticism. The two are inseparable, in the right attitude toward literature and art. Justice and courage are the virtues at the base of such an attitude. With neither one, it seems to us, is this "keeping silent" compatible. The Standard's book columns will not be found voiceless where so much is at stake; nor can we see calmly the quiescence of others.—The Standard.

It cannot be too constantly affirmed that the small school is the best place in which to educate a boy or girl, especially where you have the right sort of teachers. The good teacher's personal influence is worth a great deal always to the student who feels the force of his personality. It is a fact that most of the great men come from the small colleges or from no college at all. Let us not be dazed by the greatness of universities, etc., but stand by the schools from whence go out the greatest men.—Baptist News.

OFTEN WE ARE more ready to ask prayer for deliverance from trying circumstances than we are to ask grace and strength to turn these circumstances to the best account. We have need to pray, and to ask others to pray for us, that in the bonds of sickness, or of daily drudgery, or of uncongenial association, we may still have utterance given unto us, and that we may open our mouths boldly to make known the mystery of Christ.—The Lookout.

WHAT HAS CHRIST laid hold on us for? We cannot think too nobly of the great act of forgiveness; but some think of it too exclusively. We are not only forgiven, and sunning ourselves in the light of his countenance, but there is a great purpose at the back of it—the perfecting of our character. There is stimulus in the thought, that was laid hold of for a purpose. Flood your lives with Christ, and then sow the seed. "I follow after if I may apprehend; our experience must be incomplete. An infinite aim is set before us, and we are only like gold-seekers washing the grains out of the gravel, while there are great reefs of the ore we have not yet touched"—Dr. Maclaren.

THE PERILS OF PRESUMPTION.

BY REV. THEODORE L. DUYLER.

No Christian is provided with a policy of insurance that secures him from the danger of falling into some sin. All along the paths of life the Bible plants its kind cautions, and its solemn warnings. One of the worst perils to be shunned is the spirit of Presumption. "Who is afraid? I am not," is the bravado of many a man who has been on the edge of a precipice. "Though all shall be offended because of Thee," says boastful Peter, "yet will not I." He turned out to be the first man to deny his Master. A certain egotistical vein runs through Peter's talk as the evangelist describes him; he has a large self-approbation. He grew humbler and wiser afterwards.

During my pastoral experiences I always felt some apprehensions for those who, when entering the church, made a very fluent profession in which the monosyllable "I" was quite too prominent. They were sometimes the first to backslide. It would have been better if there had been more self-distrust and less self-complacency. Poor "Mr. Fearing" and shy "Miss Much-afraid" do not cut a very brilliant figure in Bunyan's allegory, but they manage to reach the celestial city, while self-conceited "Mr. Presumption" was left on the road fast asleep with the fetters of sin on his heels. If a young Christian says, "Who's afraid?" my answer would be, "I am afraid for you; you have not been tested yet." It is the lofty head that catches the hardest falls. Self-confidence has always been the intoxication that preceded a fall ever since the days when a backsliding church boasted, "now we are rich, now we are increased in goods, now we have need of nothing." My friend, when you begin to expose yourself to irreligious influences, and feel no fear, then may your pastor begin to tremble for you. When the pilot along the coast of Sicily finds that his ship will not obey the helm, he knows that he is within the suck of the whirlpool of Charybdis; it is an undercurrent of tremendous power on a ship's keel. David was in such a perilous undercurrent when he swept into the maelstrom of adultery. Conscience lost hold of the helm, when passion got hold of the keel; it would have been a total wreck if David had not had grace enough to cry out, "Have mercy on me, Oh God, according to thy loving-kindness, and blot out my transgressions!"

There is a certain amount of tinder in about every heart; and it is the presumptuous spirit which wantonly goes where the sparks are flying. Duty may sometimes take a Christian into a place where temptations are very strong; he has a right at such a time to ask God to help him. A physician is often bound to go where others could only go at a reckless risk. The safe rule for all Christians who wish to preserve a godly character is to keep out of the strong undercurrents that sweep towards sin. What a fourfold intensity of warning there is in that Bible injunction—"Avoid it, pass not near it, turn from it, and pass away!" Whenever we feel a strong inclination towards any object or pleasure or pursuit that involves moral danger, the only safe course is to plant the foot down squarely, and say—"No, I'll not go one single inch." A Christian who finds a glass of wine tasting very good, had better not touch another drop. He is in danger, though he may not see it yet. There is a subtle serpent in that wine-glass that may not be discovered until it has given the deadly sting; all the hard drinkers that I have ever tried to reform acknowledged that the habit had got its grip on them before they were aware. If a young man finds a gaming-table attractive, let him never again take his seat beside one; he is in danger. Sins that do not jump with our inclinations are not the sins that allure us; they are not our temptations. The moment that a sin pleases us, that moment should be the last time we touch it. If one visit to a theatre where some sensual exhibition or carnal attraction makes a man or woman wish to go again, that ought to be the last visit. A Christian should never

trust himself one instant where an undercurrent is running towards evil; he is presumably on his own ability to resist it, and God will certainly not help him resist it. I have always told young Christians that the one safe rule is to practice total abstinence from all alcoholic stimulants, and all gaming, and all theatre-going and all impure literature, and everything that leads the feet into slippery places. A Christian should never go where he is not willing to pray to his Saviour to keep him. How would it sound for him to say, "Oh, Lord, I am going to take a social glass with some friends to-night; I pray Thee to keep me from loving the drink, and from setting a bad example?"

There is a good old prayer in the Bible to be kept from presumptuous sins. It is well for men in business to repeat it when the temptations to run hazardous risks are so abundant. The most disgraceful fall I ever witnessed in a prominent church-member arose from his own presumption that he could safely use a small part of a trust-fund committed to him, and would certainly replace it. Instead of replacing it, he took more, and he soon found himself on a toboggan-slide that carried him down to destruction. Venturing on God may be a noble act of faith; venturing on self is often an act of fatal folly. A good rule is never to do what we cannot conscientiously ask God to prosper—and never to go where we cannot ask our Master to go with us.—N. Y. Evangelist.

CONVICTION OF SIN.

This means more than the mere consciousness of having done wrong. It includes some sense of having offended God by our wrongdoing—whether any fellow-man has been injured thereby or not. It also involves a recognition of the propriety, and even the obligation, to confess the sin, to make recompense, if that be possible. This recognition may be incomplete, but the seed of it, so to speak, must be an element of genuine conviction of sin. For we must be convicted of sin as sin, as something involving moral guilt and to be forsaken and abhorred. The mistake sometimes is made of supposing that real conviction of sin is felt when there is nothing but a vague, superficial sense of discomfort due to evildoing, which does not involve any real, adequate appreciation of its wickedness and harmfulness.

The value of true conviction of sin lies largely in the fact that it is essential to a deep, vital Christian experience. No one can understand properly the meaning of the atoning life and death of the Redeemer to whom, because of a feebly-developed consciousness of his own guilt before God, the need of such an atonement fails to appear profound. And no one can expect to enter fully into the inner life of the Holy Spirit, that which is the real life of the loyal believer, to whom the sacrificial, redeeming work of Jesus Christ is not a fact of supreme significance.—Congregationalist.

HOW SHALL THIS nation Christian be? There is but one way. Legislation will not do it. Changes in environments will not do it. Institutionalism will not do it. Reforms do not proceed in the mass. There can be no wholesome righting of economic wrongs. To set the People, Society, Brotherhood, the Kingdom of Humanity, on a pedestal, and fall down and worship it with sound of cornet and harp, to lose the individual in the social man, as much of our modern philosophy is doing is to bring scepticism, rationalism, materialism, full upon the world. Good citizens are simply good people; civic righteousness, clean politics, sound economics, ethical culture, honest business, all are the fruits of faith. Everything comes back to Christ's work in personal hearts. Personal repentance, personal regeneration by the Holy Ghost, personal faith in Christ, personal Christian character, Christianizing all relations—this, multiplied widely enough, means in the end all we are after.—Brown.

AN INTERVIEW WITH DR. JOHN CLIFFORD.

BY JOHN T. CHRISTIAN, D.D.

The Rev John Clifford, M.A., F.G.S., D.D., and most any other scholastic title you may desire to add, is one of the notables in England. In a recent volume, published in this country, which contained some hundred pictures of distinguished men, Dr. Clifford's picture is found. London is a vast city, and it takes a great man to impress it, and Dr. Clifford has impressed it. Almost every one seems to know him, and it was not difficult to find his whereabouts. I should think since Spurgeon's death he is easily the most distinguished London Baptist preacher. Recently he has been elected President of the Free Churches of England. This position has its honors, but also carries with it much labor, for he must preach all over the country. In the United States one can scarcely appreciate the necessity of such a union, but the United States is not England. It is true that Baptists and Dissenters are not persecuted in England; they are not put in jail for being Baptists, but their civil position is not long ways from being satisfactory. Not only are they taxed to support a state church with which they have no sympathy, but, what is worse, the powerful prestige of that church is at all times against them in all religious and social affairs. To be a Dissenter is almost equal to political and social ostracism. Therefore, the Dissenters should have a union for self-protection is not surprising, and that the Baptists, who are the most thoroughgoing Dissenters in the land, should furnish a President is likewise no matter of wonder. Before we too severely condemn what we are pleased to call the loose tendencies of the English Baptists, we must understand them in the light of their surroundings. An American Baptist would most likely say that these ends could be accomplished by a more strict purpose, but in the meantime let not an American Baptist forget the perplexities and anxieties of an English Baptist of which he never dreamed. At any rate, Dr. Clifford is President of the Free Churches of England.

For more than forty years Dr. Clifford has been pastor of one church. It is located in Paddington, one of the most difficult fields in London. He began when a boy preaching in the Broad-street building with, I think, thirty members. The field was so small that the church moved into the spacious building now occupied, called Westbourne Park Chapel, and the church numbers now in membership over one thousand. On a recent Sunday I heard Dr. Clifford preach a most captivating sermon. I have heard of the doctrine of his little oratory, and some doctrine, but if this little oratory is his preaching, I do not wonder that the people for forty years have heard him gladly. I said that Dr. Clifford came to London more than forty years ago. His intention was to take a literary course in the University of London. This he did, and after a year of study, for his church soon demanded all of his time, but he persevered, and for eleven years he worked on and took some of the most desired degrees that the University gives. On a recent Monday morning I took breakfast with the doctor and his family, and we spent several hours discussing many interesting topics. With his permission I give some of his opinions to the readers of the WESTERN RECORDER:

Q. Do you take any interest in public matters outside of your church?

A. I am one of the preachers who takes an interest in every public matter which pertains to the welfare of this kingdom, and I am ready to publicly address myself on any subject of such importance as I believe to be vital. For example, I am greatly interested in an election which takes place in one of our Shires to-day. I am specially interested in all temperance legislation. I have spoken in behalf of this cause many times.

Q. You have given much time to a study of Baptist history, have you not?

A. I make no pretensions to be an historian, but I have given it much thought. I am interested in and acquainted with the history of the Baptist peoples in these islands.

Q. At what date do you think Baptists began in England?

A. Ah, there you must draw some sharp discriminations. There is a distinction between Baptist principles and Baptist congregations, as we now have them; and there is likewise a difference between Baptist congregations and Baptist organizations, as we now have them. I am not sure that we have met with it in an old chest many years before. The book was guarded with jealous care, but at the request of the deacons, and with their aid, Mr. Stutter made a number of extracts, and after a time these were forwarded to me.

Q. Were these records ever examined by an expert?

A. Yes; Mr. Stutter thought they might be of value, and the opinion of an expert, a skilled antiquarian, of the district was sought, and he reported as follows: "November 9, 1866. "As keeper of the Manor-Charts of North Lincolnshire, I have examined the Baptist Records, and believe them to refer to the last days of Queen Elizabeth and James the First, and recommend the friends connected with the Baptist cause to quickly copy them, or they will surely vanish away. "F. CHAPMAN, Antiquarian." Q. Had any one else previously seen these Records? A. There was no secrecy about the matter. Long before Mr. Stutter came to the county their existence was known to the Baptist deacons, and they made the following certificate: "We, the undersigned deacons of the Baptist

the ordinances were duly administered. But I repeat that these conventicles do not appear to have had any general organization, and their meetings were held as secretly as possible.

Q. Do you think that Baptist ideas prevailed in the planting of Christianity in England?

A. The Roman Christianity, brought to this island by the monk, Augustine, had the blinding haze and weakening confusion of the third and fourth century church, rather than the strong simplicity and "dry" light of Apostolic days. Camden reports that in 598 Augustine baptized "about 40,000 persons in the North. He commanded, by voice of elders, that the people should enter the river confidently, two by two, and in the name of the Trinity baptized one another by turns. And there were other great immersions which took place in the rivers of Swale, Trent and Glen. The original Britons, who did not receive their Christianity from this source, held many Baptist doctrines, and some go so far as to say that they were Baptists.

Q. Which is the oldest Baptist church in England?

A. Among the oldest Baptist churches in England are the Hilleliffe and Eyethorne. There is some probability that the chapel at Hilleliffe was built by the Baptist Lollards. One of the dates on the tombstones is 1357, the time when Wickliffe was still a Fellow at Merton College, at Oxford. Eyethorne was doubtless settled during the reign of Henry VIII.

Q. What about the church at Epworth and Crowle in Lincolnshire? I have heard some severe criticisms passed on you in regard to the publication of certain records.

A. Yes, so have I. Fortunately I do not take such things to heart very much, and really I am used to them. A good deal of abuse does not hurt a man provided he is right, and I understand you the way to say that you believe these records to be genuine in the face of all that is said against them?

A. I have every reason to believe that these records are genuine, and I have not the slightest reason to doubt them.

Q. Have you read what Dr. Whitsett, of Louisville, has said about you and your use of these documents?

A. No I have not. What did he say?

Q. I have his book here, and I shall read to you some of his expressions: "A fabulous statement," and "this fabrication originated among the General Baptists of Lincolnshire, England, and purports to be a transcript from the 'ancient records' of the Church of Christ, meeting at Epworth, Crowle and West Butterwick. No sadder humiliation has ever been inflicted upon our Baptist name and cause. The fact that it could be put forth under the auspices of Rev. John Clifford, M.A., LL.B., reflects a painful light upon the condition of studies in Baptist history among the Baptists of England. Copious extracts from it appeared first in the General Baptist Magazine, London, 1879, p. 327 and p. 438, of which Mr. Clifford was editor. As Whitsett was not so ignorant as to fill up the cup of our mortification, a volume was subsequently issued to set it forth anew under the title of 'The English Baptists Who they Are and What they have Done,' edited by John Clifford, &c. 'this fable'; 'this fraud.' These are some of the statements and expressions which Dr. Whitsett uses in regard to yourself. What have you to say in reply?"

A. I think it is unworthy of Dr. Whitsett to talk of fraud. He does not reflect the historian's temper. This language is far more fitting the advocate of a case than a student of facts, which Dr. Whitsett should be.

Q. Do you know that Dr. Whitsett also made an attack upon these records; and what have you to say in regard to him?

A. Dexter gathered a vast number of improbabilities, and by skillfully weaving these widely separated statements into one narrative he endeavors to make his case probable. One could make out almost any case by such a procedure. I simply gave the facts as they came to me.

Q. How did you obtain these records?

A. I was at the time editor of a magazine, and these extracts were sent to me by the Rev. James Stutter, who was pastor at Epworth and Crowle. He heard his deacons speak of the existence of the work, and being interested, found that it was in the possession of Rev. Smith Watson, a minister at Butterwick, hard by. He obtained a sight of it, and discovered that it consisted of a few moth-eaten leaves, which had been given to Mr. Smith Watson by an old Baptist family. He then met with it in an old chest many years before. The book was guarded with jealous care, but at the request of the deacons, and with their aid, Mr. Stutter made a number of extracts, and after a time these were forwarded to me.

Q. Were these records ever examined by an expert?

A. Yes; Mr. Stutter thought they might be of value, and the opinion of an expert, a skilled antiquarian, of the district was sought, and he reported as follows: "November 9, 1866. "As keeper of the Manor-Charts of North Lincolnshire, I have examined the Baptist Records, and believe them to refer to the last days of Queen Elizabeth and James the First, and recommend the friends connected with the Baptist cause to quickly copy them, or they will surely vanish away. "F. CHAPMAN, Antiquarian." Q. Had any one else previously seen these Records? A. There was no secrecy about the matter. Long before Mr. Stutter came to the county their existence was known to the Baptist deacons, and they made the following certificate: "We, the undersigned deacons of the Baptist

churches at Butterwick, Epworth, Crowle, having seen and handled the old Records of seven or eight leaves long before the Rev J Stutter came into the county. And at our request and desire, and with our assistance, he copied the same moth-eaten records. We, as a church, tendered him our sincere thanks, and requested him to send them to the editor of the General Baptist Magazine for insertion. "When copied, they were taken back to Butterwick, and consigned to the care of the late Smith Watson, and now we cannot at present, place our hands on the document, or it would have been sent for Mr. Clifford's inspection.

"Anderson Hind. "John Glossop. "John Chapman. "Benjn. Batty. "George Snelclair. "Thomas Smith. "William Chamberlain."

There was no motive on the part of any one for fraud. These Records had long been known, and on account of their moth-eaten condition that they should be copied was apparent. There were too many persons involved, including some who were not Baptists, and scattered over too much time, and the testimony is too unanimous for us to think for one moment that fraud was practiced. Besides, it will be noticed that the entire church took action in the matter, and I am not yet persuaded that we have any church-leaders and ministers who would thus attempt to practice such a fraud on the world, and it is impossible to conceive that they should thus act together and also draw into their scheme a trusted scholar in the employment of the government.

Q. I saw from the above statements that the Records have been lost. Has anything been done to recover them?

A. I suppose the records were misplaced after the death of Mr. Smith Watson. At least two efforts have been made to find the documents, but without success. I think it is likely you think they will be found. Many of the deeds of our chapels in England have been singularly misplaced, but after a while they would turn up in the most unexpected places. I much hope this Record may yet be recovered.

Q. Do you regard this document as all necessary to establish the antiquity of Baptist churches in England?

A. Not at all. Whether Smyth baptized himself, or was baptized in the river Don by another, is a matter of no importance whatever—except as a question of truth or error. I do not believe that they were of great value in regard to the life of John Smyth?

A. I do not believe there is any better testimony. The whole question of the doings of John Smyth is in the region of conjecture. But this Crowle Record is decidedly the best and clearest evidence there is, but it is fragmentary, and far from satisfactory.

Q. Turning to another question, do you think that any of the Baptists, or, as they were generally called, Anabaptists, of England ever practiced sprinkling for baptism; or do you think they were consistent immersionists?

A. It never occurred to me a single moment to question their being immersionists. This opinion is based upon the continuity of Baptist ideas in this country, and that the ritual of the Anglican church has been distinctly immersionist all the way through. The position of the Anglican church is a much more adequate guide than any other one thing. If sprinkling or pouring had been general, it would have been placed in the ritual. Clergymen still baptize. I have seen them do so. Immersion was certainly the custom in 1641. I have no evidence that any Anabaptist of England ever practiced sprinkling or pouring.

London, England.

