

# WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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## WESTERN RECORDER.

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JUSTICE BREWER, of the United States Supreme Court, in a recent decision cited John Bunyan as an authority in the English language. This is a new honor for the humble tinker of Bedford.

It is the man who has strong convictions who counts in this world. An uncertain man is weak and powerless. He is like one groping in the dark, not knowing which way he is going, nor what danger lurks in every step.

The *Churchman* deplores that out of 6,332 Episcopal churches in the United States, 2,885 gave absolutely nothing either to foreign or home missions. That is a sad showing, but not worse than it is in some other denominations.

A SUNDAY-SCHOOL teacher in a mission school could not help a feeling of amusement at the gusto with which her class sang "Land where our fathers died." For the class consisted of a Syrian, an Armenian, a German Jew, a Scotch boy and a Negro.

HERE is a new thing under the sun. The Unitarians have fallen into line with those who are aping the Catholics, and have established a monastic order! Its chapels are to have all the ritualistic adornings in fine style. It is a great pity for the world that the Catholics did not get out patents on their performances.

The *Chicago Standard* says: "No phase of the higher education of women has caused so much surprise, and even alarm, as the symptoms of theological doubt which are to be found wherever young women gather in large numbers for college study." But it adds the comforting assurance that this tendency is unknown in the denominational colleges. Which adds another to the ten thousand reasons why Baptists should patronize their own schools.

A CORRESPONDENT of a Chicago paper, who was with the navy at Santiago, said that at night the men on the ships were in the habit of singing. But the only things which all could sing were hymns and "Swanee River." All could sing the first verse and the chorus of "Swanee River," but few could do more. But when "Rock of Ages" was sung every man on the ships sang the whole song with vigour, fervour and delight. Brethren, do your sons know all of that grand hymn?

## THE PISTIS SOPHIA ON BAPTISM.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

One of the most remarkable writings of the early Christian centuries is the *Pistis Sophia*, a Gnostic work written originally in Greek, but extant only in a Coptic translation. This Coptic version was translated into Latin by a German scholar named Schwartz, and this translation along with the Coptic text was edited by Petermann in 1853. An English translation was made a few years ago by C. W. King, M.A., of Trinity College, Cambridge, and the most important parts are given in his large work, "The Gnostics and Their Remains," 2 ed., 1887.

The date of the work has not been accurately ascertained, but scholars have been led by the elaborateness of its theological speculations, as compared with what is otherwise known of Gnosticism, to place it in the third century. The title consists of two Greek words meaning "Faith Wisdom." It is the name applied to a female aeon, or emanation from the Supreme Light, who having caught a glimpse of the Supreme Light, became disoriented with her position and consumed with a desire to return into the infinite. To punish her for this unholy ambition, Adamas, the ruler of her sphere, led her by a false light to plunge into chaos, where she was beset by evil spirits, eager to rob her of the light that she possessed. The visible world, including mankind, resulted from the commingling of light with darkness. The subject matter of the book is a full exposition of the way in which *Pistis Sophia*, including all the light and life that humanity possesses, is delivered and restored.

A long series of mysteries, or secret initiatory rites, are here described, the efficacy of each being carefully explained. These mysteries, it may be presumed, were practiced by the Gnostics themselves, the degree of attainment in Christian knowledge and in immunity from the powers of evil being marked by the number of mysteries through which they had passed.

The work is in the form of dialogues between the Savior and his disciples. Mary Magdalene is the most frequent questioner, and she, along with John, is represented as surpassing the other disciples in spiritual insight.

Among the mysteries baptism occupies a prominent place. I quote from King some of the more interesting statements about baptism: "Then came forth Mary and said: Lord, under what form do Baptisms remit sins? I have heard thee saying that the Ministers of Contentions [accusing evil spirits] follow after the soul, bearing witness against it of all the sins that it hath committed, so that they may convict it in the judgments. Now, therefore, Lord, do the mysteries of Baptism blot out the sins that be in the hands of the Receivers of Contention, so that they shall utterly forget the same? Now, therefore, Lord, tell us in what form they remit sins; for we desire to know them thoroughly? Then the Saviour answered and said: Thou hast well spoken: of a truth those Ministers are they that testify against all sins, for they abide constantly in the places of judgment, laying hold upon the souls, convicting all the souls of sinners who have not received the mystery, and they keep them fast in chaos tormenting them. But these contentious ones cannot pass over chaos so as to enter into the courses that be above chaos; in order to convict the souls therefore receiving the mysteries, it is not lawful for them to force so as to drag them down into chaos, where the Contentious Receivers may convict them. But the