"Ye are God's husbandry." A farmer is known by his farm; fences, fields, stock, buildings tell the story of drunkenness or sobriety, shiftlessness or economy, idleness or labor. Different sections of America tell the story of different immigrant life by the style of farming. "Ye are God's tillage." The world judges Him by us. Broken-down fences, shabby buildings, run down stock, weed burdened gardens in Christian character, reflect upon God's care of us. "Ye are God's buildings." Architects and builders are known by their work. National life expresses itself in and through buildings. We judge men and nations by buildings; character shows itself in work. Every Christian life is a plea for, or condemnation of, God. Do you give God wood, hay, stubble, or gold, silver, or precious stones for material, in following out God's plan? Do you take heed how you build? Christ is the vine, we are the branches, God is the Husbandman. Christ's life in us, God's care for us shows it best in but one way: fruit. Not only the branch, but the time and the Husbandman are judged by the fruit. The only witness the world can have is the fruit. The only way the world can know the Spirit is by the fruit of the Spirit borne and ripened by Christians. Paul, as God's witness commended himself to the consciences of men; not to their sense of beauty, nor to their aesthetic tastes, but to their consciences. The witness who commends himself to the consciences of the jury carries conviction. Do we as witnesses for God commend ourselves to men's consciences; do they trust in us, believe in us? then will they come to trust God.—Gifford.

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

BOOKS. ADVICE FOR SEEKERS. By Charles H. Spurgeon. 12mo, pp. 134. Price, 5c each in cloth, postpaid. The Union Press, 1122 Chestnut Street, Philadelphia.

A wonderful preacher was Charles H. Spurgeon. He seemed anointed of God to portray the depth and breadth, the length and breadth, of redemption, and the point of the seeking sinner by the shortest way to the seeking Saviour. His first direction is, "Do not try to save yourself." The fully of this is shown by the question, "You that are going to save yourselves by reforms, and by earnest tryings and endeavors, let me ask you, if a man could not perform a certain work with his arm had strength in it, how will he be able to perform it when the bone is broken?" He then shows "Doomed Ones Seeking Jesus" and "Seekers Touching Christ." But some who would fall from the darkness do not find light. Why? Perhaps they are seeking salvation "in the mere belief of a certain creed," perhaps in the wrong spirit. They will not look to the cross. "The Invitation" is presented in its Gospel fullness. Then "Something to be Set Right" is clearly indicated. With clear insight into man's heart, and the Scriptures of God, Mr. Spurgeon applies the law, the remedy to the disease of sin. The Christian who is seeking for more grace, as well as the sinner who is seeking salvation, may find much to help them in Mr. Spurgeon's "Advice to Seekers."

MAGAZINES. WILHELMINA, who is to be crowned Queen of the Netherlands on September 6 next, has graciously sent to Mr. Bok, the editor of The Ladies Home Journal, himself a Hollander by birth—one of her private portraits for publication in the next number of his magazine. It is the last portrait which will be taken of the little lady before her coronation, and will be printed in connection with a specially prepared article on the occasion. The portrait of the first Queen of Holland from every point of view.

THE Southerners are mightily pleased by Senator Hoar's defence of annexing Hawaii without consulting the wishes of the inhabitants. He held that it was a case where Congress would do well to follow the rule of the Quakers, which sought "the solid sense of the meeting," rather than the will of the majority. That phrase, "solid sense of the meeting," strikes the average white Southerner between wind and water. What is the use of making such a hullabaloo in the North about the suppression of the negro vote, when it is notorious that the intelligence of the country is with the white voters? It is hard to see what consequence it is whether the negroes vote or not; you get "the solid sense of the meeting" by counting the ballots cast by white men. If this principle is sufficiently sound for Congress to act upon in a great matter like that of annexing a foreign nation, what is the use of quarrelling with the application of the same principle in an election in Georgia or Mississippi? The truth of the matter is that Senator Hoar's principle lies at the basis of aristocracy as opposed to popular government, and our fathers thought to be free from its application to their political institutions. There is no more there is a company of citizens who think that they have a monopoly of intelligence, virtue and wisdom. In their own opinion, always, they represent "the solid sense of the meeting," and sometimes they really do so. But our fathers decided that they would rather incur the dangers of being ruled by a majority of the whole number of citizens than of being ruled by a clique of citizens however respectable. Senator Hoar's defence of annexing Hawaii is a blow between the eyes to all that he has said about the sanctity of counting noses in the South, and is subversive of the basal idea of our institutions.—Watchman.

THERE can be no doubt that Paul was entertaining as a preacher. The whole history of his ministry proves the unparagoned quality of his grapple with the minds of his audiences. But it is absolutely beyond question that he was in no sense an entertainer. The difference in meaning of these words, as applied to the ministry, ought to be as marked, and as wide apart as the difference of purpose which makes every sentence of the sermon an ambassadorial message to men, seeking to win them to acceptance of Jesus Christ for their salvation, and obedience to his lordship for their culture and development, and the utter prostitution of the ministerial office which consists in "compliment-catching and human exaltation in the eyes of men. So conscious and so anonymous with dullness; and nothing is so thoroughly arousing as the Gospel well put to men's understandings and consciences. Nothing can be more thoroughly and enrapturingly entertaining than the revelation of the Saviour to a penitent soul.—Watchman.

**SUNDAY-SCHOOL LESSON.**

SUNDAY, SEPTEMBER 11.

SINFUL INDULGENCE.

Amos 6:1-8.

**MOTTO TEXT**—"They also have erred through wine, and through strong drink are out of the way."—Isa. 28:7.

Jeroboam II. was the victorious king who had extended the borders of Israel so that Israel and Judah had almost as great a territory as in the days of David and Solomon. There was a period of great material prosperity, during which the people became money-loving, luxurious, forgetful of God. Society was thoroughly corrupt. Even the women were given to drink. Swearing, lying, stealing, licentiousness and murder ran riot.

Amos was a farmer, an uneducated man, living quietly at Tekoa. Religion, which was lost in the cities, was still found in the country. And God called this godly farmer to go to Bethel and prophesy. Bethel was in the northern part of the kingdom, twenty-five miles from his home. It was the place of one of the golden calves which Jeroboam had set up. And Amos went there and preached the sermon from which the lesson is taken at the time of a great feast to the calf.

"Woe unto them that are at ease in Zion."—Careless and indifferent to the sins of themselves and the nation, and to God's warnings. Present ease in their sins shall be surely followed by woe. "And trust in the mountain of Samaria."—Samaria was the capital of their nation, and was very strong, requiring at least a three-years' siege to take it. "Which are named chief of the nations."—That is, who are conspicuous in the chief of the nations, Israel being so-called because it was the chosen nation of God. "To whom the house of Israel came." They were the great men to whom the people looked for guidance and example.

"Pass ye unto Calneh and see."—He proves God's special goodness to Israel by pointing them to the surrounding nations. Calneh was upon the Tigris, forty miles from Babylon, and was one of the four cities built by Nimrod. It had a checkered career, being destroyed and rebuilt by different nations till at last it was finally destroyed by Omar.

"And from thence go ye to Hamath the great."—He points them to the north. The kingdom of Hamath was a Canaanitish one. The city lay in a narrow valley of the Orontes. In the thirteenth century it had a population of 30,000. "Then go down to Gath of the Philistines."—To the south of them. Although a strong city, it had been taken by Uzziah and its walls broken down. "Be they better than these kingdoms?"—All of these had been conquered, yet were they not as guilty toward God as Samaria? Could it then hope to escape?

"Ye that put far away the evil day."—Shutting their eyes to the day of their punishment and thinking God would not take vengeance in their day. But by this very conduct they were bringing upon themselves and

their country the day of violence, when the Assyrians should be sent by God to punish them. Wicked men try to put away all thought of death and the judgment awaiting them. But shutting their eyes does not delay the coming of their day of reckoning.

"That lie upon beds of ivory."—A graphic way of referring to the luxury in which they lived and the richness of their appointments. "And stretch themselves upon their couches."—Referring to the couches upon which they reclined at the meals. They stretched out upon them leisurely, spending much time in their feasts. "And eat the lambs out of the flock, and the calves out of the midst of the stall."—Stall-fed, fattened calves and the choicest of the lambs out of the flock. They had most luxurious houses, and feasted upon the finest viands, and God was not in all their thoughts.

There was nothing wanting which could be supposed to minister to their pleasure. They had all sorts of music at their feasts—no doubt immoral songs were sung. They even invented instruments which would stir their jaded senses. Debased music is a great power in Satan's hands. "They drink wine in bowls."—The bowls offered by the princes in the wilderness weighed seventy shekels, and were of large size. Bowls were made of gold or silver. Amos may refer to the splendor of the appointments of their table, or to their drinking deeply, the bowls containing very much wine.

"And they anoint themselves with the chief ointments."—In the East it was a usual custom to anoint the body with ointment—olive oil was commonly used. But these men used the most costly ointments. The whole picture which Amos draws is of luxurious living. The finest ivory beds, the heaviest gold and silver dishes, fine music, &c., &c., everything which displayed wealth and ministered to self-indulgence. "But they are not grieved for the affliction of Joseph."—Ephraim, the tribe to which these rich men belonged, was descended from Joseph. He reminds them thus that the suffering poor were their brethren. "The prophet recounts, they stretched themselves listlessly, ate choice food, sang glees, drank deep, anointed themselves with the very best ointment and grieved not themselves for any sufferings of their own flesh and blood. "Mercilessness is the own daughter of pleasure."—Pusey.

"Therefore now shall they go captive with the first that go captive."—They had sought pre-eminence—they should have it. "And the banquet of them that stretched themselves shall be removed."—They should no longer stretch themselves at ease on carved beds of ivory; they should know what it was to be hungry.

"The Lord God hath sworn by himself."—Because there is no higher one by whom he could swear. Because his decree of punishment was stern and fixed. Their day of grace was ended. "I abhor the excellency of Jacob, and hate his palaces."—Yet Jacob was his chosen people. Let churches take warning. "Therefore will I deliver up the city and all that is therein."—Their capital, Samaria. This city was taken by the enemy after a most terrible siege, about thirty years later.

The Gospel professed may lift a man unto heaven; but it is only the Gospel possessed that brings a man into heaven.—Thomas Secker.

**A GREAT MEETING AT ABBEVILLE, S. C.**

We have just closed one of the most glorious meetings in the history of the Baptist church in Abbeville. The meeting lasted for two weeks (from the first to the third Sunday in August). The Lord only can tell the good the meeting has done here not only for the Baptist cause, but for the whole town and community. It is impossible to estimate the number of conversions, but I think I might safely say there were between fifty and seventy-five. We had twenty-seven additions to the Baptist church, and twenty-two were by baptism, and we are not done yet. The meeting increased in interest and power from the beginning until it reached a point where we hardly knew how to stop it. The house was crowded almost every night from the beginning to the end. Some nights the people were standing out all around the house looking in the windows. The Lord has done great things for us, whereof we are glad. Out of the number who joined the Baptist church were one or two Methodists, two Episcopalians and one Seceder Presbyterian. I have been told since I came to Abbeville that it was regarded as one of the hardest places in the State, but this meeting has convinced me that there are no hard places when the Gospel is preached with such power as it has been preached here during this meeting. Within the six months I have been here there have been about fifty additions to the Baptist church, and more to follow. Bro. H. C. Risner, from Louisville, Ky., did all the preaching in our meeting, and he did it well and with power. Bro. Risner is a young man, only thirty years old, and just completed his course at the Seminary last session. He has only been preaching about three years, but he would make one think he had had years of experience. The great secret of his success in evangelistic work is his power with God and his intense earnestness. He will leave the people better and stronger than he found them. I believe the Lord's hand was in his visit to South Carolina, and I hope he will send him back to us again. To God be all the glory.

Fraternally,  
T. H. PLEMONS.

**GASPER RIVER ASSOCIATION.**

This mother of associations, now nearing her "centennial," has just closed a very profitable association meeting with the old Green River church, near Cromwell, Ohio county.

The territorial limits includes parts of Ohio, Butler, Muhlenberg, Grayson and Warren, and about forty churches. Bro. Casabier, of Rockport, is the efficient moderator, which position he has occupied for quite a number of sessions past, and under his wise hand business was thoroughly and rapidly dispatched. The hospitality was cordial and sumptuous.

The churches were largely represented. The Home or District Mission work showed great efficiency on the part of their Board in supplying the destitution in their own bounds, and liberal contributions were made by the churches for domestic and foreign missions.

The speeches on the subject of missions showed a high order of talent and enthusiasm, and, if we mistake not the signs, there will be an advance all along the lines the ensuing year.

Education, Orphans' Home,

Ministerial Aid, etc., received the liberal attention of the body.

Harmony and good feeling prevailed, and all departed feeling that it was good to be there.

It is not out of place to say right here that the enthusiasm for the WESTERN RECORDER was unbounded. Never in the history of the association has that paper had a stranger hold on "Old Gasper River." VALK.

Cromwell, Ky., Aug. 27.

**TOIL AFTER FAILURE.**

BY SPENKER B. MEESKE.

"Master, we have toiled all night and taken nothing; nevertheless, at thy word I will let down the net." Here is just a gleam of faith in the heart of the apostle. The night, which was the most favorable time of fishing, had passed, and nothing had been taken. Not only did the word of this teacher carry an authority with it, but he himself had called out a mysterious confidence from the apostle. So, against all experience and hope, he, with the others, made ready to cast the net, while he said, We are weary with our fruitless all-night toil, and while the day is not the time for such work, nevertheless at thy word I will let down the net. At thy word. This is the key to the spirit of a toil after failure. Success is not the universal reward of labor. Many a man closes the book of his toil without a sign of appreciation. The night ends and the net is empty. The patient and wearisome day's work is done, and the sun sets on empty hands. The time for activity is past, the hands on the dial show the rest hour has come and our effort has gone for naught. We lay aside the tools with a fainting heart, and put out of mind the dreams of success and say, It is no use, I am only a dreamer. It is not mine to succeed. I must drudge in vain and be content to live. Somewhere in life this comes to us all.

But the lesson of history and faith bids us to cast the net again. The orchard that wilted before the breadth of the frost blast this springtime will bud and blossom again. The sun that set on a day of repining will rise on another to-morrow. The net that came up empty on the night that is past will break with its burden at the next draught. The dream that vanished in sorrow to-day will bring its fulfillment to-morrow. The flower that budded but did not bloom, will shower its blossoms another day. There is no night of failure that will not reveal some Christ of hope to say, Launch out into the deep, and let down your nets for a draught. The difference between those who fail and those who succeed is not only the amount of labor, nor the genius each may give, but lies in the faith of the soul that the Master may be taken at his word, and that another effort will find the net full of success. Launch out into the deep and let down your net. Undertake your service again and again. Launch out!

It is faith, which seeing God's power, takes God's word against all adverse circumstances, and believes in him. We may be over-cautious, may give too much weight to past experience. Men of years and experience often lose opportunities which young men seize, and in which they win. The older men will say, we have toiled all night at the best time for this work, and there are no fish in the sea. They weigh matters too much. They do not enough put God in the scales.

**Clergyman's Statement**

Nerve Strength Gained by Taking Hood's Sarsaparilla

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

**Hood's Sarsaparilla**

Is the best—in fact the One True Blood Purifier. Hood's Pills are the only pills to take with Hood's Sarsaparilla.

They depend too much on times and seasons; they never fished in the day time; they never knew souls to be saved in summer time; except at camp meetings, and they question the quality of salvation in such places; they have been through the war and have grown cautious.

Other men, alas! without any experience with what seems to be audacity and recklessness, without service enough or sense enough to weigh matters, think of God's power, believe in God's power, trust in God's power, and launch into the deep next morning, and fill the net from the same sea where others last night caught no fish. God's prizes are mostly surprises. He honors faith that we may glorify him when he does not honor experience and customs, lest we glorify our wisdom. Some men are so afraid of failure that they never will succeed.

Failure? What is failure to an honest soul? From God's side it is an admonition or trying of one's faith. If a man is afraid of an admonition, or if his faith will not stand a trial, he had better not attempt anything. What is a failure to the faithful man? It is a delay only; such a delay as may bring him larger success when at the word of Christ he once more casts the net, as it came to these fishermen. Nay! let us not fear a failure. After the failure comes Christ and the miracle.

I do not say, then, that we need audacity; we need faith in God; we need audacity only as that involves faith in God; we need not less to weigh matters, not to be less wise and discreet, not less careful, not less preparation, perhaps, but to weigh God more; to put the whole power, righteousness and love of God into the scale; for back for God's word is God.

Nevertheless at thy word; it was in this spirit Abraham sought an unknown country and found God. In this spirit Moses arrayed himself at God's word against Egypt and delivered Israel. At Christ's word the apostles undertook to bring the world to God after Christ himself had secured but one hundred and twenty men. Peter, James and John preached in Jerusalem which had crucified the Lord himself. Paul, at Christ's word, plunged into the darkness of the Gentile world, with cultured Greece laughing, and savage Rome persecuting, into the empty sea he launched and let down the net.—Commonwealth.

Whatever good there is in us, or is done by us, at any time, it must be ascribed to the grace of God. If the heart bend at any time the right way, it is because he has touched it. One touch is enough when it is divine.—Matthew Henry.

**HABIT. KY.**

Some items from me might not be out of the way. On the fifth Sunday I met the members of Karn's Grove Baptist church at their new house of worship and preached the dedicatory sermon. The Building Committee asked me to raise them \$150. When the pledges and cash were given them they gladly gave up the keys, freeing the house from debt, also promising, as soon as the subscription was collected, to turn over every dollar over their debt to be used by the church. We had a good time.

From thence I went to Hope-well church, on the Breckinridge and Ohio counties line, to a memorial service, it being at the request of Newton Hedden while living. Since his death eight of his descendants—children and grandchildren—have died. The Grand Army Post, Remus Whittinghill, made the arrangements for the day. I preached the opening sermon and Bro. H. W. Morton conducted the afternoon services.

Starting that afternoon, I joined Bro. J. J. Willett at Salem church, Mead county, in a meeting. At the expiration of ten days I was forced to leave. Bro. W. baptized nine the next day and one was restored. I had an enjoyable time, I was so kindly received by all. The church being near my childhood home, what memories crowded upon me.

In the time I proposed visiting my old homestead, which was settled by my grandfather, and at whose house the first Baptist sermon was preached in that region, which afterward became Mead county, he being a Baptist before he left Pennsylvania, and his father and grandfather being Baptists before they came from Wales. The church of which they were members, being under persecution, they secured transportation and fled to the wilderness of America (the dragon followed the woman) and located in Pennsylvania. When my grandfather settled in what is now known as Hill Grove, Mead county, the nearest church was Severn's Valley. I think he united with it. Later he became a member of Rud's Creek, his pastor coming down and preaching occasionally. It was at the marriage of one of my aunts, at my grandfather's house, the church doors were opened and three joined, I think my grandfather was one of them. Afterward Hill Grove church was organized, my grandfather being its first clerk. My memory serves me that my grandfather told me that David Therman was his pastor at that time. This I give as tradition received from my grandfather nearly half a century in the past. I don't stand on this tradition, although Hill Grove could link to her membership, and miss England and her death in 1641, and reach Wales. But I stand on the rock Christ placed the church on, which is experimental knowledge of the Messiahship of Christ, and this knowledge could not be secured without repentance and faith and publicly declared by baptism and the Lord's Supper, both expressing the death of Christ, baptism representing the external grace, the Lord's Supper expressing the internal grace. One of the ordinances represents the grace wherein we stand. The other the elements, that represents internal grace; both doctrines representing only what we have received. It is on this rock I stand with the assurance that the gates of hell should not prevail against it.

Although I desired to go to my childhood home, I did not go. Quite a number learning that I intended going, proposed that I announce it and have service, to which I would not agree without having first permission from the owner. A friend went to see him and he very kindly sent me word to come, but refused to allow my friends and relatives to meet me and hold service. The old farm is not directly connected with the home place. Although the friend offered to pay all damages done, he still refused. I declined going when the gates of the Jerusalem of that country were closed against my Master. Of course the owner of the place was not a Baptist.

I found J. J. Willett a large-hearted, sound Baptist, and of that congenial type of men that can be so without the sacrifice of principle. I predict a grand future for him in the field of work and duty. I met several other preachers of like faith which added very much to the pleasure of the trip.

I go this week to attend the Gasper River Association, which meets at Green River church, Ohio county, the home of my new birth in Christ, and my early Gospel ministry.

B. F. JENKINS.

**WHAT IS THE MATTER WITH THIS, BRO. BOW?**

Christ said, "When he, the Holy Spirit, is come he will convict the world of sin."

In conviction man is passive, the conscience is involved and the Holy Spirit is the operator.—John 8:9.

Is not that (conviction) the first thing in a man's salvation? Are we not told that repentance is the next step?—Acts 2:38.

In repentance man is active, the mind is involved and God is the object.—Acts 20:21.

Do the Scriptures anywhere speak of a man's heart in connection with repentance?

Is there not such a condition as is in the child—living, yet not born? "And you hath he quickened who were dead in trespasses and sins."—Eph. 2:1.

Dead, now made alive, regenerated, begotten. "Blessed be the God and Father of our Lord Jesus Christ which hath begotten us, etc."—1 Peter 1:3.

In regeneration man is passive, the soul is involved and the Holy Spirit is the operator.—Titus 3:5.

If regeneration is an individual act upon God's part, or upon man's, must it not come in here? The Scriptures put it nowhere before this, and the next thing in order upon man's part is faith, and we are told that "Whosoever believeth that Jesus is the Christ is born of God."—1 John 5:1. If it does come in here—right after repentance—it will come after the child is born, which the Scriptures, do not justify, and which is absurd. It is not brought in before. As there anything taught that would not allow it to come in between repentance and faith? Where is the Scripture that teaches the common idea that where repentance ends faith begins?

In faith man is active, the heart is involved and Christ is the object.—Romans 10:10.

In Spiritual conversion, or the new birth, man is passive, the soul is involved and the Holy Spirit is the operator.—Acts 2:19; John 1:13.

What is the difference between spiritual conversion and the new birth? In adoption man is passive, the entire new man is involved and God is the operator.—Eph. 1:5. Alver F. Gordon. Louisville, Ky.

**FROM EAST TENNESSEE.**

The Nolichucky Association has just closed its 71st session, having met with Warrensburg church, Green county. Two new churches, Mar's Hill and Hebron were received and one lettered off. The attendance was large; the business dispatched rapidly; reports from churches generally favorable and good impressions left on the community.

Col. T. H. Reeves, of Morristown, was re-elected Moderator; Rev. J. M. Phillips, of Mossy Creek, assistant moderator; Rev. J. M. Walters, clerk; F. E. Smith, treasurer. Drs. E. E. Folk and A. J. Holt came early, remained through the entire meeting and rendered valuable assistance both in sermons and speeches.

Dr. J. M. Phillips delivered the introductory sermon that in the estimation of this scribe was timely, well thought out and helpful in every way. It was a clarion-call for the old-time religion in experience of grace, in adherence to Bible doctrine. He has no sanguine hopes that match games of base ball and such developments and exhibitions of brawn are likely to eventuate in furnishing the rising generation with Humboldts, Gladstones, Edisons nor Spurgoons. With his views this scribe heartily coincides. E. G. Mercer University of Georgia, the great Baptist school of the State, has not over-cropped her young men with base ball and foot ball. These features have been emphasized and brought to the front mightily by the Georgia State University. Results: In two public debates for prizes, delivered in Atlanta, the Mercer men have won the victory.

President Henderson, of Carson and Newman College, was present at the association looking out for students, appealing for aid and pleading for education generally. He is a vigorous, *fin de siècle* man, who reaches the goal with both his pedestals never failing. There may be other men better suited to run Carson and Newman College than he, but they do not seem to be in evidence. He has a wonderful knack of securing money, and a college cannot be run without money, and a good deal of it.

Rev. W. C. Hale, of Morristown, is pastor at Warrensburg, where we met. He had his church and community in "ship-shape" for the meeting, and, although the crowds were large, yet they were easily handled, and every one went away sounding his praises. He has converted his church and community into a bee-hive—a large Sunday-school in his church and two mission schools near by. Hale is a native of East Tennessee, educated at Carson and Newman, then at Newton Theological Seminary. His membership is in my church. He is my predecessor in the pastorate here, and he is now one of my right-hand men, giving me all the aid and comfort that he is able to give, which means a great deal. I have never had a happier experience with an ex-pastor than I am having with Bro. Hale. We have a goodly number of flates hereabouts, viz: P. H. C. Hale, S. S. Hale and J. M. Hale, all of whom are Baptist preachers and fine men.

President W. H. Tharp, who succeeds S. D. Jones at the great female college at Bristol, was present at the association for a little while, made a speech for his school and made a favorable impression upon the people. The work of the meeting was the appointment of an Executive

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Committee, who will district the association, hold special meetings and really be the association *ad interim*. Much good work is laid out for this committee for the year just entered upon, and much fruit expected.

Col. Reeves is a model presiding officer, and, while overlooking no one, dispatches business and keeps every one in a good humor.

The next meeting will be held with Buffalo church, Grainger county.

WM. HENRY STRICKLAND,  
Morristown, Tenn., Aug. 22.

**THE MOTHER OF SOULS.**

BY ALBERT K. WAFFLE, D.D.

It is the teaching of the New Testament that God is the father of new-born souls. They "were begotten, not of blood, nor of the will of the flesh, nor of the will of the man, but of God." "Through the washing of regeneration, and renewing of the Holy Spirit," they have been made children of God, partakers of the divine nature. This is substantially the view of all those who accept the supernatural element in Christianity.

But if God is the father of new-born souls, the Church is the mother. Do not be startled by the boldness of the figure. More than once the church is called the "bride" of Christ, "the wife of the Lamb." And the thought of motherhood of the church is not unfamiliar in the Scriptures. "As soon as Zion travailed she brought forth her children." Paul said, "But the Jerusalem that is above is free, which is our mother. For it is written

"Rejoice, thou barren that bearest not;

Break forth and cry, thou that travailest not, for more are the children of the desolate than of her which hath the husband."

"The Jerusalem that is above" is the church of God joined to Him in the New Covenant. That church is our spiritual mother.

If we apply this truth to the local church, we shall find that it conveys valuable and impressive lessons. A church that is separated from God and joined to the world is declared in Scripture to be an adulteress. Her children will not be children of God, but children of the world. That is, by the use of machinery, by social attractions, by the power of oratory and music, by the influence of enthusiasm for "our church," she may win members, but they will know nothing of the birth "from above," nor of the divine life. The church

being married to the world, her children are like their parents, according to the universal law of heredity. A church that is joined to God, and possessed by the Holy Spirit, will have spiritual children by Him. The Spirit reaches the world through the church. When he dwells in the church, sanctifying, energizing, transforming, fructifying, souls will be born into the Kingdom. My friend, Dr. Edward Judson, uses the expression "an atmosphere favorable to the new birth." It is a phrase which implies an important truth. In some churches the "atmosphere" is such that the regeneration of souls seems quite impossible. In others it seems perfectly natural that some should receive the new birth at every meeting of the church.

It is an obvious fact that a child will inherit its constitution largely from its mother. The child of a sickly mother will be a puny, puling, weakly, weary-eyed thing that must be coddled and fostered and fussed over and doctored to keep the breath of life in it; while the child of a healthy, vigorous mother will be a lusty, strong, crowing, kicking youngster that seems to need nothing but his natural food and plenty of sleep. The same difference may be observed in the spiritual children of different churches. It has been my fortune to work with churches of widely differing degrees of spirituality, and in the same church in very different degrees of religious interest. The converts in a cold and unspiritual church, if there are any, will be feeble and uncertain. They will have little experience to tell and little ability to tell what they have. On the other hand, the converts in a revived, energetic, spiritual church will give ample signs of life from the day of their birth. They can speak of the love of Jesus and of their new-found joys and hopes in a way to move all hearts. From the very start they can work for the salvation of others. They are only children, it is true, but such children! Their growth is marked, and a source of joy to their pastor. I have seen in many cases exactly these differences, and the cause has always seemed to be the same. What a responsibility do such facts place upon the churches to maintain a high grade of spiritual life and vigor!

—Watchman.

The slightest sorrow for sin is sufficient, if it produce amendment; the greatest is insufficient, if it do not.—C. C. Colton.

HYMN BEFORE ACTION.

The earth is full of anger,  
The seas are dark with wrath;  
The nations in their harness  
Go up against our path;  
Ere yet we loose the legions,  
Ere yet we drew the blade,  
Jehovah of the Thunders,  
Lord, God of battles, aid!

From panic, pride and terror,  
Revenge that knows no rein—  
Light haste and lawless error,  
Protect us yet again.

Cloak thou our undeserving,  
Make firm the shuddering breath,  
In silence and unswerving,  
To taste thy lesser death!

E'en now their vanguard gathers;  
E'en now we face the fray—  
As thou didst help our fathers  
Help thou our host to-day!  
Fulfilled of signs and wonders,  
In life, in death made clear—  
Jehovah of the Thunders,  
Lord, God of battles, hear!  
—Kudyard Kipling.

OUR PULPIT.

THE LONELINESS OF CHRIST.

BY REV. M. G. PEARSE.

"Lover and friend hast thou put far from me, and mine acquaintance into darkness."—Ps. lxxxviii. 18.

To-day, when the great story of Calvary fills our thought, let us meditate upon these words as setting before us at once and most touchingly the utter loneliness of the Blessed Lord Jesus on the cross. We would seek reverently and tenderly to enter into the mystery of this loneliness.

From the moment that the Lord Jesus was taken by the soldiers, the disciples were scattered, and seem to have gathered no more so long as their Master lived. Peter has gone out into the darkness weeping bitterly, and he comes no more upon the scene. Judas has gone away to his dreadful end. But there is one—a lover indeed—the faithful and devoted John, who lingers with the Lord throughout that dreadful night, and going forth with him in the morning, waiting until he has heard the dreadful order given for his crucifixion. Then overwhelmed with grief he hurries to break the tidings as best he may to the mother. The words of Simeon, that chillshadow that fell upon the joyous scene of long ago, have found their meaning now—"Yea, a sword shall pierce thine own soul also." At once her love urges her forth; and with the loved disciple supporting her she goes with the other brave women, Salome, her sister, the mother of John and James, and Mary of Magdala. Together they leave the city and reach the outskirts of the crowd; they pass on together, not without insult, perhaps not without peril, until they stand at the very foot of the cross, close to him. Never, never can we know what this solace at such an hour was to our dear Master. About him on every side is the vast crowd. To right and left are the malefactors—he is numbered with the transgressors as if he had shared with them in their red-handed crime. Directly beneath him the soldiers part his garments amongst them, and with mocking laughter toss the dice for his vesture. The mounted centurion sits in wonder watching him. Here stand the haughty Pharisees and the rulers of the Temple, their faces full of greedy triumph, muttering their taunts at his helplessness. Along the high-road go those who wag their

heads at him in coarse derision. And away on every hand is the mob from whom bursts a storm of ribald blasphemy,—away to the city wall where the people cluster. Further there rise the fretted pinnacles of the Temple, over which crept, like the darkening shadows, the dreadful doom. Then amidst all this loneliness and sorrow his eye falls upon the little group. "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Cleopas and Mary Magdalene." We can think what these faithful hearts would mean to him,—he who turned afortime to his disciples with the appeal, "Could ye not watch with me one hour?" Surely that silent sympathy and that defiant faith must have been to him as when the angel came from heaven strengthening him,—or yet more, a strength it may be such as only human hearts could minister.

But what does it mean as now he turns that face, with its marks of shame and anguish, towards the group, and saith, "Woman, behold thy Son"; and to John, "Behold thy mother"; and in the words there is more than lies upon the surface,—either other words were added or these words spoken in such a way as to signify that they were to leave him. Why? Where should that mother and that disciple be found if not at his feet; the horrors of that death were the very demand upon their presence. Their sympathy must find some utterance to soothe him; their faith and love must attend him to the last. What then does it mean that at that same hour John leads the mother away out of the crowd and back again to the city to his own home; and that John himself only returns to the cross to find that the end has come? It must have been a struggle of obedience, to leave the Lord at such a time. Nothing but the Lord's own bidding could have torn away either the mother or the disciple at such a time. Lover and friend must be put far from him, and his acquaintance must be hidden in darkness. Why? Here do we reach the margin of a great mystery.

As the crucifixion draws near we find again and again the intimation of an anguish arising from some source quite distinct from the mere physical death which he should die;—something that we can very dimly perceive, but in which lay the supreme agony of that hour. On the occasion when certain Greeks came desiring to see Jesus for a moment he seemed to exult in the vision of drawing all men to himself; then suddenly there swept over his soul the horror of a great darkness, and everything within him quailed as if smitten with terror. "Now is my soul troubled, and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify Thy Name." What was this sudden spasm, so intense, so intolerable, that heaven's pity burst through the veil, and the Father Himself gladdened and glorified the Son?

It could not have been the agony and shame of the crucifixion. The very bravest man that ever lived was our dear Lord and Master, the great Captain of our salvation. That cross had no terrors for him,—he despised it as St. Paul says, using a word that only the heroism of his own soul could have suggested,—despised, looked down upon it and all its shame; despised it as a thing that could not affright him nor cause him to falter for one

moment in his purpose. But something in that approaching hour filled him with unutterable grief and fear. Every time the thought of it comes upon the Lord there is the same anguish and awe. We call to mind that mystery of suffering in the garden of Gethsemane when he was exceeding sorrowful, even unto death, and he cried, "O My Father, if it be possible, let this cup pass from me," and he sweated as it were great drops of blood. An anguish beneath which it is not too much to say he appeared had not an angel appeared from heaven strengthening him. On the cross itself there is no protest, no cry, no murmur through all the crucifixion. But now as the mother and the loved disciple leave him, there comes that which he had dreaded with such exceeding grief and fear;—there comes a darkness over all the heavens, and out of its depths there rings the cry as of one cast out and hidden from the Divine Presence, "My God, my God, why hast Thou forsaken me?"

It is the cry of an awful and utter desolation, such as this psalm tells of, "Lord, why castest Thou off my soul, why hidest Thou Thy face from me?" Let us remember that there was a power of suffering in Christ which, alas, we can not know. In creatures of the lowest order pain is but a dulled sensation, a sensation so numbed and torpid that it is not pain at all. Think how far away from these is the delicate sensitiveness of our nerves and all our highly wrought organization. Again there are some diseases which leave large portions of the body insensible to pain,—and on the other hand there are conditions of the body in which it becomes so sensitive that a footstep on the floor is enough to make every nerve tingle with anguish. Now as those lower animals compared with us in the matter of pain, so are we compared with the Lord Jesus Christ in all the delicate sensitiveness of his spiritual nature. Sin has deadened and numbed us to the favour of God and to the consciousness of guilt and left us like a paralysed limb. Lightly talked about by us, felt by some loftier natures or in some higher moments of the soul's life, how dull at best is our sensibility to God and to sin. But in the holy nature of Christ think what guilt meant,—the awfulness and hell of it. Think of his delicate spiritual perceptions, never impaired by any sin. Think of his keen sensitiveness of spirit. What then must have been his anguish at that going away out of the presence of God, out into the darkness where that face was hidden and the Father ceased to meet him and to gladden him. These thoughts can only faintly indicate to us sides of the mystery; we can but stand on the margin and shore of it and look forth into the awful gloom. Think again that even amongst us, dulled and insensible as we are to guilt, we can think of no greater grief, no keener anguish, than for innocence to be treated as guilty; to be condemned: to have the faces that have looked with love and trust and gladness turned away and hidden. To him—the living and naked Conscience of the world—what could Scriptures like these mean? "The Lord hath laid on him the iniquity of us all." "He hath made him to be sin for us Who knew no sin." "He bare our sins in his own body on the tree." "He hath redeemed us from the curse of the law, being made a curse for us."

This was the dreaded darkness; this was that awful loneliness.

Amongst the types of Israel there was one that stands as a strange foreshadowing of this dreadful loneliness. On the Day of atonement, that great day, two goats were taken,—one was to be slain and the blood was to be sprinkled on the Mercy-seat and before the Mercy-seat,—it was for the hallowing of the holy place. But the other goat was not to be slain. Upon this one the priest was to lay his hands and to confess over it all the iniquities of all the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat. It was the transfer of all the sins of Israel. Then lead forth by the hand of a fit man into the wilderness, the goat should bear away all the iniquities of Israel into a land of separation. Set it before you, the victim on which is laid all the sins of the people, led away by the hand of a "fit man" away from the midst of the tents of Israel, away from the flocks and herds, away from grassy slope and shade of trees and crystal streams into the dreary land of separation. Led by the fit man it goes on until the desert stretches on every side, broken only by the thickets where the wild beasts lurk and serpents creep—a land where lie the bleached bones of the perished wanderer: where in the sky of brass the vulture wheels, waiting for its helpless prey. And there the goat is left alone—alone. Its cry finds no response. Then darkness comes and the lion goeth from his den.

So Christ by the Eternal Spirit offered himself to God, bearing away our sins into a land of separation. And there left, the end comes. It was not the crucifixion that killed our Lord. It hastened the end, but literally true were those words, Thy reproach hath broken my heart. And this completes our salvation. Our dear and blessed Saviour by such pain and grief has redeemed us from the curse of the law. And he has borne



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our sins away;—away into a land of forgetfulness, that they be remembered against us no more for ever. Away where no eye can see them, away where none can find them. Now there is no voice that can cry against us. Now is there no condemnation to them that are in Christ Jesus. Away, away, for ever buried, to know no resurrection for evermore, he hath borne away the sin of his people.

Is there not in these words a very touching appeal to us—Acquaintance, Friend, Lover: here is a threefold relationship, in one of which each of us must stand.

Acquaintance—knowing about him only;—his birth, his life, his words familiar, but himself unknown. Familiar with his circumstances, but ignorant of his true life—that heart of love. Do we stand in this outermost circle of those who have heard his name, never having passed into any love to him, into any trust in him, into any communion with him?

But there is another relationship, infinitely more tender and more complete, which we may venture to claim as ours—Friend and Lover: to love him with a love that possesses us, that masters us, that subdues and compels all that we are and all that we have for his service and pleasure: a love which finds its highest heaven in his joy, its deepest hell in his grief: a love which has and holds him for its own, for ever, and for ever. This he seeks as his solace; this he offers to us as our high privilege and joy.