souls of such as have not received the mysteries, these do they desire and hail into chaos; whereas the souls that have received the mysteries they have no means of convicting, seeing that they cannot get out of their own place; and even if they did come forth, they could not stop those souls, neither shut them up in their chaos. Hearken, therefore, I will declare to you in truth in what form the mystery of Baptism remitteth sins. If the souls when yet living in the world have been sinful, the Contentious Receivers verily do come that they may bear witness of all the sins they have committed, but they can by no means come forth out of the regions of chaos, so as to convict the soul in the places of judgment that be beyond chaos. But the counterfeit of the spirit [probably equivalent to conscience] testifies against all the sins of the soul, in order to convict it in the places of judgment that be beyond chaos; not only doth it testify, but also sets a seal upon all the sins of the soul, so as to print them firmly upon the soul, that all the rulers of the judgment place of the sinners may know that it is the soul of a sinner, and likewise know the number of the sins which it hath committed from the seals that the counterfeit of the spirit hath imprinted on it, so that they may punish the soul according to the number of its sins: this is the manner in which they treat the soul of a sinner. Now, therefore, if any one hath received the mysteries of Baptism, those mysteries become a great fire, exceeding strong and wise, so as to burn up all the sins; and the fire entereth into the soul secretly, so that it may consume within it all the sins which the counterfeit of the spirit hath printed there. Likewise it entereth into the body secretly, that it may pursue all its pursuers, and divide them into parts—for it pursueth within the body the counterfeit of the spirit and Fate—so that it may divide them apart from the Power and the Soul, and place them in one part of the body—so that the fire separates the counterfeit of the spirit, Fate, and the Body into one portion, and the Soul and the Power into another portion. [According to this representation, human nature consists of five parts, conscience, or the registering and accusing element, fate or destiny, which implies the resistless tendency toward evil that belongs to humanity thus constituted, the body, conceived of as evil and as a hindrance to the highest end of being, the soul in the more limited sense, and the power, which seems to mean the particle of deity that is the portion of each individual. The mystery of Baptism remaineth in the middle of them, so that it may perpetually separate them, so that it may purge and cleanse them in order that they may not be polluted by Matter. Now therefore, Mary, this is the manner whereby the mystery of Baptism remitteth sins and all transgressions.]

Then follows Mary's interpretation of our Lord's sayings, Luke 12:49-52: "I came to cast fire upon the earth; and what will I, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three." "This," saith Mary, "signifyeth the mystery of Baptism which thou hast brought into the world, because it hath brought about disension in the body of the world, because it hath divided the counterfeit of the spirit, the body, and the fate thereof, into one party, and the soul and the power into the other party. The same is, There shall be three against

two, and two against three. And when Mary had spoken these things the Saviour said: Well done, thou Spiritual One in the pure light, this is the interpretation of my saying."

This Gnostic explanation and justification of the doctrine of baptismal regeneration has a great advantage over those of other parties in that it seriously undertakes to explain the process. Human nature has in it five elements, three evil and damning in their character and tendency, and two fundamentally good. The problem is to separate these and to place an insuperable barrier between them. This is precisely the function of the mystery of baptism, which enters into the nature like a penetrating, searching fire and separates and keeps separate these elements, leaving the good elements free to proceed toward the glorious end of being.

It is highly probable that Gnosticism exerted a strong influence on Christian thought in regard to baptism as in many other particulars. The mystery in which the ordinances were veiled, as well as the magical efficacy attached to them by the dominant forms of Christianity during the third and following centuries, may be attributed with considerable probability to this source. The elaborate ritual which came to surround the ordinances has its counterpart in Gnosticism, and was no doubt due in part to its influence.

## THE OLD IS BETTER.

A leading secular paper, in noticing Prof. Haupt's New Version of the Scriptures, now in press, says:

"We think it fortunate that our version of the Hebrew Scriptures was made in the sixteenth century, an age of imaginative faith, and was the culmination of a century of passionate brooding over the original. The textual errors the early revisers made are of little consequence compared to the fact that they comprehend the spirit of the original. The formula of words they used has become, by constant devout repetition, charged with a peculiar meaning which no other words can convey. Their power lies largely in associations. We do not wish to say that a version in the critical spirit is to be shunned, but we believe that it can never be in the true sense a "Bible," a traditional call to righteousness, a voice that reaches the hearts of the children because it reached the hearts of the fathers. There is in humanity something that is handed down and yet is continuous. To this the new Bible can never appeal."