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PAUL'S IDEA OF PERFECTION.

A lady in Illinois writes: "Will you be so kind as to explain what Paul meant in Phil. 3:12, when he says that he is not already perfect, and then in the 15th verse speaks of himself and others as perfect?"

The words here, in the original, though from the same root, are different, and the best scholars tell us that they convey different ideas of perfection, or rather completeness, for that is the radical meaning of both. I will first quote the statements of some of the devout and learned students of the Word:

Meyer in his Commentary on Verse 15, says: "Teleios denotes not perfection, like teleiomenai, in verse 12, but the moral ripeness which, with differences of degree in the case of individuals, belongs to the true Christian state. It is that maturity of Christian character when one is no longer a babe in Christ. The perfection referred to in verse 12 is the ideal goal of the development of this maturity." It is the final mark of the prize of the high calling of him who has become, by faith, complete in Christ.

Gerlach, in his notes on the passage, says: "True Christian perfection in this world, the token of a mature Christian, is that, certain of his election in Christ, he yet does not regard himself as perfect, but painfully perceives the wide space that yet intervenes between the righteousness imputed to faith and the sanctification of his entire heart and life. And he strives unceasingly to reach this goal, as Paul did."

Dr. Karl Braune, in his exegetical note on Phil. 3:15, says: "The word teleios, translated 'perfect' here, is to be distinguished from teleiomenos, translated 'were already perfect' in verse 12. The first designates a character or condition objectively determined without measuring its subjective development or degree, whereas the second (the word in verse 12) determines the measure of that growth or progression. . . . The nature and extent of the perfection appears in verse 9, 'that I may be found in him not having my own righteousness,' etc. The point of the remark is the righteousness of faith."

The passage is parallel with Col. 2:10, where the apostle says, "We are complete in him," and with Col. 4:12, "That ye may stand perfect and complete in him." The word "perfect" here is the same in the original as that in Phil. 3:15. The idea is not sinlessness, but entire submission to and acceptance of Christ. Perfect and complete are used as synonyms.

How erroneous the idea of the modern Perfectionists is in regard to the meaning of the word will appear by considering its use by our Savior himself. He said to the rich young ruler: "If thou wilt be perfect, sell all thou hast." Of course, he did not mean that giving up his wealth would make him sinless, but that it would complete the self-render necessary to his becoming a disciple. Christ prayed that his disciples might be "made perfect in one" (John 17:23). The idea evidently is complete unity, not sinlessness in unity.

We find the same use of the word in the Epistles. We read in 2 Cor. 12:9, "My strength is made perfect in weakness"—i. e., of course, complete, able to meet all the pressure upon it. In Hebrews 2:10 we are told that God made "the Captain of our Salvation perfect through

suffering," i. e., fitted him fully for his great atoning work. In Hebrews 11:40 it is said that the old patriarchs and prophets "without us should not be made perfect," i. e., should not have a complete revelation of God's plan of mercy in Christ. James says (2:22): "By works was faith made perfect." John says, "Herein is our love made perfect" (1 John 4:17), and adds, "perfect love (that is, love that is complete, full-orbed) casteth out fear." James declares that if any man offend not in word "he is a perfect man" (James 3:2). In Hebrews 9:11 we read of "a greater and more perfect tabernacle." Not holier or more sinless, but more complete.

It is simply amazing that any candid and careful student of the Bible should regard it as teaching the possibility of absolute sanctification in this life. Was there ever a holier man than John, the beloved disciple? And yet he writes, "If we say that we have no sin, we deceive ourselves" (1 John 1:8). Was there ever a more faithful and self-denying servant of Christ than Paul? Yet he declares that he is not perfect, but is pressing toward the mark for the prize of perfection. If we have the mind of Christ we will not be pulled up with Pharisaical self-conceit. God resisteth the proud, but giveth grace to the humble.—C. E. B., in Herald and Presbyter.

FAITH'S "ARC DE TRIOMPHE."

In the eleventh chapter of the Epistle to the Hebrews the Apostle Paul erects a triumphal arch to the honor of faith. It did not require much labor to make a selection of brave deeds to be engraven upon the monument; for faith's prowess has been shown in so many fields, and it has wrought such varied marvels, that when long lists of its deeds are mentioned far more are left. Time would fail to tell of the achievements of faith, but its record will never come to an end for a lack of matter. It is somewhat striking that no such trophy has ever been raised to unbelief! None such could be raised, for it has done nothing worthy of remembrance. Subduing kingdoms, working righteousness, stopping the mouths of lions, and so forth, are quite out of its line, and it knows nothing of "a better resurrection." But it might have tried its hand at founding hospitals, erecting orphanages, and other ordinary fruits of a belief in Christianity. Why has it not done so? It is altogether negative, destructive, sterile; and is therefore by no means the principle upon which to build a life if a man designs to make it useful and honorable. Show us the value of your skepticism by its purifying influence upon the characters of skeptics, and the fruitfulness of atheism by the beneficence which has proceeded from its constraint, and we will consider the matter. But as yet we question whether any one of the human race was ever raised to anything noble, spiritual or unselfish by the force of unbelief. The doubt which is now a-days cried up with as much noise as that of the craftsmen of Demetrius when they shouted for the space of two hours, "Great is Diana of the Ephesians!" is a dead idol as far as any working out of good is concerned. Let those who prefer it choose to doubt; be it ours to believe. No man has ever had the hardihood to preach "Doubt and Live;" but "Believe and Live" is the essence of the message from heaven.—C. H. Spurgeon, in "Sword and Trowel."

BACK TO THE HOMES.

Many of your readers read Dr. Spencer's article, "Back to the Church," and sanctioned it heartily. I could but be disappointed that he did not go farther and call on religious societies to come back and work through the churches. My heart said yes, but let Christians who are doing all their benevolent work through worldly societies come back and let the Master's cause be glorified. Whatsoever ye do, do it in the name of the Lord. I am jealous of worldly institutions carried on by Christians. They are perhaps good for men who do not propose to work for the Lord. But, Oh! Christians, back to the churches.

Now for my subject, "Back to the Homes." Women! This is for you. The Word of God is plain as to your place. "Keepers at home," the public will get along much better without you, the homes are suffering for you. Do not abuse the blessings bestowed on you by our Christian religion. It places you in exalted positions. Makes you Queens in your homes instead of slaves. Makes it man's duty to provide for and protect you. Why, in the name of common sense and reason, why do you want to shove men to the wall to stand and see you toil for bread? Can't you see how you have done this? If you will get back to the homes and take care of things there man can come forth again and command wages sufficient to take care of himself and you; but if you persist in working for \$3 and \$5 a week you paralyze men, so to speak. They can't support families on such wages, and discouragement necessarily follows. Woe to a nation when women are leaders. God says it shall not be so. Now, I have tried it and know it to be a delightful position to be a quiet woman, "looking well to the ways of her household and training up her children in the nurture and admonition of the Lord."

I am a strong temperance woman, and pray constantly that I may live to rejoice over the downfall of alcohol, but I don't feel like going out lecturing. No, I just encourage my own boys to talk, pray and vote for temperance. I am deeply interested in my Master's work. I long for the salvation of souls, but I don't want to preach. No, let me give all the encouragement I can to the men who God have honored to preach. Let me teach my dear ones at home to walk in the straight and narrow way. Dear sisters, if you must preach confine it to your homes. Don't go around admonishing everybody else while your own house is in darkness. Let your light shine around those whom God have given you.

Now comes the part of my subject which my heart shudders to find necessary to urge. Women! you who are gathering around card-tables, in the name of my blessed Saviour I beg, Back to your homes. Go hunt up your boys who have wandered away from God; gather them in the home; ask them to forgive a wayward mother; promise to love and cherish them in the future; then in agonizing prayer ask God to keep your sons from stumbling over you into a gambler's hell. Then, too, search the ball-room for your misguided daughter. Take her back to the home, teach her what the Lord says about dressing in modest apparel and refraining from revelry. Oh! woman, woman, where is your shame? Do you not feel that you dishonor your country, your church and your God by profes-

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80c For Black Mottre Velour with Braid, dots, stripes, very stylish for dress skirts.

Our Black Dress Goods Dept.

Offers the Greatest Attractions.

28c For All-wool Henrietas, 8 inches wide, worth 35c.

50c For extra fine quality silk finished Henrietas, 28 inches wide, usual price 75c.

60c For yard for all-wool Impromptu Serge, 28 inches wide, suitable for serviceable suits and skirts, regular 75c value.

70c For yard for Wool and Mohair Mixed Coatings, 36 inches wide, sold elsewhere for 85c.

\$1.00 For yard for Silk and Wool Eudora Cloth, 36 inches of all black dress goods, 4 1/2 inches wide.

1,000 Yards of White Goods.

5c For our special quality of White India Linens, worth 15c per yard.

ing to be Christians and engaging in such worldly things? Once more I plead, Back to the homes, teach your little ones to pray; exhort them to seek first the kingdom of God, instead of telling them to turn loose and enjoy the foolishness of this world; that there will be plenty of time for them to serve the Lord when they are older. Many mothers feel and talk thus. I've heard them, and I've seen their children cut down unsaved. Such indifference about their loved ones' salvation makes me cry out, Can they be Christians and teach their children cards, dancing, etc., and be utterly indifferent and negligent about their eternal interests?

When I walk the streets and see fine-looking young men reeling in drunkenness and hear them use the name of our dear Lord so recklessly, I long to see their mothers established in the homes of our country. But, says one, you would cripple our usefulness by shutting us up in such a little sphere. Dear woman, if you do not see if each mother will attend to her own every home will be guarded. Then if every home in the land is honoring God the work is done. I want to ask this question of every woman who lives a public life: Are those of your own household saved? If not you have work enough at home.

I write this because I find an alarming tendency among my sex to be more anxious about others than themselves. Back to the homes. Women look better there and are more needed.

New Castle.

A MOTHER.

CONCERNING JOY.

It is possible to prevent the coming of joy into our hearts by choosing to look upon shadows rather than toward the sunlight. Many Christians are prone to do this. Some even may have the unfortunate habit of expecting but little more from the Father's hand than heavy strokes of discipline. As the result "the joy of the Lord" which is their "strength" is in some degree suppressed. Without doubt this unfortunate weakness excites the tender pity of God, and we believe that He uses every means to break the cloud above us. He would say to every one of this class, "Do not try to multiply

crosses, O child of my heart. It is enough that I should determine the way of discipline."

When the removal of great inward joy is the result of God's corrective discipline, then it is that our behavior in the presence of others is of the greatest importance. Many critical observers are then ready to take a silent measurement of our character. Then is our time of wonderful opportunity. The integrity of our purpose, shown in these hours of temporary loss of comfort, will affect for their good the lukewarm and the skeptical. If found watchful and prayerful, if diligent in God's service, if bravely contending against the world, the flesh and the devil, we will be able to accomplish more while passing through the furnace than while traveling the sunny highways of peace and joy.

The wise instructor in our schools does not solve difficult problems for his pupils at once, nor answer every question as soon as it is propounded. He has in view something beyond the mere joy of present relief; his eye is fixed upon the genuine development of that intellect under his care. He knows that whatever is of value must follow exertion, sometimes even tedious processes of investigation.

In our spiritual training for the heavenly state it is not different. God is our instructor. He proposes for us the highest perfection in character. It is usually the case that there is enough, either in ourselves or in our previous habits, to require a measure of discipline at His hands. He withholds at times the fullest revelations for our good. There are patience and meekness and holy trust to be perfected in us. Nothing but waiting upon God will avail. Immediate and joyful responses from His throne at every offered prayer would obstruct our spiritual development. No opportunity would then be given to search our own hearts; disaster would follow; pride and self-sufficiency would be cherished.

If all this be true, we are to leave ourselves with God, asking only that His method of training may be fully adopted, and that in everything we may say, "Not as I will, but as thou wilt."—N. Y. Advocate.

Love thy enemies.

EDITORIAL.

The Baptist Missionary Magazine tells of the Church Missionary Society of England's operations for the past forty-five years. They began with the avowed policy of sending out every well qualified missionary who applied for appointment. They declared: "It is the work of Christ to call and send forth laborers. The committee still wait for the exercise of the divine prerogative. They will send out any number, trusting to the Lord of the harvest, whose is the silver and the gold, to supply their treasury with the funds for this blessed and glorious undertaking."

Thus they began, and every well qualified applicant was sent, while no serious difficulty was experienced in raising enough funds to support them all. In 1865 there was some hesitation, as money was scarce, in sending out applicants, but they were sent. This hesitancy was followed by a falling off in finances, until in 1870 the deficiency had reached the amount of \$75,000. Then applicants were refused and re-entrances were ordered. In 1872 the work had fallen back so that only one well qualified man applied, and the missionary college had only half as many students as eight years before. In twelve years they sent out 61 fewer missionaries than in the previous twelve years, and the number of missionaries on the field had decreased by 12. Both men and money were scarce and seemed to grow scarcer. Then through united prayer there came a revival. Within a few months a larger number of well qualified missionaries applied than had applied for years previous. These were all sent out, and the next year's receipts in money were larger than ever before.

The work went on well till in 1879 there were financial troubles again, and some applicants were refused, but this policy did not last long. Soon it was again determined to send out every applicant who gave satisfactory evidence of being called of God to the work, and the Society has gone grandly forward ever since. In 1872 they had 250 missionaries in the field, while now they have 777.

These facts are both interesting and instructive. We believe that when God calls a man to go as a missionary, He will provide for the man's support. Of course, God uses his people. When a man goes and the support fails, it is evident that somebody has blundered. God cannot blunder; therefore the blunder is man's.

Where missionaries have been well known and well beloved by the Baptists, there has been no trouble in raising money for their support. Diaz in Cuba and Powell in Mexico have not been hampered for lack of money. Were Matthew T. Yates alive, he would easily get all the funds need for his work. And so for other honored missionaries. Of course, missionaries have to be appointed who are comparatively unknown, and just here is a most important function of our Boards. They must see to it that only the right men are sent. It greatly chills the missionary zeal of our people to conclude that wrong men are sent out, and that the money contributed to their support has been wasted. We do not say that wrong men have been sent out, or that our Boards have been remiss in passing upon

candidates; and the Baptists should ever be confident that the very fact that a man is appointed missionary is proof positive of his fitness.

Then we should all pray for our Boards, as well as for our missionaries and our churches, that God may prosper our mission work, and that the right men and women and the right sums of money may be forthcoming. We must, above all, have unwavering faith in God's promises and unhesitatingly trust Him. Doubting is paralysis. When Peter began to doubt he began to sink. We may be sure God works at both ends of the line. He prepared Ananias to visit Saul of Tarsus, and He prepared Saul for the visit. When God calls a man to go as a missionary, He provides the means for his support. The one question is—what is God's will? And when there is doubt, that can be solved by asking God for wisdom. "If any man lack wisdom, let him ask God, that giveth to all liberally and upbraideth not, and it shall be given him" (James 1:5). In doing God's work there is no necessity for any mistakes.

The report in the case, in the Senate, of the Southern Methodist Publishing House, has been published in a stout pamphlet. The committee say:

5. Up to the time when the bill for the relief of the publishing house came before the Senate for final action the Book Agents and their attorney, Mr. Stahlman, in conversations and correspondence with senators and representatives concealed from them all knowledge of the existence of a contract, withheld from them all information regarding it, and contrived willfully, by misleading, if not false, statements, to impress them with the belief that Mr. Stahlman was not acting as the agent and attorney of the Book Agents with the expectation of a pecuniary remuneration for his services and that he was a personal friend of the Book Agents, member of the Methodist Episcopal church, South, and an earnest advocate of the claim, without expectation of fee or compensation.

6. If these denials of the existence of a contract had not been made to the Senate from a source which was entitled to entire credit, the bill would not have been passed by the Senate, unless it had been so amended as to protect the beneficiaries from what many senators regard as a waste and improper use of the funds by the payment of an excessive and unreasonable fee.

In conclusion, the committee deem it proper to state that no censure should rest upon the Methodist Episcopal church, South, for the acts of its agents. The church has not been injured by the misconduct of its Agents, but for such misconduct it is held entirely blameless.

Whether the church is to be blameless or not, depends on what course she pursues in the matter. If she sustains the agents and profits by their misconduct she will be to blame. It is gratifying to hear the various Conferences protesting and demanding the return of the money and the dismissal of the Agents.

In July, 1895, a contract was made between the Book Agents and Mr. Stahlman, replacing one made in April, 1894, providing that instead of a definite fee of \$50,000, Mr. S. should "receive as compensation for his services thirty-five per cent. of whatever sum shall be collected from the United States," etc. The amount collected was \$288,000 and so his fee was over \$100,000.

While the case was pending and nearing its end, the report got out that there was an agreement to pay Mr. Stahlman a 40 per cent. fee, and Senator Pasco, who was pushing the claim, wrote the Agents as follows:

March 5th, 1898. Messrs. Barbee & Smith, Nashville, Tenn.: DEAR SIRS:—Some malicious persons are circulating a slanderous

story about the Capitol, with the evident purpose to obstruct the passage of our bill. To the effect that you have made a contract with Mr. Stahlman to pay him 40 per cent. of the amount recovered.

It is not necessary for me to get any contradiction, for I knew very well that the Agents of the publishing house knew before they conducted their trust that to make such an improvident bargain, and I knew also that there was no power to make such a contract, so I did not hesitate to denounce it as a malicious slander; and I am sure also that the Senators who came to me for information on the subject are thoroughly satisfied with my statement. But as a matter of caution, it will be very well for me to have a positive denial from you, which I can use if it appears necessary, either before the bill comes up for action or on the floor of the Senate, so I suggest that you send me a telegram Monday as to the facts of the case, and authorizing me, as I am sure you can, to deny this statement.

In response to this, the following telegram was sent:

Nashville, Tenn., March 7, 1898. Hon. W. B. Pasco, Senator:—The statement is untrue, and you are therefore authorized to deny it. BARBEE & SMITH, Agents.

Senator Bate was also deeply interested in the claim, and, knowing of Senator Pasco's letter but not knowing of the reply, himself sent the following dispatch:

Telegram to-day answer to Senator Pasco's letter to you Saturday as to Stahlman having fee of 40 per cent., or any other fee, in case of payment of your claim. I would like to hear from you also. In my judgment, if true, it will injure the bill. WILLIAM B. BATE.

To this the Agents sent the following reply:

Nashville, Tenn., March 7, 1898. Hon. W. B. Bate:—We wired Senator Pasco early this a. m. as follows: "The statement is untrue, and you are therefore authorized to deny it." BARBEE & SMITH.

This is a painful matter, but one in which all Christians, especially Southern Christians, are interested. That the representatives of a great religious denomination, like the Methodist Episcopal church, South, should deliberately practice a deception upon Congress in order to get money, is a most serious matter. The cause of Christianity is involved as well as the cause of morality.

The Bishops of the Methodist Episcopal church, South, have declared that the money shall be refunded if the Senators say that they would not have voted for the claim had they known the facts. This is very well so far as it goes, but more is needed. Messrs. Barbee & Smith stood as representatives of their church, pressing a claim for the benefit of their church, and unless the deception they practiced be definitely condemned by the church, the church will be seriously compromised. The eyes of the entire country are upon the Southern Methodists, to see what they will do in this matter. Conference after Conference rings out clear, and we hope this will continue. We cannot for a moment doubt that there is religion enough and old-fashioned integrity enough among the Southern Methodists to repudiate the deception practiced by their representatives.

In justice to the Agents, and we would do them full justice, it is to be remembered that they acted under great pressure, and good men have often gone wrong under pressure—Peter did so, for example. But that is no reason for condoning the wrong, although the offenders should deal with kindly. It is not for us to say whether Messrs. Barbee & Smith are to be removed, or whether on their repentance they are to be retained; but we do say that unless the Methodists put

the emphatic seal of their condemnation upon this deception, they will be compromised, and our common Christianity will be compromised as well.

In the Autumn Bulletin of the University of Virginia for August, Prof. W. M. Thornton publishes a sketch of the late Prof. Geo. F. Holmes. Among other things the following statement is quoted from Dr. Holmes' letters: "The Baptists are a religious laity whose main belief is in the necessity of the Hindoo practice of purification by bathing."

President C. E. Taylor makes some timely comments on this statement, and he rightly urges Baptists to be more diligent in making known their views. We cannot be too active in disseminating our views. If Baptist views are worth holding, they are worth advocating and worth propagating. At least we can let the world know what we believe.

But there is one point in regard to this remarkable utterance which specially strikes us. Here was a man who was for a time professor in a Baptist college (Richmond). He lived in a state where there were many thousands of Baptists, in close proximity with Baptist churches, and he had among his personal friends prominent Baptists. Moreover, he was a wonderfully learned man, and had easy access to thousands of Baptist books and papers. He was also a careful and painstaking scholar, and one who never showed any hostility to the Baptists. And yet this man, this scholar, this historian, this companion of Baptists, said: "The Baptists are a religious laity whose main belief is in the necessity of the Hindoo practice of purification by bathing."

If such a man, with such opportunities for knowing what he was talking about, could so utterly misrepresent the Baptists, what are we to think of the statements concerning our brethren in the middle ages, made by writers who were hostile to our people, who had no friends among them and who had no such opportunities to know as had Dr. Holmes? Think how decisive a proof this statement of Dr. H. will be a thousand years hence, that the Baptists of the 19th century held as their "main belief" "the necessity of the Hindoo practice of purification by bathing!" We can easily imagine an opponent of the Baptists in the year 2898 triumphantly flinging this statement of Dr. Holmes at the WESTERN RECORDER (then in its 1,073rd year) and saying: "Here is the testimony of one of the finest scholars of the 19th century, a man who was thoroughly familiar with the Baptists of his day, having been professor in one of their institutions, having lived among them all his life, having many personal friends among them, and having perfect access to their writings and publications. He says the Baptists of his day held as their main belief 'the necessity of the Hindoo practice of purification by bathing.' That settles it, and nobody can claim that the Baptists of the 19th century are the same in belief as those in the 20th century."

SURELY this is something new. A German woman in New Jersey accused the Jewish children of being thieves because they would go to school at the ordinary price and learn twice as much as the teachers could afford to give for the money! It is a pity there are not more such thieves in the world.

Editorial Varieties

The East Tennessee Baptist has been absorbed by the Baptist and Reflector.

There is a Baptist church on the Island of St. Helena. It has ninety-nine members and maintains four preaching stations.

Some Hindoo papers which have been very bitter at Christianity, have been won over by the conduct of the missionaries during the recent plague. The Christ-like spirit is the best argument.

More Chinese have been converted in the past eight years than in the preceding eighty years. This is very cheering. We think the number of Christians in China will double in the next ten years.

"The favorite motto of a certain class of men in this state is that of attacking the man who is to be made, who differs with them."—Bible for Recorders, Halesh, N. C. Yes; and that class of men are not confined to North Carolina.

A worldly man said to a preacher: "The reason I have never taken hold of the Christian religion is that there are so many hypocrites in the churches." The preacher replied: "Oh! you need not let that deter you; there is always room for one more."

There are in Japan 4078 members of evangelical churches. Of these about 2300 are Baptists. We did not enter Japan until after some of the other denominations had begun to work there. Let us not be behind in Porto Rico and the Philippines.

Spencer called a certain German political blunderer a phrase "watermelon." This is a striking expression. Perhaps there are public speakers in America who sliply scatter phrases without really saying anything, and to whom the designation would apply.

The meeting of the General Association of our colored brethren at Frankfort was of unusual interest. Dr. Warder was present, and we have asked him to give our readers his impressions. Resolutions were passed favoring the sending of colored missionaries to the West Indies.

Dr. J. T. Christian is examining the records of the Anabaptists in England. He writes, under date of Aug. 14th: "I am overwhelmed with the amount of material which comes up for examination. From the references made to the Anabaptists, their numbers must have been very great. They were into everything, especially—in jail."

We are informed that our Foreign Mission Board will soon make a public statement in regard to the recent resignation of some of our Mexican missionaries. This is right. Our Boards should always take the denomination into their confidence, and that will strengthen the confidence of the denomination in the wisdom of the Boards.

"Love one another" is our Lord's command to His people. There is nothing like love to make a person lovely and nothing like hate to make a person hateful. It may be difficult to love a sour and angry man, but loving him will serve to sweeten and brighten him, while hating him will make him sourer still and more surly. There is a blessed ministry in love.

Miss Taylor, an Englishwoman, says she made her way into Tibet, escaping as men travelers have not, because in that country women are not punished. Mrs. Bishop started into Tibet, and was told by the chief man of the district that she herself would not be molested, but the chief man of every village through which she passed would be killed. Thereupon Mrs. Bishop turned back.

We have received a neat pamphlet by Dr. J. E. M. Curry, entitled "Principles, Acts and Utterances of John C. Calhoun, Promotive of the True Union of the States." Dr. Curry is an enthusiastic admirer of Calhoun, and in his address, which was delivered in Chicago, he removes many misapprehensions in regard to the great South Carolina statesman and brings out many facts which are new to the general public. Of course, coming from Dr. Curry, it is well done.

We read in one of our exchanges: "The trustees of Georgetown College, Kentucky, have chosen Dr. F. H. Kerfoot of the Seminary to succeed Dr. Davidson," etc. We recall another: "The trustees of Georgetown College have elected Rev. J. M. Frost, of Nashville, to the Presidency of that institution." Neither of these statements is true. Neither Dr. Kerfoot nor Dr. Frost has been elected President of Georgetown College. Such unauthorized statements are entirely untrue and should be corrected.

Mrs. Thomas Carlisle said of her husband's series of lectures in London on German literature: "Nothing that he has ever tried seems to me to have carried such conviction to the public heart, that he is a real man of genius, and worth being kept alive at a moderate rate." This series of lectures was arranged by Carlisle's friends to help him in his poverty. Yes, it is worth people's while to keep "genius" at a moderate rate" their men of genius. When gifted men are hampered by poverty so they cannot do and be their best, the whole world loses.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street—Bro. J. W. Loving preached morning and night. Broadway—Bro. A. T. Robertson preached in the morning. Night meetings were suspended during Pastor Jones' absence. Chestnut-street—Pastor Weaver preached. One received for baptism. East—Bro. A. F. Baker preached at both hours. McFerran Memorial—Bro. A. R. Love preached in the morning. No meeting at night. Twenty-second and Walnut—Pastor Hunt preached. One received by letter. Franklin-street—Pastor Edwards preached as usual. German—Pastor Wm. Ritzmann preached at both hours. Logan-st.—Pastor Lowe preached as usual. Parkland—Pastor Gordon preached at both hours. Portland-avenue—Pastor Shelton preached. One received by letter. Deacon William Jewell was buried last week. Southgate-street.—Bro. Z. Ferrell preached at both hours. Third-av.—Pastor Boyet preached. His family will reach Louisville this week. Twenty-sixth and Market—Bro. J. A. Scott preached in the morning and Bro. S. Hawkins in the night. Clifton—Pastor Masters preached. Two received for baptism. East Mead—Pastor Whittinghill preached. Two baptized. Glenview—Bro. J. W. O'Hara preached. Eight-Mile—Bro. Wiso preached in the morning and Bro. Davis at night. Tabernacle (New Albany, Ind.)—Bro. W. H. Davis preached in the morning and Bro. A. R. Love at night. Jeffersonville (Ind.)—Pastor Marks preached in the morning and Bro. C. M. Stout at night. The Point—Bro. Casey preached. One profession of faith.

THE STATE.

Bro. J. P. Jenkins, of West Point, is sick with cholera fer. We hope he will soon be restored. Pastor R. E. Holder, of Valley Creek, has been aided in a meeting by Bro. F. M. Masters. There were 18 additions. Pastor J. B. Hunt writes: "Aug. 21 was a good day with us at Cox's Creek. Pastor preached in the morning to a very large audience. In the afternoon we ordained Bro. O. N. Cox, M. D., and Chas. Miller as deacons. Bro. I. P. Trotter, the efficient and much-beloved pastor at Bardonia, was with us, and preached an excellent sermon on 'The Qualifications of Deacons.' Our outlook is full of hope. I went August 22 to Oak Forest, Warren county, where I was pastor for nearly five years, to hold a meeting. I solicited the prayers of RECORDED readers in behalf of our meeting there." Bro. J. H. Dew writes from Elk Creek: "I will say to the RECORDED that we are in the midst of a great meeting with Pastor Geo. C. Cates of this place. We have had 18 additions. During the week we have had several brethren to visit us, among whom were Bro. B. J. Davis, John Bass Shelton, J. W. Lowe, F. W. Taylor and I. W. Martin. Pastor Cates is doing a fine work here." Pastor E. H. Maddox writes: "Blackford Association will convene at New Hope church, Hancock county; three miles below Harveysville, near Ayres Landing, and one mile from Pettie Station, on the L. & S. L. railroad. The ministers' and deacons' meeting convenes on October 4, one day before the association. This church had one more addition last Sunday—making 15 in all resulting from our recent meeting." Pastor J. J. Willett writes: "We closed a meeting of 13 days on August 12 at Salem church. The visible results of the meeting were 8 additions to the church by experience and baptism. I restored and the church revived. We had the assistance of Bro. J. T. Jenkins, of Daviess county. This being the place of his

youthful days, he received a warm welcome from his many friends and endeavored to give to the pastor by his congenial spirits, also he drew the church and people close to him by his plain and fearless presentation of the Gospel. Bro. Drake, J. W. Bruner, D. F. Shocklett and J. E. Jenkins added interest to the meeting by their presence." Bro. J. W. Porter writes from Fairfield: "I began a meeting here this week with Bro. J. N. Booth. We have been blessed with excellent congregations and some conversions, and trust for many more, though there is but little material out of the church to work on. I find Bro. Booth strongly entrenched in the hearts of his people, and a faithful and fearless proclaimer of the old Gospel. He has a heart without any 'chicken', a spinal column without 'rubbish' and a head without any 'condemning' in referring to those who do not meet his kind of folk. He is pastor of the strongest country church with which I am acquainted—a noble people. I closed my meeting at Collierville, Tenn., about a week ago, and preached last Sunday for Bro. Taylor, of Memphis. He has a very strong hold on the Memphis people, and it is with genuine regret that they give him up." Pastor J. H. Spurlin writes from Sebree: "On August 21 I closed a meeting of two weeks' continuance. We had a fine meeting, notwithstanding many difficulties. I had to contend with a Circuit Court in progress the first week of the meeting and kept many of our members from attending. Then a medicine show every night for a week. The Lord greatly blessed us. There were 17 baptisms, 16 by immersion on the 21st in the presence of a large concourse of people. I stands approved for baptism. I was received by relation and I under watchcare of the church, making 15 additions to the membership. The church was greatly benefited. Bro. J. G. Dow, of Penbroke, was with us and did all the preaching except three sermons. Bro. Bow is a true Gospel preacher, and speaks out with the true ring, and fearlessly teaches the old-time doctrine. He greatly endeared himself to our people. To God be all the glory." Pastor E. Summers writes: "We have just closed a glorious meeting with my home church (Bethlehem), Bro. Garret Reid was the man of God that did the preaching for 12 days, and the Lord gave us a prodigious meeting and added to our membership 17 persons, 16 by baptism and 1 by letter. My little boy 13 years old being one of those baptized. It is impossible for me to express myself now about this meeting, but will write at another time. 'Bless the Lord, oh his soul, and all that is in me praise his holy name.'" Pastor C. T. Paris writes: "I accepted a call to the pastorate of the Mt. Pisgah Baptist church the first Sunday in March, 1888. At the last association, which met in Augusta, we reported a membership of 236. Out of this number about 80 contribute to the expense of the church. The average attendance at Sunday-school is 25. There were 25 preaching services are usually well attended. Pray for us." Pastor J. H. Burnett writes from Auburn: "We closed a meeting with the Spring Creek Baptist church, Montgomery county, Tenn., on August 7. The preaching was done by that noble, consecrated and able Gospel preacher, Bro. I. W. Strother, of Cadiz. He preached 'Christ and him crucified' in a loving and eloquent manner. The church was greatly strengthened, the hearts of sinners were touched and souls were converted. Four joined the church, three for baptism. This grand old church renewed her youth, determined to return two Sundays ago, the appointed a committee to raise pastor's salary for two Sundays each month for next year. Some of the noblest spirits among God's elect are members of this church. The prospects for more aggressive work are brightening. Pray that the Lord will bless these poor people by his Holy Spirit and his grace. No pastor ever had churches more considerate of his welfare than the writer." Bro. J. H. Albright writes from Broadhead: "Please state in your paper that the Rockcastle Association meets September 6, 1888." Pastor J. B. Ferrill writes: "I have just closed an 18-days' meeting with my Good Hope church, in Taylor county, which resulted in 26 additions by experience and baptism; with 1 other who stands approved for baptism, and several others soon to follow. There was also a great revival in the church which left them in a much better condition than they have been for many years, the members being bound together by strong

erties of love, ready to make any reasonable sacrifice for each other. This is what God and year the writer has served them, and he trusts he will longer he stays with them the more he loves them and appreciates their tender treatment and kind co-operation in trying to win souls for Christ. We had the assistance of Bro. J. O. Helt, who did the preaching to the entire satisfaction of all the people. Bro. Willett always endears himself to the people wherever he goes. He is a power in revival as well as pastoral work. We are now in a meeting at Stuart's Creek, and hope to give a glowing report next week." Pastor Robert H. Tandy writes: "On July 31 we closed a meeting with our church at Crittenden with very gratifying results. Bro. R. C. Hubbard, of Ghent, was with us about 12 days and did the preaching, which was greatly enjoyed by all who attended. The work of the week was largely by large crowds, and we were favored by the very best attention. During the meeting it was our pleasure to receive 14 into the fellowship of the church, and all of the brethren and sisters feet strengthened and better prepared for the work of the Master. We were very sorry that Bro. Hubbard had to leave so soon, but other engagements called him away, and so with regret we said good-by. But we will rejoice to welcome him in our midst again when ever he can come. On August 1 we closed a meeting held with the Butler Baptist church of which I am also pastor. Here we had no ministerial assistance and I did the preaching myself. The visible results of this meeting were that we were added to the fellowship of the church and the work strengthened in a general way." Bro. E. V. Summers writes: "August 17 was a good day for the saints at Bethel, Mercer county. We closed one of the best meetings in the history of that church, which resulted in 17 additions to the church, 12 by experience and 5 by immersion. In restoration, I restored 3 and under watchcare, 1. The church was greatly revived and strengthened in the Lord, one of those baptized being a man 83 years old. Bro. J. H. Dew did the preaching in that plain, humble, loving and heart-rending manner that gives a man filled with the love of God and burdened for the salvation of souls. Please allow me space in the dear old RECORDED to thank my brethren and sisters in the Lord, with all my many friends everywhere, for their sympathy, love and assistance extended to me and my church in our recent distress on account of losing our home by fire. The hearts and homes of all have been opened wide for us, and I pray the Lord that by his grace every one that has shown such love and sympathy for us (if we ever have an opportunity in this life to personally show you our love and gratitude) may hear the words of Jesus to them, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me.' All of this, friends and brethren, ye have done for me, and not only me, but the 'mother with the little ones' and may the great God of all the worlds, in his own good world and the world to come, is our prayer." OTHER STATES. A meeting in the Unity church, Ashley Co., Ark., closed with 12 additions to the fellowship of the church. A church has been constituted at Harviell, Mo., and Eld. S. W. Abernathy called the pastorate. Bro. Sid Williams assisted Pastor McKinney in a meeting in the city of Chicago, Texas. There were 33 additions to the fellowship of the church. A thirteen days' meeting in the Decatur church, Texas, closed with 10 additions to the fellowship of the church. Among those baptized were two Methodists and two Campbellites. The Asheville church, N. C., speaks in terms of the greatest affection and admiration of their pastor, J. S. Felix, who has resigned. They cannot speak more highly of him than Kentucky Baptists think he deserves. High Shoal church, N. C., has set apart Brethren J. C. Gillespie and J. M. Groode to the full work of the Gospel ministry. The Eastman church, Ga., has set apart Bro. J. A. A. to the full work of the Gospel ministry. Fourteen were added to the fellowship of the Mt. Olive church, La., as the result of a recent meeting.

THE MODERN STOVE POLISH ENAMELINE Every Package Guaranteed. J. L. PRESCOTT & CO., NEW YORK.

A nine days' meeting in the San Patrice church, La., closed with 28 additions to the fellowship of the church. A meeting in the Friendship church, La., closed with 32 additions to the fellowship of the church. Among those baptized was a brother of 73. Rev. W. J. Dowell, a Methodist minister, and his wife have been baptized into the fellowship of the Pelzer church, S. C. Eld. H. A. Thomson held a meeting in the Wagener church, S. C., which closed with 20 additions to its fellowship. Twenty-six have been baptized into the fellowship of the Clear Spring church, S. C., 18 of whom were young men. A ten days' meeting in the Fair Forest church, S. C., closed with 30 professions of religion, 25 additions to the fellowship of the church, with others to follow. Sixty-three have been added to the fellowship of the Pine Orchard church, Tenn., as the result of a recent meeting. A meeting in the Garbert church, Tenn., closed with 12 additions to the membership of the church. Among those baptized was a brother 84 years of age. Nineteen have been added to the fellowship of the Midville church, Ga., as the result of a recent meeting. A meeting in the Mt. Pisgah church, Choctaw Co., Ala., closed with 10 additions to the fellowship of the church. A church has been constituted at Strickland, ten miles from Calera, Ala. Thirty-seven have been added to the fellowship of the Forest Spring church, Ala., as the result of a recent meeting. Elder T. G. Styrion held a meeting in the Piney Grove church, N. C., which resulted in 10 additions to the fellowship of the church. The Corban church, Va., has set apart its new house for the worship of God. The Jonesville church, Lee county, Va., has set apart its new house for the worship of God. A meeting in the Liberty church, Mecklenburg Co., Va., greatly revived the church, reclaimed several wanderers and added 14 to its fellowship. The Berea church, Hanover Co., Va., has set apart Bro. E. T. Higginson to the full work of the Gospel ministry. Twelve have been added to the fellowship of the Amite church, La., as the result of a recent meeting. Pastor C. E. Foster held a meeting in the Saline church, Blenville Parish, La., which resulted in 10 additions to the fellowship of the church.