I believe that this is the feeling of Christians generally. The Old Version has a flavor that we love. We are willing to taste of these new products of Biblical scholarship, but for living water we prefer "the well of English undefiled" that was opened for us in King James' reign.—Smith.

THERE is nothing save an unquestioning faith in God that brings peace to the troubled heart. If the truth once be firmly gripped that all the events of our earthly life, even those that appear most untoward, are either sent by our Heavenly Father, or else suffered to come, then we shall be full of peace, in spite of the world's commotions. It is hard, on the other hand, to understand how any man that lacks the consolation of religion can maintain the courage and dignity of his Spirit. What refuge is there for him when the storms beat upon him? What star of hope can be seen when the clouds cover his sky? From our heart, we pity him.—Nashville Advocate.

THEY DO NOT BELIEVE.

BY REV. J. B. HUTSON.

It is a common mistake to suppose that sinners believe the Bible true. They think, many of them, that they do, and often assert it, and yet there is not one that does. Their mistake is that they do not understand what the Bible teaches, and have not come to "the knowledge of the truth," which is salvation, and the simple proof of this is that they do not obey; for faith and obedience are as inseparable as faith and repentance. A notoriously wicked man said to me: "I believe the Bible as much as you do, yet I know I am not a Christian." My first duty to that man was to convince him that he did not believe, and doubtless it is our duty to sinners in general in this day of Gospel enlightenment.

The Bible recognizes but two classes—believers and unbelievers—and declares the first shall be saved and the second shall be damned. Some preachers teach that many unconverted do believe, but they do not trust, and fail to obey, and thus continue in sin. But this is to separate what God has join'd together, and to make an unlawful distinction between belief and trust, between cause and effect. Sinners, many of them to say the least, do not even believe there is a God. We sometimes hear the remark that no intelligent man can doubt the existence of the great Creator. Oh, yes, he can, and he may even believe a lie according to the Scriptures. The Psalmist says, "The fool (not an idiot, however) hath said in his heart (not with his lips only) there is no God." The apostle, in telling us how to be saved, says: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Two things: the seeker must believe that God is, and that He is what He is.

Sinners do not believe on the Lord Jesus Christ, they think they do, and some preachers allow that they do, but it is more than half a mistake. They may believe that Jesus lived and died, and have some mystified notions about all the rest; they may believe the Scriptures historically, but not spiritually; they do not understand and believe that Christ came down from heaven, that He rose from the grave, that He is now alive and God over all blessed forevermore, for if they do they are saved. On this point the Scriptures are so full and explicit, it is strange that any should make a mistake. "Whosoever believeth that Jesus is the Christ is born of God." But the natural man cannot receive these spiritual truths, "for they are foolishness unto him neither can he know them." Such truths are divinely revealed. Moses said to Israel: "But the Lord hath not given you an heart to know, and eyes to see, and ears to hear, unto this day." When Peter confessed that Jesus is the Christ, the Son of the living God, Jesus said unto him, "Blessed art thou Simon, son of Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The apostle tells us that it is only by supernatural wisdom that we can believe the divinity of Christ: "No man can say Jesus is Lord, but by the Holy Ghost." Compare these Scriptures with the simple statement, "He that believeth on the Son hath everlasting life," and how inevitable the conclusion that no sinner believes. But what encouragement is now left for human effort? Just as much as ever, for God "will have all men to be saved, and to come unto the knowledge of the truth." And now let us not forget that it is by faith and nothing else; simply, solely, and altogether by faith that the soul is saved; obedience, confession, works, follow as the effect; works are rewarded, but it is faith alone that saves.

Richmond, Va.

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

THE PROBLEM OF THE YOUNG PEOPLE.

BY PROFESSOR HENRY C. VEDDER.

This is the danger of separate interests between the young people's organizations and the church. There have always been croakers who have seen in any form of separate organization of young Christians a divisive principle that would ultimately prove a serious menace to the welfare of the church. This has been an imaginary danger; experience has shown that the influence of the societies of young Christians has been unifying rather than divisive, up to the present. That their influence now threatens to become divisive is not due to any inherent principles of the organizations, but to a policy that has been adopted in defiance of the essential principle of organization, without due forethought of its probable consequences. "Adopted" is hardly the word; the policy has grown, developed, come about almost fortuitously, but has somehow become general.