THE CONCORD ASSOCIATION. This large and stalwart body met in a prepared grove one mile south of Owenton. Moderator T. J. Jenkins was a little late because of a blockade of vehicles, and Bro. Boite called the body to order. Bro. Eaton conducting the devotion, exercises, Bro. T. J. Jenkins and W. J. Agee were respectively elected moderator and clerk. The churches were generally and well represented. One new church was admitted. The annual sermon was preached by Bro. J. S. Garton on the humiliation of Christ (Phil. 2:6). The missionary sermon was by Bro. P. E. Burroughs on Mark 16:15—the great commission. Every object received due attention. The interdenominational local option movement received hearty endorsement and substantial help. The WESTERN RECORDER was voted, without opposition, to be "second to no paper in the world." Bro. J. A. Hensley offered the report. On motion the interdenominational pastor at Owenton, a resolution was unanimously passed congratulating the denomination on the resignation of Dr. Whitsett, and pledging moral and financial support to the Seminary when the resignation shall have been accepted. After taking the vote the moderator remarked: "I hope that ends the Whitsett matter in this association." The next meeting will be in Carrollton, Bro. C. M. Riley to preach the annual sermon, Bro. R. C. Hubbard, alternate; with Bro. J. H. Anderson to preach the missionary sermon, Bro. J. A. Hensley, alternate. When the writer reached Owenton he asked a bright boy standing by a gate, "What is your name?" The prompt reply was, "Carey Judson Anderson." "Well, your mother and father must be Missionary Baptists, then." "Yes, sir," said he, "they are." Those parents are Pastor and Mrs. J. H. Anderson, and more thoroughgoing Missionary Baptists cannot be found. BETHEL FEMALE COLLEGE, HOPKINSVILLE, KY. A Card. The Trustees of Bethel Female College earnestly desire to build at once a new four roomed and a gymnasium. In the growth of the College this is an imperative necessity. Will not every alumnus help by sending us immediately a contribution of ten dollars or less for this purpose? CHAS. HARRIS NASH, CHAS. B'D. Trustees. A FINAL APPEAL. Rejoice with us! All but \$700 of the pledged \$10,000, toward liquidation of the German Baptist church debt, is already paid in and off. Will such brethren and churches who have not yet remitted their promised amount send it in before September 1st, to enable the undersigned to make out a final and complete report for the Kentucky State Board and for publication? Please oblige your brother in Christ, Wm. H. HANMAN, Pastor. Ladies of Texas. Little has been said or written about the meritorious or half-bred ladies of Manila. They combine the superstition of the negro with the cunning and craft of the Chinese and the features of either the Chinese or Japanese. Their favorite costume is a long, loose robe of bright-hued silk, and their hair flowing in front forms their mantilla. The illustration in another column is reproduced from a photograph taken in Manila in 1892. It was intended to form part of the series of "Oriental" advertisements published by The Singer Manufacturing Co. for distribution at the Chicago Exposition, but was not accepted by them. It now has a peculiar interest to the women of America because of recent events connecting the U. S. with the Philippine islands, where Singer Sewing Machines are, as in every other part of the world, one of the foremost factors of civilization. The H. Thane Miller School Opening. The H. Thane Miller School, Lenox Place, Avondale, Cincinnati, will open on Thursday, October 6th. A recent advertisement in this paper erroneously stated that the school would open on a later date. The error was corrected, but there having been no change in the school calendar, the forty-second session will begin on the first Thursday in October.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

PRINCE TATTERS.

BY LAURA E. RICHARDS.

Little Prince Tatters has lost his cap! Over the hedge he threw it. Into the river it went "kerplap!" Stupid old thing to do!

HIS MAJESTY, BABY.

BY IAN MACLAREN.

Until the "bus" stopped and the old gentleman entered, we had been contented and genial company, traveling from a suburb into the city in high good-fellowship, and our absolute monarch was Baby.

his lips shaped the words "Sancta Maria," before he went on to the appointed portion, but that may have been my fancy—the bus will soon be dropping in to poetry. Let us be serious and stare before us, as becometh well-bred English people.

I cannot guess, but he had his mind on the lady, and suddenly, while they were sustaining an elaborate unconcern, he flung himself back and crowded joyfully

minds me of my boy at that age... killed on frontier last year." Is much ashamed of this confidence, and we all look unconcerned.

A HONEYMOON INCIDENT.

It is told how a happy couple were honeymooning in the country when the first packet of letters from home arrived, and the husband proposed to open one addressed to his wife.

DEAFNESS CANNOT BE CURED

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies.

A Curious Wick.

Ever since lamps were made, we suppose that the wick has been the bane of every housewife, and since the use of oil heaters and gas lamps, the wick has been more and more a nuisance.



Help in trouble. Nearly every woman can recall from her own experience some embarrassing moment...

ever-present help of that wonderful free book the Common Sense Medical Adviser by R. V. Pierce, M. D.

SOUTHERN RAILWAY

Quickest and Most Convenient Route between LOUISVILLE, SHELBYVILLE AND LEXINGTON.

5.64 miles the best railway. Travels the Eight Great States of the Southeast.

WAR!

Authentic PHOTOGRAPHIC VIEWS OF THE U. S. NAVY.

COLORED MAPS.

corrected and revised to date, of the East and West Indies, showing all the Spanish possessions, including Cuba and the Philippine Islands.

BAPTIST BOOK CONCERN

LOUISVILLE, KENTUCKY.



BETHEL ASSOCIATION.

This body held its seventy-fourth anniversary with Mount Gilead church, Allensville, Ky., August 23-25, and it is safe to say that the body never had a more pleasant, profitable and harmonious meeting in all these years.

Nearer my God to thee, Nearer to thee.

The venerable brother, S. J. Forgy, was re-elected moderator, and presided with the faithfulness, if not the sternness, of John the Baptist, by whose principles, and not altogether by parliamentary practices, he announced that he intended to govern the body.

The following figures were reported by the clerk: Increase by baptism, 204; by letter, 129; decrease by letter, 166; by exclusion, 82; by death, 80; leaving a net increase of only 5.

Bren. Prestridge, Harvey and Thomas, of Louisville; Boone, of Clarksville; Dockery and Page, of Warren County Association; C. A. Ladd, of Little River, and Boone, of San Antonio, Tex., were among the visitors.

Of course "Miss Mary" was with us, and of course she got between \$400 and \$500 in cash and pledges.

The Mission reports were well received and earnestly and exhaustively discussed—no less than thirteen speeches being made on the Home and Foreign reports—good ones, too. State Missions was discussed at another time, because of reports not being ready.

Reports on Schools and Colleges, Sunday-schools, Ministers' Aid and Orphans' Home were good and were well discussed. Report on Denominational Literature would not let the Recorder do all the "speaking for itself," describing it as safe and sound and recommending it to everybody.

The report on Temperance indorsed the inter-denominational work and the movement to secure a State secretary to give all of his time to the work and recommended that pledges be exacted of candidates for the Legislature to favor a county local option bill.

A resolution was adopted denouncing the canteen curse and asking the President to forbid their establishment.

Thursday morning, at the request of Bro. Bennett, Bro. Joiner led in an earnest for "our national enemy, Spain."

Bro. Ryland's report on Ministerial Education deserves special mention. It will make the minutes of this meeting of more than ordinary value.

Besides the sermons mentioned

already Bro. Harvey preached Tuesday night, Bro. Prestridge Wednesday night, Bro. Decker Thursday morning, and Bro. Thomas Thursday night. All were much enjoyed, and, with the two others mentioned, made a half dozen of as good sermons as any association ever heard.

The next session will be held with Olivet church, Howells, Ky., Tuesday after the third Sunday in August, 1899.

J. S. MILLIKEN.

THE PACE OF LIFE.

Americans used to the pace of life about them, fail adequately to realize its speed and intensity. We never stop to think how much of effort is given to accelerating its pace, to crowding the work of days into hours. We are unwilling longer to journey in leisurely fashion, but must go by express. We are in a whirl of anxiety to catch trains, hang on the edges of car platforms, and habitually increase all personal risks in order to save a few hours or minutes of times.

See all sights from pole to pole, And glance, and nod, and bustle by, And never once possess our soul Before we die.

That there are some reasons for such whipping of energies other than the mere craving for speed and excitement, it would be useless to deny. The demands of life upon all men who work with their brains have perhaps never been so severe. With the increasing fierceness of competition, the pursuit of business and practice must be unremittent, and when it is gained, devotion to it must be continuous.

The rate of interest has

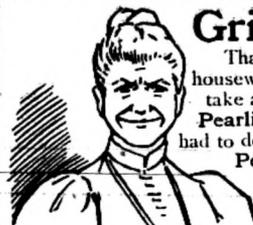
dropped one-third, and the sum necessary to assure competence correspondingly increased. The demands of labor for wages have kept pace with the increasing opulence of living, and the business man to satisfy both must accumulate much and rapidly.

It would be a mistake, moreover, to assume that all men quicken their pace simply from the first for wealth. The majority of the cultivated never hope to be wealthy, deem the ostentation of the rich sheer waste, and do not regard costly establishments and the accessories of wealth necessary to make life enjoyable.

That the effect of such conditions is to diminish the sum of human happiness and enlightenment there can be no doubt. It is already apparent upon the young, who can hardly get a start in life, because the old fill all places, whose age of marriage is pushed farther on, and who have to wait until middle-life for any chance of success.

There are men who do so now, men who refuse to live their lives at express speed, and know something of what the word serenity means.—MARTIN, in New York Observer.

EVERY LADY SHOULD READ THIS. I will send free a positive cure for all female diseases, irregularities, etc. A simple private treatment, common sense, and a few days' rest will cure you. Write to Mrs. J. S. MILLIKEN, 1011 1/2 1/2 St. Louis, Mo.



Grin and bear it.

That's what you'll have to do, if your housework tires you out and you won't take away the hardest part of it with Pearline.

Pearline has done, and is doing, more to lighten and brighten woman's work than any other one thing. It saves her time, her money, her health and strength, in hundreds of ways.

Do every bit of your washing and cleaning with Pearline. Millions NOW USE Pearline

SUNDAY SCHOOL PERIODICALS SOUTHERN BAPTIST CONVENTION.

EACH ORDER contribution to the Bible Fund, and letters to the Sunday-School interests of the Convention.

Table listing various Sunday School materials and their prices, including 'The Teacher', 'Advanced Quarterly', 'The Lesson Leaf', 'Kind Words', 'Bible Lesson Pictures', etc.

TWO BOOKS

Published and for sale by the Sunday School Board of the Southern Baptist Convention.

THE STORY OF YATES THE MISSIONARY

Written by CHARLES E. TAYLOR, D.D. Cloth, 12mo., pp. 300. Price, \$1.00, postpaid.

WITH INCREASING POWER. W. E. Hatcher: A book whose charm is contagious and resistless. A story which opens simply and beautifully, and grows in dignity, earnestness, and power even into its last page.

H. Van Decar: It moved my heart. It thrilled my soul. I could not see the lines for tears. I could not keep from laughing. The book will make missionaries under God.

THE ETHERAL BOOKS. J. A. Keeler: His story rises in interest and intensity to the last. It is a book of great power and inspiration. One is moved more than he can well account for. A hero's life whose fiery spirit, full of god, makes our own, as we read, claim kin with the angels.

A Great Trio: FULLER, JETER, YATES.

Three Lectures before Southern Baptist Theological Seminary. By REV. W. R. L. SMITH, D.D. Paper, 16mo., pp. 116. Price, postpaid, 25c.

Henry McDonald: A superb setting forth of three great men. I want a stipply on hand all the time, so as to put a copy in every young man's kit. It may mark the turning point in their lives.

Address, BAPTIST SUNDAY SCHOOL BOARD, J. H. FROST, Secretary, 157 E. Cherry St., Nashville, Tenn.

GREENVILLE FEMALE COLLEGE

HEALTHFUL—No death or serious illness since it was founded. ACCREDITED—On Southern, C. & O., and W. & C. R. R's. CULTURED—The center of Baptist Schools in S. C., the former home of the Southern Baptist Theological Seminary. LARGE BUILDINGS, separated from all other buildings, heated by gas and furnaces, lighted by gas and supplied with hot and cold water, closets and bath rooms on each floor. Can have seven or five boarders. LIBRARIES, LABORATORY, Calisthenics Hall, Maps, Globes, Music Room, New Bedroom Furniture, etc. CONSERVATORY OF MUSIC AND ART. A LARGE AND ABLE FACULTY—Four male and ten female. WORK—Thorough, in thirteen schools. FARE—Abundant, varied, well prepared, in charge of President and his wife, who do not own or lease the school, but manage it on a salary. GOVERNMENT—Parental, firm, kind, home-like. DOUBLED in four years. From best families. LOW—For the accommodations, the charges are very moderate. EASY—Payments may be made quarterly in advance. REDUCTION—When two come from one family, to the daughter, terms of admission.

NEXT SESSION BEGINS SEPTEMBER 21, 1898.

For Catalogue and further particulars, address

M. M. RILEY, D.D., President,

GREENVILLE, S. C.

Shelbyville College, Shelbyville, Ky.

A Delightful Home for Girls.

Beautiful location. Handsome brick building. Educational center. Experienced faculty. Extended curriculum. Thorough instruction. Write for catalogue to J. E. MURN, or E. W. ELROD.

The H. Thane Miller School for Girls.

(At Auburn Institute, Established 1865). School of Languages, Literature, History and Art. Effective courses of study. Preparation for foreign travel. Family limited in number. Address: Mrs. H. Thane Miller, 1011 1/2 1/2 St. Lenox Place, Avondale, Cincinnati.

ASHEVILLE COLLEGE

For Young Women. Highest equipment. Best educational advantages. Located on a beautiful campus. School of best type, which admits to Wesleyan and other colleges. School is a preparation for the best advantages in school or college. Write for catalogue. Address: Mrs. J. S. MILLIKEN, 1011 1/2 1/2 St. Louisville, Ky.

Woodberry Forest High School

For Boys, near Orange, Va., on high hill in full view of Blue Ridge Mountains. Site chosen by Thomas Jefferson. James Madison and James Monroe. Excellent drainage, purest air. Buildings of highest quality. New buildings will contain separate study rooms and sleeping quarters. Full staff of teachers. Number limited. J. CARTER WALKER, S. A., Orange, Va.

KINDERGARTEN

What are you doing for the little children in your locality? Do you need a trained kindergarten or progressive primary teacher? New Normal Class organized, September 15th, 1898. For full particulars as to cost of training for children and teachers, apply for catalogue to

METTY E. BELL, Superintendent,

Louisville Free Kindergarten Association,

30 E. Walnut Street, Louisville, Ky.

BAPTIST YOUNG PEOPLE'S UNION OF KENTUCKY.

Third Annual Meeting, Georgetown, Ky., Sept. 21-23.

WEDNESDAY.

7:30 P. M.—Devotional exercises, Rev. J. N. Prestridge, D. D., Louisville.
Organization.
Address of Welcome, Prof. J. C. Metcalfe, Georgetown.
Response, Rev. J. H. Eager, D. D., Louisville.
Address: Educational work of the B. Y. P. U., Secretary E. E. Chivers, D. D., Chicago.

THURSDAY.

9:30 A. M.—Devotional exercises, Rev. Preston Blake, Lexington.
Conference on Educational Work, led by Rev. B. A. Dawes, Louisville, Rev. J. W. Lynch, Danville, Rev. C. H. Nash, Hopkinsville, and Rev. J. S. Sowers, Faywood; ten minutes each, followed by open conference.
Address: The Church's Duty to the Young People, Rev. W. B. Crumpton, Georgetown.
Address: How to Develop Young People in the Country Churches, Rev. P. E. Burroughs, New Liberty.
Address: Danger's in the Young People's Work, Rev. M. B. Adams, Frankfort.
Question Box, presided over by Dr. Chivers.
3:00 P. M.—Devotional exercises, Rev. E. F. Wright, Woodlake.
Address: Conditions of the work in Kentucky, by Rev. Dr. W. J. McGlothlin and Dr. J. W. Warder, fifteen minutes each, followed by open conference.
Address: Work among the Mountain Young People, Rev. W. B. McGarity, Jellico.
Address: Elements of Hope in the Young People's Work, President E. S. Alderman, Russellville.
Address: Aristocracy of Culture, Prof. E. E. Wood, Frankfort.
7:30—Devotional exercises, Rev. T. B. Ray, Georgetown.
Address: Obstacles to the Young People's Work, Secretary C. S. Blackwell, Birmingham.
Address: The Local Church, Rev. J. O. Rust, Nashville.

FRIDAY.

9:30 A. M.—Devotional exercises, Rev. F. L. Norton, Cynthiana.
Address: Importance and Methods of Doctrinal Instruction, Rev. B. B. Bailey, Winchester.
Address: How to get Young People to Love the Bible, Rev. I. P. Trotter, Bardstow.
Practical Suggestions for the Local Work, Rev. M. V. Hunt, Louisville, Rev. E. P. Baldy, Bowling Green, Rev. A. V. Sizemore, Newport.
Address: The Pastor and the Young Convert, Rev. Carter Helm Jones, D. D., Louisville.
Closing Exercises.

BETHABRA CHURCH.

Each of our messengers to the association, and some who were not messengers, gave the church a brief outline of the proceedings of the association. Our messengers recommended very highly some of the resolutions that were passed. Each of them seemed greatly enthused over the question of missions, and spoke in glowing terms of the introductory sermon, preached by Bro. F. W. Wittenbraker, as being master thoughts along the line of missions, and we who did not have the privilege of attending the association, I feel, were greatly benefited. I think if all churches were to follow such a line and have each of her messengers to make a report and explain each of the questions discussed in the associations (because one can think of something another would not), it would bring the Christians to realize more forcibly what a responsibility rests upon them. So let me urge upon you the necessity of having all of your messengers report something concerning what was most forcibly brought before their minds, and I feel sure that Christians will understand more thoroughly and will work to better advantage if they are instructed along such lines, and that next year there will be a greater increase in missions and more souls be brought to Christ.

NELL BROWNING.

A QUESTION OF MORALS.

There are some people of whom it may be said that they have more religion than morals, and are better acquainted with church ideas about the rightness of conduct than about the ethics of right doing in business relations. Their notions of business ethics are loose and sometimes border on the criminal; not because they are personally immoral, but because they have a false charity that would cover the pit itself. In these times it is thought to be so much more Christ-like to condone criminality than to inflict the severities that wrong doing bring upon the offender and society. In other words, the popular idea is that all God's attributes are supplemental to charity in its popular acceptance.

This sentiment is becoming quite too common in the church, so much that those who seek justice and its equities are called persecutors, and are reviled as if they were inquisitors who actually rejoiced in the sufferings that even handed justice inflicts. A citizen nowadays who would report Sunday drinking or secret gambling and procure the arrest of the guilty, would be denounced as a neighborhood meddler. Even his Christian neighbors, while admitting the breach of law, would say: "I would not be an informer; it might cost something." Others will say, "It will make the church unpopular, and its dealings with erring men hard," and so fraud and dishonesty and uncleanness go on, and the church winks at it lest it should make it unpopular. But what is the church for? Is it only to teach men the necessity of salvation, of living a life of purity, of maintaining the law of God, moral and civil? Is it not to bear witness against crime, to suppress rascality, to see that the civil law is upheld and wrong doers punished in an orderly way, to see that the innocent are protected and the guilty suffer for their crimes?

But is this the prevailing sentiment in the churches? We are not speaking of the miserable sentimentality that sends bouquets to murderers, or attentions to such monsters as Holmes, as if he was a martyr. But of the false idea the church ought to cover up crimes which bring punishment upon those who are not so fortunate in having Christian backers to keep them out of the penitentiary. Is anybody in state's prison for robbing and defrauding the church? There may possibly be such, but we do not know where they are. We do

know of church criminals, defaulter and robbers running at large. Often the bondsmen or members of their families, or noble Christian men fearing the disgrace, come forward and make up the deficiency in their accounts and the culprit goes free; nobody will prosecute. Is it not time to consider whether this mistaken charity is not raising up and encouraging rascality, and making it appear that it is not so much a crime to appropriate church funds for personal gratification or in speculation. Is it possible that we have shut our eyes, thinking that it is the right thing to forgive, condone or compound with felony, and not even in any formal way publicly communicate the guilty? While this is the policy, it is not strange that piety and common business honesty are being broken down. The wedge of gold is hidden in the camp under the guise of charity, and the church has the curse of disaster resting upon it.

But this is not all. By not punishing fraud, as it deserves as a crime against society by the civil law, the church weakens the bonds of civil order and helps to break down all barriers against crime. We are impelled, by a sense of duty to God and man, to denounce this injurious practice, which exists under the name of charity, saving transgressors from what would increase their time behind the bars for years. Is it no crime to rob Christ any more? Is it not an outrage to allow to go unpunished those who have robbed the dead—the saints who hoped to serve God when they were gone by entrusting their substance to agencies that they thought would guard the sacred fund against any who will abstract and squander it, or, if somebody, either bondsmen or friends, make it up, would compel them to suffer for the breach of the command, "Thou shalt not steal."—Presbyterian.

THE MARKETS.

LIVE STOCK.

Report for week ending Aug. 20

Cattle—Monday the market ruled steady on all the better grades of butchers, with a common and medium grades were dull and low. The market ruled steady during remainder of week, with choice. Pens well cleared.

Calves—Market ruled firm; choice veal selling at \$5.00. Common, grassy calves were dull and not wanted.

Hogs—Monday the market ruled steady, best heavy hogs selling at \$4.05, medium \$3.65, light and medium grades were dull and low. Tuesday there was a decline of 1c. The market ruled unsteady during remainder of week. Pens well cleared.

Sheep and Lambs—Monday the market ruled steady, best heavy lambs selling at \$3.75, medium \$3.50, during remainder of week the market ruled steady on choice lamb, common and medium lambs very dull at quotations; fat sheep steady at \$3.00; stock ewes ruled dull at \$2.50.

CATTLE.

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

HOGS.

Table with 2 columns: Description and Price. Includes items like Choice packing and butchers, Fat to good packing, Good to extra light, Fat shoats, Pigs, Roughs.

SHEEP AND LAMBS.

Table with 2 columns: Description and Price. Includes items like Good to extra shipping sheep, Fair to good, Common to medium, Choice, Fat to good, Extra spring lambs, Best butcher lambs, Fair to good butcher lambs, Tail-ends.

Diseases of Children.

A PITIABLE CONDITION IN WHICH DEATH IS PREFERABLE.

A Fearful Disease which is Destructive to Little Folks—Generally Baffles Medical Treatment—A Remarkable Cure.

From the Evening Crescent, Appleton, Wis.
The story of a remarkable cure from a disease which has generally wrecked the lives of children, and left them in a condition to which death itself would be preferred has attracted a great amount of attention among the residents of the west end of Appleton, Wisconsin.
The case is that of little Willard Cross, son of Richard P. Cross, a well known employe of one of the large paper mills in the Fox River Valley. The lad was attacked by spinal disease and his parents had given up all hope of his ever being well again when, as by a miracle, he was healed and is now in school, as happy as any of his mates. Mr. Cross, the father of the boy, who resides at 1022 Second street, Appleton, Wisconsin, told the following story:
"our boy had just become old enough to begin school when he began to act rather queer and finally we called a doctor who said the trouble was indigestion. The lad grew worse, however, and another doctor was summoned who once pronounced the trouble spinal disease and put the boy on a stretcher. Other doctors were called in and there was a consultation. They all called it spinal disease and for a year one of them gave the boy treatment.
"he grew worse instead of better and was absolutely helpless. His lower limbs were paralyzed, and when we used electricity he could not feel it below his hips. Finally we had the doctor go away and did not seem to help our son and we nearly gave up hope. Finally my mother who lives in Canada wrote advising the use of Dr. Williams' Pink Pills for Pale People and I bought some, though I had no hope of success where the doctors had utterly failed.
"This was when our boy had been on the stretcher for an entire year and helpless for nine months. In six weeks after taking the pills we noted signs of vitality in his legs, and in four months from the time we began the use of this medicine the boy was able to go to school. We kept him at home, however, fearing a relapse if he returned to school too early, and for a year we gave him the pills regularly.
"it is two years since he took the first of the pills and he is now nine years old. He is at school now and just as happy and well as many of the other children. It was nothing else in the world that saved the boy from Dr. Williams' Pink Pills for Pale People.
"all of Mr. Cross's neighbors were convinced of the work done by Dr. Williams' Pink Pills, and many of them are using the pills in their families.
"The blood is the vital element in our lives consequently it must be kept pure, rich and red in order to have perfect health. The cause of little Willard Cross's sickness was described by him. He had skilled medical treatment but derived no benefit until Dr. Williams' Pink Pills for Pale People were used and the cure came.
"This proves that this remedy is the best means of purifying those elements that purify, stabilize and enrich the blood, thus adding bodily functions and arousing every organ into healthful action and in this way restoring the entire system. That is the reason why Dr. Williams' Pink Pills for Pale People cure so many diseases, why doctors prescribe them, why druggists recommend them and why they are so universally used.

MORE THAN INTERESTING.

are the new goods at McKnight's. Our fixed policy is to carry the newest, best and correct advanced styles. Our collection is complete in Carpets, Mattings, Lace Curtains, Portieres, Art Squares, Shades, Linoleums, Oilcloths, Sash Muslins, China Silks, etc.

We continue the sale of past season's "DROPPED" PATTERNS at about HALF VALUE. Buy now while this sale is on.

W. H. MCKNIGHT SONS & CO.,

WHOLESALE & RETAIL. 325 Fourth Avenue. 328-330 W. Main Street, LOUISVILLE, KY.

PLEASE NOTE—We are sole agents for the Interior Hardwood Co. of Indianapolis. Come to see us for estimates on floors and interior finishings.

HOUSEKEEPERS

will find it to their advantage to buy in supply of Tableware now while the prices on Quadruple Silver are so low.
Tea Sets \$17 to \$25. Sained Bowls \$10-16. Berry Bowls \$4 to \$6. Ice Pitchers \$8.50 to \$12.50. Lemonade Pitchers \$2.50. China Jugs \$2.50. Candelabras \$10. Chaffing Dishes \$2.50 to \$5. Baking Dishes \$1.50 to \$2. Butter Dishes \$2.50 to \$4. Cheese Boards \$2 to \$3. Bread Trays \$2 to \$3. Pickle Castors \$1.75 to \$2.50. Syrup Pitchers \$1.50 to \$2.50. Also a full line of Knives, Forks and Spoons.
C. P. BARNES & CO., Jewelers and Opticians, 504-506 W. Market St., Louisville, Ky.

LEAF TOBACCO.

Report for week ending Aug. 20.
Receipts this week - 1,198, 1,867, 1,866
Receipts Jan. 1 to date - 50,996, 97,511, 91,919
Following were the sales for the week and year to August 27, with comparisons:

Table with 3 columns: Year, Week, and Sales. Includes items like Total sales of new crop, Sales new crop to date, Rejections, Rejections this week, Percentage of rejections to auction sales, Rejections Jan 1 to date.

"A PERFECT FOOD—as Wholesome as it is Delicious."

**WALTER BAKER & CO.'S**  
**BREAKFAST COCOA**

"Has stood the test of more than 20 years' use among all classes, and for purity and honest worth is unequalled."  
 —Medical and Surgical Journal.

Costs less than ONE CENT a Cup.  
 Trade-Mark on Every Package.

**WALTER BAKER & CO. LTD.,**  
 Established 1720. DORCHESTER, MASS.

**BROAD TIRES FOR FARM USE.**

Broad tires on farm vehicles are coming slowly into use, and but for the "conservatism" of the average farmer their use would be much more common than now. So far as yet appears, nothing is to be said against them, the only objection being the cost of the change. But the cost cannot be great, while the advantages are so many that it seems strange how little attention is given to the matter.

Among the advantages are an easier draft for the team and less wear and tear to the tire and the road bed. Narrow tires have a less supporting surface by which to uphold the load, and that makes them cut into the ground with more force, and especially when it is soft. Suppose the tire to be shaped like the capital V, every one can see that it would cut into the road, hence the narrower it is the greater is this tendency. From this constant wear we have an alternation of dust, mud when it rains and ruts in spring and fall, in addition to the wear and tear of the team, harness, wagon, and the odds and ends of time lost for repairs to everything in use. When all the items of cost are posted, the sum will be found a very serious one to those to whom economy is important.

month of use and shrinkage in hot weather, came off, but was reset and firmly bolted by another blacksmith, since which it has done excellent service. The predicted difference has not been realized in the least, though it has often been used on plowed or spaded earth with loads about as heavy as are carried on solid ground. The narrow tire would not be replaced for the price of the wheelbarrow.

We are bound to have an improved system of roads in the near future, and with them broad-tires will be a natural adjunct to reduce the cost of keeping the roads in repair. The repair wear of narrow tires is soon apparent in the rounded edges assumed, because the friction at the edges is always the greatest. The moment the tire is broadened the friction lessens, and could it be used at the width of a foot or more, the friction would be almost infinitesimal. With only broad tires on our roads we should have much less dust than now, and that would be a gain in comfort as well as in the cost for repairs. With less dust we should have less mud in wet weather, and roads with a minimum of dust and mud would almost reach the ideal standard. —PHILIP SKYDER, in Country Gentleman.

**SPEED — COMFORT — SAFETY**  
 —THE—  
**OLD RELIABLE**  
**LOUISVILLE & NASHVILLE**  
**RAILROAD.**  
**BEST ROUTE FOR YOU.**

**TRAINS SOUTH.**  
 Leave Louisville.  
 7:25 a. m.; 8:25 a. m.; 1:30 p. m.; 8:30 p. m.  
 Arrive Louisville.  
 7:30 a. m.; 7:35 a. m.; 12:35 p. m.; 7:25 p. m.

**TRAINS NORTH.**  
 Leave Louisville.  
 8 a. m.; 8 a. m.; 12:45 p. m.; 7:35 p. m.  
 Arrive Louisville.  
 7:40 a. m.; 11:27 a. m.; 7:10 p. m.; 8 p. m.

**TRAINS, JELICO AND SOUTHWEST.**  
 Leave Louisville.  
 9:00 a. m. and 9:00 p. m.  
 Arrive Louisville.  
 6:50 a. m. and 5:10 p. m.

**TRAINS, LEXINGTON AND FRANKFORT**  
 Leave Louisville.  
 7:30 a. m.; 7:50 p. m. and 5:00 p. m.  
 Arrive Louisville.  
 8:10 a. m.; 11:27 a. m. and 5:18 p. m.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

**Church Roll and Record.**

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

**THE FARM**  
 KENTUCKY TRADE ITEMS.

Powell & Harper bought in Rockcastle four cotton mules at \$50 to \$65.

Jonas Weil has bought 200 export cattle in Bourbon county at \$4.75.

G. W. Rush sold forty fat cattle to Lewis Joseph at \$4.80, and \$5 premium.—Paris News.

D. N. Prewitt bought of J. J. Thompson, of Pulaski county, 150 sheep at \$3.124.

**BAPTIST BOOK CONCERN,**  
 INCORPORATED.  
**LOUISVILLE, KY.**

J. Henry Barnett, Mgr. Book Department.

Major John D. Harris, of Madison county, sold to Texas parties fifty-four jacks and jennets.

The tobacco crop of Woodford county has been considerably damaged by rust—the result of too much wet weather.

Madison county will have the largest corn crop in her history.

The Elizabethtown News reports sales of 1,000 feeding cattle for October delivery at 4c.

Sales of 800 stock ewes at \$3.50 to \$4 and two Polled bull calves at \$5 are reported in the Harrodsburg Democrat.

JOHN B. CASTLEMAN A. G. LANGRISH  
**THE ROYAL**  
**INSURANCE COMPANY**  
 OF  
**LIVERPOOL.**  
 Incorporated.

Barber & Cottlemen, Agents, Southern Dept.  
 Columbia Building, Louisville, Ky.  
 Agents in all towns in the South.

One thousand feeding cattle have been sold in Hardin county for October delivery at 4c.

Two thousand mountain stock ewes were sold at the Lexington stock yards, last week, for \$3.50 per head.

Fifteen thousand bushels of wheat changed hands in Lexington last week at 67c, but many of the farmers are holding their wheat for higher prices.

The Register says some Madison county farmers are figuring on sixteen to eighteen barrels of corn to the acre, and that offers of 60c in the field are being made.

The Bourbon News notes the sales of 70 export cattle at 34c; 40 fat cattle at \$4.80 with \$5.00 premium; a lot of feeders at \$4 and 44 fall feeders at \$4.30.

A. Sid Hart bought of George F. Green, last week, 17 head of two and three-year-old steers, averaging 820 pounds, for 4c.—Mt. Sterling Gazette.

George F. Anderson sold to Ike Dunn 50 ewes at \$3.50, and to Robert Stephens 50 at the same price. W. M. Robinson bought of different parties about 200 hogs at 34c.—Advocate.

Jeff T. Vermont, of Bourbon county, weighed to S. Wehl 25 1,470-pound cattle at 4c per cwt. Jas. Thompson sold to Jonas Wehl 80 at \$5.65.—Georgetown Times.

At Louisville last week four hogheads of Scott county tobacco sold at \$18.75 to \$19; seven hogheads at \$11 to \$7.10; six hogheads new leaf and lugs sold at \$17, \$14.50; \$8.00 to \$8.50.

**GERMAN BANK,**  
 Fifth and Market St., LOUISVILLE, KY.

CAPITAL \$200,000  
 RESERVE \$250,000

General Banking & Savings Bank.  
 INTEREST PAID ON TIME DEPOSITS.  
 P. VIOLINI, PRESIDENT.

**THINGS WORTH KNOWING.**

Some sheep growers claim that for the amount of food eaten a Southdown wether will put on more pounds of flesh, fat and wool than any other animal; but it requires more skill to feed a sheep without injuring digestion than it does other farm animals. Only the skillful can make the foregoing boast come true. It is quite possible to make 10 pounds live weight gain in a pig from a bushel of corn; and it is to be doubted if this can be done in feeding sheep of any kind.

If the turkey chicks can be kept alive for the first two months they are likely to pull through all right. Dampness and lice are their great enemies. They should have some green food; dandelion is a favorite. Boiled eggs, bread crumbs, barley meal and lobbard milk, are good food, also boiled potatoes and grain after the first three weeks.

If a fruit orchard of any kind needs fertilizing, and you do not know what food constituents the soil most needs, you can venture to spread raw bone meal and potash liberally; whether you want the carbonate, sulphate or muriate, you will find it in unleached wood ashes.

Lice are likely to make their first appearance about the nests and roosts. Use kerosene freely at the first signs, and change the nesting material. The lice on the hens themselves will be kept in check if the fowls have a good chance for a dust bath.

On high priced land summer feeding of grain, especially to milk cows, is often good economy. The acreage of grass required is much reduced. The extra food will show in butter, too.

The good dairyman will breed up his own herd, selecting each year the best, and setting his mark high, that he may have something to strive for—something to triumph in when he shall have reached his goal.

**DR. BLAUDS PILLS**  
**GENERAL DEBILITY**

Silver Contain, & "Blood" stamped on each Pill  
 E. FOUQUERA & CO., New York. All druggists.

**A HOME IN TEXAS**

to what you want. We have hundreds of acres yet that we can sell cheap and on long time. Handsomely illustrated book, fully describing this wonderful country, will be sent free of charge on request. Address E. F. Turner, General Passenger Agent, Texas & Pacific Ry., Dallas, Texas, or R. T. G. Matthews, Southern Traveling Agent, 204 W. Main St., Louisville, Ky.

**THE GREAT CHURCH LIGHT BELLS**

BUCKEY BELL FOUNDRY  
 101 1/2 N. Third St., Louisville, Ky.

**DR. BLAUDS PILLS**  
**GENERAL DEBILITY**

Silver Contain, & "Blood" stamped on each Pill  
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 101 1/2 N. Third St., Louisville, Ky.

**ILLINOIS CENTRAL**  
 Union Depot, Foot of Seventh St.  
 Double Daily Service to Memphis and New Orleans.

Memphis & New Orleans Limited.  
 No. 22 leaves 9:25 p. m. No. 204 arrives 7:40 am  
 Through Vented, Gas-Lighted Trains,  
 with Pullman Sleepers and  
**FREE RECLINING CHAIR CARS.**  
 The fastest and best train leaves Louisville for the South.  
 Less than 11 hours to Memphis, 24 hours to New Orleans.  
 Pullman tourist sleeping cars through San Francisco every Thursday; arrives turning every Tuesday.

**FAST MAIL.**  
 No. 20.  
 Leaves 7:30 am. Arrives 10:45 am.  
 Pullman Buffet Sleepers to Memphis and New Orleans. Connections for Hodgenville, Elizabethtown, Owensboro and Hopkinsville Central City Accommodation.  
 No. 21 leaves 6:35 am.  
 For Central City and all intermediate points  
**FAST MAIL AND EXPRESS.**  
 No. 222 arrives 5:15 pm.  
 FROM Fulton and all intermediate points.  
 No. 23. ACCOMMODATION. No. 222.  
 Leaves 4:00 pm. Arrives 9:35 am.  
 For Elizabethtown, Hodgenville, Lettich field, Owensboro, Beaver Dam, Central City, and all intermediate points.

**ALL TRAINS RUN DAILY.**  
 Except that there is no Sunday service from Elizabethtown and Hodgenville.

The Illinois Central is the shortest line to New Orleans and affords the best connections to all points in Arkansas, Texas and the Southwest.

City Ticket Office, 220 Fourth Avenue.  
 A. B. HARRIS, G. P. A., Chicago.  
 W. A. KELLOGG, A. G. P. A., Louisville.

**MONON ROUTE**  
**CHICAGO**

Making connection for all points in the North and Northwest.

Only line with through Dining Car on all day trains.

Night trains equipped with the most luxurious sleepers ever built.

Our agents give to all polite and courteous attention.

Notice the MONON. It is the most popular route.

ADDRESS . . .  
 E. H. BACON, FRANK J. REED  
 D. P. A., G. P. A.  
 Louisville, Chicago

**TOP BODY FOR \$27.75**

Advertisement for a top body, likely for a horse-drawn carriage or similar vehicle.