It came about in a way the most natural, and apparently most harmless. Those whose duty it is to see that money is provided for our educational, missionary and benevolent enterprises were quick to see the possibilities of these young people's societies. Here was a field that had never been worked, even by the shrewdest financial agent. The secretaries of our denominational societies eagerly appealed to the young Christians of their own constituencies to make regular and liberal contributions. The young Christians promptly and generously responded. The sums given have been large in themselves, and they appear still larger when considered as the earnest of future gifts, when these young people of to-day shall have become the men of substance, the men of leading, of tomorrow. And with these appeals for money, the secretaries have sent a flood of literature about missions, education, benevolence—literature, much of it, excellent in literary quality and in Christian spirit—so that young Christians have been educated to give intelligently, and not from mere impulse.

"But where is the danger in all this?" one may object. "To me, so far from seeming perilous, this appears to be a most desirable development in the young people's movement." The danger is just here: the young people's societies have been encouraged to engage in this work as separate organizations, and not in connection with the church. There has been, of course, no deliberate intention of producing this result, but more or less generally, in all denominations, such a policy has been unconsciously and gradually adopted. In one denomination the young people have been stimulated to a keen interest in home missions, especially in the work of chapel-building in the West; and several chapels have already been built exclusively by their contributions. These facts have been published far and wide as an encouragement to other young Christians to go and do likewise. In another denomination special interest has been roused among the young people in foreign missions, and they have undertaken the support of missionaries, Bible women and the like.

These things, be it observed, are done by the young people as such through their own separate organization, by their own contributions, gathered by themselves, sent to the proper boards or societies by their own treasurers, acknowledged in reports under separate heads. All possible pains have been taken to make it perfectly clear that the young people have done this as their separate, exclusive work, as distinguished from the work of the church at large. Now in these days every well-conducted church has a system of beneficence. It sets apart certain months or weeks during which its members shall make systematic offerings to the various objects to which it considers itself bound to contribute, and appoints a certain day for the formal gathering of the offerings thus made. This system is designed by the officers of the church, or by a committee of its wisest members, or possibly prescribed by assembly or synod or conference. In any case, it represents deliberate conclusions from well considered examination of the

whole field of beneficence. But the young people are a law unto themselves. They have times and seasons of their own. While the church is making its offering to foreign missions, they are raising money for a chapel in Montana; when the church is praying and giving for state missions, they are all agog over raising money to support a Bible woman in China. There is a necessary division of sympathy and effort, and such a division will in time lead to estrangement and friction. The young Christians are indeed receiving a certain amount of education in systematic giving, but their education tends to separation from the interests of the church, not to unify with it.

Every well-conducted church has a system of beneficence in these days, but then not every church is well conducted. What all our missionary boards are trying to do is to induce every church to conduct itself well, and establish a system of beneficence. But the young people's societies, in many churches, are a serious obstacle to the establishment and maintenance of such a system. They have their own ideas, their own methods; they have had official encouragement in many cases in adopting them; they have been taught for some years to keep a separate purse; they yield their ideas and methods with some reluctance. It is once more discovered to be easier to teach a wrong method than to unlearn one that has been taught.

It is plain that unity must be sought at once or ultimate disaster will overtake all our benevolent enterprises. Fortunately, no serious evil has yet come to the churches, it is only one threatened and the danger has been seen in time.—Christian Observer.

A PASTOR'S MISTAKEN NOTION.

BY "UNCLE BOSTON"

It was in a little Minnesota town. I had been invited to conduct a two days' Sunday-school institute with the little Baptist church. Invitations to neighboring Sunday-schools had been extended. The institute resulted in renewed activity along Sunday-school and missionary lines. Doctrinal and practical subjects were freely discussed.

Two hours were given to the question of systematic and proportionate giving. The subject was opened by a young farmer in a well-written paper on "The Lord's Treasury in Our Homes." He modestly related his experience of securing a nice little box, labeling it "The Lord's Treasury;" he then told how he and his good wife knelt in prayer and promised the Lord to place in the little box 10 cents of every dollar coming into their hands and to do so when they received any money; he told of how wonderfully they had been blessed in every way; how it was not long before they were not satisfied and increased it to 15 cents of every dollar; he said nothing in all their religious life had given himself and his wife such real joy.

During the discussion which followed, his pastor testified to the fact that this man, who was not wealthy, only an ordinary farmer, was not only the most liberal contributor in support of his own church, but always responded most liberally to every worthy appeal for the extension of the Redeemer's kingdom throughout the world. The blush which came over the young farmer's face, (of course farmers can blush) showed how unexpected were such kind words in so public a place.

The conductor of the institute called for testimonies from all who were setting apart at least one-tenth of their income for the Lord's work; not more than six of the two hundred present responded; but the six bore testimony to the joy and satisfaction received from having a "Lord's treasury" in their homes. It was the privilege of the conductor to add his testimony after having had such a treasury in his home for several years and that there had never come a worthy appeal that did not find funds ready for the Lord's call.