Nobody ever complains of Macbeth lamp-chimneys. They give a good deal more light and don't break. Get the Index.

Write Macbeth Pittsburgh Pa



The Burns Wick makes a steady, brilliant flame that will not crack. It needs no trimmings or care and is odorless. The standard for the day. We have made a number of wicks and wickholders for you. Write and we will send you samples free of charge. We will also send you a book which tells about the wick and wickholder. It is a most interesting and useful book for every kind of burner. For sale by good dealers everywhere. Send for free sample and a booklet which tells about it.

NEW JERSEY WICK CO., Newark, N. J. (Incorporated in the U. S. and foreign countries.)

Advertisement for a sewing machine. 'S18 LATEST IMPROVED. PROMPT PREPAID.' Includes an illustration of the machine and text: 'For this style new high arm... Mention this paper. WATYNE MANUFACTURING CO., 304 Fourth Ave., Louisville, Ky. This firm is responsible.—Western Recorder.'

Advertisement for 'SONG BOOKS!' and 'BAPTIST BOOK CONCERN, INCORPORATED, LOUISVILLE, KY.' Includes a list of song titles and prices: 'Manly's Choice (words) 10c', 'Manly's Choice (music) 25c', 'Baptist Hymnal (words) 75c', 'Baptist Hymnal (music) 75c', 'Hymns New and Old (music) 30c', 'Sacred Songs (words) 10c', 'Sacred Songs (music) 10c', 'Harvest Songs (words) 10c', 'Harvest Songs (music) 10c'.

Advertisement for 'DROPSY' treatment. 'TREATED FREE. Positively CURED with Vegetable Remedy. These cases called hopeless. From that time symptoms rapidly disappear and in ten days at least two-thirds of all symptoms are removed. Write FREE. 10 DAYS TREATMENT FREE by mail. Dr. H. M. Brown's Green, Specialist, a specialist, U.S.'.

Advertisement for 'OPIUM' with 'Free Scholarships.' 'There will be a few Free Scholarships given at Luray College, Virginia, this year to worthy young ladies who are endeavoring to get an education and who have to provide for themselves. Preference is given to orphans, others being equal. Address Rev. H. M. Wharlow, D.D., Baltimore, Md.'

Advertisement for 'Magnificent Train Service' of the Union Pacific from Council Bluffs or Kansas City. 'The Union Pacific from Council Bluffs or Kansas City makes it the popular line to all points in Nebraska, Kansas, Colorado, Wyoming, Utah and the Pacific Coast. Three trains daily from Council Bluffs. Two trains daily from Kansas City. Pullman Palace Double Drawing Room Sleepers, Buffet Smoking and Library Cars. Free Reclining Chair Cars, Dining Cars. Seals a la carte. For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, or any information, apply to your local agent, who can sell you a ticket via the Union Pacific, or address J. E. Aglar, General Agent, St. Louis, Mo.'

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

PURITY is power. The rose, among the sweetest and most beautiful of God's creations, is armed with thorns, nature's sharp bayonets for warding off attack. Purity is the defence of beauty; modesty is the safeguard of innocence. The severe chastity which repels familiarity is as absolutely essential for the safety of the soul as genial attractiveness is for its beauty.—A. J. Gordon.

Items of Interest. NEWS THE WORLD OVER.

The Cretan Congress has met and immediately proved themselves in the van of modern ideas by following closely the examples set them by the Austrian, French and Italian parliaments. The proceedings had scarcely begun when two members began fighting, their friends joined in and a general shindy followed till suppressed by the soldiers. One deputy was stabbed.

In the war of liberation, the Greeks, fearing Turkish depredation, broke into pieces the Lion of Oberon, the monument of the Thebans who were killed fighting against Philip of Macedonia. The pieces were all hidden safely away, but have been neglected all these years. Now the Archaeological Society proposes to put the pieces together and to restore the lion to his place.

The Watchman looks over the world and concludes there is precious little good government at present known among men. The Irish declare England's government bad and the millions in Northern India agree. The Dreyfus scandal shows how little justice there is in France; and the 'boases' in our largest states, where education is most general, are confessedly not in the first rank of good rulers. The Congo Infamies are damning to little Belgium. Norway and Sweden are at sword's point; Italy and Austria are filled with riots and disturbances; and Mexico the only well-governed country.

Two earthquake shocks were felt in Seattle, Washington, but they were slight. The vibrations were from east to west and their duration about four seconds.

A rebellion that promises to be serious has broken out in Southern China. It has no connection with the other risings which have been previously reported. The trouble originated in the Catholics trying to convert the ancestral hall in a village into a Catholic church. The people arose and defeated the imperial troops which were sent against them, inflicting a loss of 1,500 men. The leaders are so much encouraged by their success, they propose to free China from the Manchu dynasty.

The oldest inhabitant of Nebraska, Mrs. Deillah Cromwell, has died at her home near Table Rock. Her friends said she was 110 years old, and that seems probable, for her fourth husband died of old age twenty-five years ago.

This has been a comparatively cool summer in Louisville, and we read with pity of the extreme heat from which other places are suffering. For seven days in California the maximum temperature varied from 102 to 107 degrees. England and France had a similar hot wave. On the hottest day 100 cases had been struck in the hospital in London before two o'clock. Lieut. Col. Longue fell from his horse and died soon after during the manoeuvres at Brest. Meanwhile it has been very cold with heavy falls of snow in the mountain-regions of Austria.

If newspaper accounts are true, there is difference of opinion in some volunteer regiments in regard to their being mustered out of service. The privates are eager to go home, the officers who are much better paid are trying to bring political influence to bear at Washington to prevent disbanding. It is to be hoped that politics will not be allowed to have a hand in the matter.

The news from Cuba is that the insurgents are continuing their attacks upon the Spanish, and that Spain says the United States must stop these attacks. The Cuban Junta in New York says the fighting must be by fair means and not by force. The present prospect is that the United States will have a much longer war in making insurgents in Cuba, Porto Rico and the Philippines behave themselves as they had with Spain.

Our understanding of the protocol for peace is that the decision in regard to the Philippines is given entirely to the commissioner, subject only to the veto of the United States Senate and the Cortes. President McKinley and Premier Sagasta have the picking out of their respective commissioners, but have no right now to say what those commissioners shall do. If this is true, their wishes in regard to the Philippines have no binding force.

A freight train drawn by three engines entered the short tunnel near Punta de Armas, Italy. The train stopped at a steep grade, the engines being insufficient. Because they realized their danger, the men from the engines filled the tunnel, the engineers and firemen were asphyxiated; the train ran back at a fearful speed and struck a passenger train at the mouth of the tunnel. Nine persons were killed and a large number seriously injured.

MONUMENTS. Before purchasing a monument or headstone, it will pay you to get the estimate of the Western Stone Co. Write for prices and designs. Warehouses: 217 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

BOUNDS OF RIGHT MOURNING.

Sorrow is fitting and proper in its place. When in God's providence we are bereaved and distressed, it is right for us to grieve. God would not have us refrain from weeping or mourning when he takes from us that which we have learned to value and rejoice in as a gift from him. But mourning or sorrow is no excuse for a neglect of our duty to others or to God. If we cannot do our pressing daily duty while we mourn, then we should refrain from mourning. A mother must not neglect her living child because of her sorrow over one who has died. A soldier must not fall out from his place in the ranks, while the battle goes on, to show his grief for a fallen comrade. No person ought to be faithless to duty in any sphere because of his longing for one whom God has called away from his side. Under the Levitical law a high priest, who had daily duties for all the people, was not permitted to go into mourning even for his father or mother, however his heart might be stricken. His own sorrow must not stand in the way of his ministry of love to others. In a sense, every one of us is a high priest to others, in our sphere of influence or example. No one of us has a right to be neglectful of his priestly duties of sympathy and love because of his grief in bereavement or trial.—Sunday School Times.

THE Christian Endeavor World has published a symposium on the topic "The kind of hearer I want," upon which sixty pastors give their ideas and express their desires. The symposium is very suggestive both to preachers and hearers. We should be glad to give the various descriptions presented of the ideal hearer did space permit. We can only insert that of the Rev. Dr. John Hall, which is both compact and comprehensive. The kind of hearer Dr. Hall wishes to have is

"One who has prayed for the preacher, and the Holy Spirit's influence on all the congregation, in the closet, and, if head of a household, at the family altar.

"One who is punctually in his fixed place in the church so as to be recognized by me from the pulpit, and with his family beside him.

"One who has his hymn-book, and joins in the singing as earnestly as does the leader of the music.

"One who follows and in heart joins in the thanksgiving, confession of sins, and in the prayer and intercession.

"One who bears himself with reverence of manner, suggesting devoutness to those round about him.

"One who looks for the divine impress in the sermon, and not for rhetoric, elocution, or startling statements.

"One who keeps his eyes on the preacher, except when called upon to look up a text quoted and being explained.

"One who takes the impress to himself, and in his heart looks for God's blessing with it.

"One who has a look and a word of Christian courtesy for those near him in the church, after the solemn close of the service."

THREE things never return-time, a spoken word and a neglected opportunity.—The Koran.

Advertisement for 'Pond's Extract'. Includes an illustration of a man and text: 'will relieve the pain of sunburn, chafing, mosquito bites, stings of insects, bruises, lameness, and sore feet in quick time. It is an indispensable remedy for those who indulge in golfing, cycling, yachting, boating, tennis and other summer sports. Avoid substitutes. The genuine is manufactured and bottled solely by the Pond's Extract Company, 70 Fifth Ave., New York City.'

Advertisement for 'Stewart Dry Goods Company, NEW YORK STORE, LOUISVILLE, IMPORTERS, JOBBERS AND RETAILERS.' Includes text: 'Mail Orders Receive Prompt Attention. SEND FOR SAMPLES.'

Advertisement for 'E. L. HUGHES, LUMBER, Sash, Doors, Blinds, BUILDING PAPER.' Includes text: '123-124 East Main Street, next to Salt House, LOUISVILLE, KY.'

Advertisement for 'UNPARALLELED PREMIUM OFFER.' 'By the kindness of Mrs. J. H. Spencer we are enabled to make the following most liberal offer: THE WESTERN RECORDER for one year and Dr. J. H. Spencer's HISTORY KENTUCKY BAPTISTS (2 large volumes, 1,438 pages) to NEW or OLD subscribers until supply is exhausted, postpaid on receipt of \$4.00. The History alone is worth \$5.00 and the Recorder \$2.00. You can get both for \$4.00. Order promptly if you want this great history, because at this offer the supply ought not to last long.' 'ADDRESS ALL ORDERS TO WESTERN RECORDER, LOUISVILLE, KENTUCKY.'

Advertisement for 'THE OMAHA EXPOSITION'. 'If you are going to attend (and it will be what you can ill afford to miss), you will find this the best line to take.' 'ONLY LINE DIRECT TO THE GROUNDS. SEE Agent for further particulars.' Includes logo for 'M. PACHA RAILWAY'.

Look upon the success and sweetness of thy duties, as very much depending upon the keeping of thy closely wit all diligence.—John Flavel. Do not let any of us complain that our circumstances are making us evil. Let us confess, one and all, that the evil lies in us, not in them.—F. D. Maurice.



Items of Interest. NEWS THE WORLD OVER.

There have been cablegrams galore in regard to Lord Salisbury's having plucked up courage to give Russia an ultimatum in regard to China. But, as the N. Y. Evening Post points out, had such an ultimatum been delivered, it would have caused instant commotion in the financial world. As there has not even been a ripple, it is evident there is little truth in the report.

The papers are full of reports of the utter incompetency of those who conducted the war from Washington. Whether there is any truth in these reports or not, one thing is sure. The blame or the credit, as the case may prove, rests with the President. He is the Commander-in-chief, he made all the appointments in the commissary and quartermaster departments, gave all the commissions to officers, etc., etc., and could dismiss any or all from their duties on any day. The responsibility is his; the credit or the blame must be his also.

Another disaster due to the fog is reported from the banks of Newfoundland. The Thingvalla Liner Norge sank the French schooner La Coquette, but owing to the discipline and presence of mind of the crew of the Norge there were no lives lost.

Prominent Havanses have received threatening letters from various insurgents telling them what to expect when they get to the city. Several of these letters have told them they might have their choice of trees to be hanged on. Among the letters was one from the insurgent leader Canejo to Pascual Goicoechea, a wealthy native planter at Guines.

If this thing continues, somebody is in danger of being treated by the mothers and wives of the soldiers as Floyd Irson was. There is no excuse possible to a civilized people for the condition in which the sick soldiers are at Meantow, R. I., within easy reach of New York City. Hundreds are lying on the floor because there are no cots for them; and there are 120 sick on board the Leona, who ought to be landed, but there is no room for them. It is infamous. Illness is increasing rapidly among the troops in Porto Rico. Already 1,000 are sick. There is a report that yellow fever has appeared at San Juan, but it is hoped that is a mistake.

The officers of the troops at Newport News seem to have no control over their men. The soldiers have been rioting and have had sharp fighting with the police. Some of the disorderly soldiers have been arrested and were confined in the jail, and the fight was in order to release them. Seven men were wounded in the fight in which the police were victorious.

About all of Shafter's original army have been brought home. There are "immune" regiments and negro regulars left. These are camped on the hills. They say that they have good food in abundance. They are consuming quinine in most marvelous quantities. One regiment of 45 men uses 5,000 grains a day. Every morning a corporal of each troop brings the sick to the regimental doctor.

The N. Y. Sun has been red hot for taking Hawaii, but its correspondent gives a sad account of the raising of the United States flag over Honolulu. The natives disappeared from the streets; there was no music because the native bands had thrown away their instruments. Admiral Miller in charge of the ceremony, did not show how feelingly he terribly the natives felt, and those who had been strong for annexation said, with a shiver in their throats: "How sad it all was."

Gen. John S. Poland died in Asheville of typhoid fever, contracted at Chickamauga. He was a Colonel of the 17th U. S. regulars, and was appointed Brigadier-General of the 23rd Infantry, commanding a division under General Brooks.

The Rhode Island Court of appeals has rendered a decision in line with the decisions of other courts, that Christian Scientists are not medical practitioners in the legal sense of the word. Hence those who do not send for physicians, in case of death of the patients, are liable to the penalty of the law for neglect, no matter how many Christian Scientists may have been summoned.

The commissioners to adjust matters of surrender in Porto Rico and Cuba have been appointed. For Cuba they are Gen. Wade and Butler and Capt. Mampson; for Porto Rico Generals Brooke and Gordon and Commodore Schley. It is said that General Gordon has declined to serve, but his successor has not yet been appointed.

Is the millennium coming? Alderman Durham of Minneapolis has been sent to the penitentiary for six years and a half for soliciting a bribe in connection with a contract for public work. He has not merely been condemned with the prospect of an interminable number of appeals. He is actually in the penitentiary at work.

DISTRICT ASSOCIATIONS.

Time and Place of Meeting 1898.

- SEPTEMBER. Baptist—Gilbert's Creek, 1st. Irvine—Pleasant Point, Clay Co., 2d. Central—Bethlehem, 6th. South Cumberland River—Union church, Wayne county, 6th. Bay's Fork—Black Jack, northeast of Franklin, 7th. Greenup—Cattlettsburg, 7th. Little Bethel—Friendship, Muhlenburg county, 7th. Long Run—Beechland, Pleasure Ridge Park, 7th. Lynn—Aetna Grove, 7th. Owen—Harmony, Owen county, 7th. Booneville—Athens, Owsley county, 9th. Greenville—New Salem, Menefee county, 9th. Mt. Zion—Corbin, 9th. North Concord—Fellowship church, Knox county, 9th. Stocton's Valley—Mt. Pisgah, Cumberland county, 10th. Nelson—Bardstow, 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. Blackford—New Hope, Hancock county, 5th. Little River—Donaldson church, 5th. Warren—Bethany, 5th. West Kentucky—Fulton, 5th. Enterprise—Had's Creek, Pike Co., 7th. West Union—Antioch, 12th. Ohio Valley—Zion, Henderson Co., 18th. Blood River—Central City, Marshall county, 19th. Graves county—Farmington church, 26th. East Union—Rockcastle—Sinking Valley church, Pulaski county, —.

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

We have received cards to the marriage of Miss Carrie A. Hearn, of West Point, Mississippi, to Mr. Henry P. Hurt. We should greatly enjoy going, but as that is not practicable, we must content ourselves with sending our congratulations and good wishes.

We have road with great profit Rev. Dr. W. F. Bennett's tract on the Seventh Day Adventist Controversy. The question is demanding consideration, and we regard the work done by Bro. Bennett as able and timely. You can order the tract from the author, whose address is Utica, Ky. Price 10 cents.

ORDINATION.

Bro. Thos. K. Martin was ordained at the Baptist church at Waddy on the 25th. The churches composing the Shelby County Baptist Association and the Mt. Pleasant church in Anderson county, which has called Bro. Martin as pastor, were invited to send their pastors and two brethren each to constitute the council.

The following churches responded: Clayville, Bro. B. J. Davis and C. W. Gibson; Buffalo Lick, Bre'n. Thos. Brooks and Anderson Perry; Christianburg, J. H. Ford; Little Mount, D. W. and R. M. Johnson; Pigeon Fork, J. M. Hawkins and F. M. Shouse; Salem, J. J. Burnett and Geo. W. Rucker; Mt. Vernon, Jesse Simpson and R. M. Watts; Beech Ridge, C. T. Whitehouse and W. H. Puckett; Bagdad, Bro. J. S. Wilson and Walter Thompson; Waddy, Geo. Barringer and Wm. Bullard.

After song service, reading and prayer, Bro. B. F. Adkins was chosen moderator and C. D. Martin clerk. The candidate related his experience, dating back to the age of 13 years. Bro. B. J. Davis led in questioning the candidate along the lines usually pursued on such occasions. Upon motion and second the questions were closed, after which the council retired for consultation. Upon motion and second the council unanimously recommended that the church ordain the candidate. Upon this report the church by motion and second referred the candidate back to the council for ordination.

Bro. B. F. Adkins delivered the ordination sermon. Ordination prayer. Bro. J. S. Wilson; charge to candidate, Bro. B. J. Davis; presentation of Bible, Bro. G. W. Gibson; benediction by the candidate.

PEACE springs from within the soul, asking little odds as to outward circumstances. Two students of one of our largest universities, while fishing their way for an education, strolled off one Saturday afternoon for a walk on the tow-path. They saw an old man with a rope over his shoulder, drawing a large boat, partly filled with stones. One of the students remarked to the other, that being poor was hard enough, but being compelled to take the place of a mule was downright cruelty. As they drew near the old man they hear him singing, and secured a rich endowment for life, the old gentleman remarking cheerfully as to his lot: "It is all right, boys only a mile more and I shall have finished my week's work; to-morrow is Sunday—a whole day with my family and time to worship God." They left him pulling at the rope and humming. "Nearer my God to Thee."

LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam but so brightly in the pattern of life that God approves.— F. W. Farrar.

Sulphure, is neither more or less than sulphur, and can thus be made to serve all the remedial uses for which sulphur was ever employed. In fact, it multiplies those uses just so far as a liquid is more easy to apply and absorb than a powder, thereby increasing its efficacy in all skin and blood disorders and other physical ailments. The discovery of this new specific was made by the Sulphure Co., Chicago, Ill.

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