During the discussion it was earnestly recommended that at least four leading objects, outside of state convention work should be presented to every church and Sunday-school at least once a year.

I was entertained at the parsonage. At the noon hour the pastor addressed the following remarks to the Sunday-school missionary: "It may be well enough for you to talk about our churches taking a collection every year for the Missionary Union, Publication Society, Home Mission Society and Christian education. If I did that in my church, my salary would lack several hundred dollars of being paid, and the Lord knows how hard it is for me to get what I now do. The church now owes me more than \$100."

I quickly saw the good man was making the same mistake that scores of other pastors make. So I said to him:

"I'll tell you what I'll do. If you will prepare the best sermon or address you possibly can on the work of our Missionary Union and at the morning service give your people an opportunity to give what they want to for foreign missions; then three months later preach on the missionary work of our Publication Society and let your people that Sunday morning contribute for this cause; then three months later do your level best in a similar manner for our Home Mission Society; then three months later instruct your people in the same way and take an offering for Christian education, I will agree in twelve months from this time to send you a draft for every cent that is due on your salary. My salary is the only income I have, and that is not large by any means, but I will do as I agree if you will faithfully do as I suggest." He quickly agreed.

The year passed. The pastor was attending the association. No sooner did he lay eyes upon me than he began:

"Well, Uncle Boston, are you ready to give me that check for deficiency in my salary?" My heart sank for a moment; but I was willing to stand by my promise, so I said: "Did you faithfully carry out your part of the agreement?" "Yes," he said, "I made the best preparation I could, and gave my morning congregations a chance to respond to the four objects you named."

"Then," said I, "let me know how much is due on your salary, and I will send you a draft for the amount on my return home." I waited anxiously for his reply, and these were his words:

"I have been a Baptist pastor for twenty years, and never has my salary been paid so promptly as during the past year. My church does not owe me one cent, and better than that, there is a most delightful missionary atmosphere prevailing among my people. I never had so many baptisms in any single year of my ministry. My people very generally have established a Lord's treasury in their homes—so has their pastor. I want to thank you for your suggestion made at our Sunday-school institute a year ago."

This incident is founded upon fact, and is simply an illustration of what would result in hundreds of our Baptist churches if pastors would only instruct their people and give them an opportunity to contribute for our leading missionary enterprise.—Standard.

I HAVE made the acquaintance of tens of thousands of Christians, but never one who had fully attained to be like Christ. In my whole life, though I have met millions of people, I have never found one single person perfectly like Christ in act and word and thought.

I have met many who have aimed at it, as all should do, and should continue doing. But if any should come before us and tell us that they had absolutely attained it, we must tell them that they are entirely mistaken. They may be honest, but they do not form a true conception of either sin or holiness. They may abstain from outward sins and improprieties; but holiness means much more than that we are not liars, or thieves, or frivolous persons, or pleasure-seekers, or anything of that sort. It means conformity to the mind of Christ in everything which concerns our outward and inward life. It means to be without sin.—George Muller.

It conscience smite thee once, it is an admonition; if twice, it is a condemnation.—Nathaniel Hawthorne.

THE PARABLE OF THE TARES.

BY THE REV. B. H. DEMENT.

The Parable of the Tares is a companion parable to that of the Sower, but the point of emphasis is not the same. The Parable of the Sower shows how differently the souls of men respond to the appeals of the Gospel, while the Parable of the Tares is intended to teach the patience of God toward the ungodly in this world, and the reward of both the righteous and the wicked in the world to come.

V. 24. "Christ put forth another parable unto them."—Set forth his teaching in the form of a parable. The word is used for setting food before men, as Christ would feed the soul on the Bread of Life, so in the best way prepared the food, and in the best manner presented it to the people. "The kingdom of heaven."—Here the phrase must mean the general reign of Christ in the world, and not the special reign of Christ in the hearts of his people, for in Christ's kingdom the Son of Man, as he is gathered out of his kingdom all things that offend (all stumbling-blocks) and them which do iniquity. Surely these workers of iniquity have not been born again so as to see the kingdom of God, and are not in heart members of the kingdom of God, as wheat and grain, but righteousness and peace and joy in the Holy Ghost.

V. 25. "While men slept."—Came at an opportune time for his wicked work, when he would be least likely to be detected; came secretly, at night. The phrase makes no reference to the time of day, but simply indicates the shrewdness of the enemy in his selection of an opportunity to do evil. "His enemy."—Malignant foe, who not only thinks evil, but acts wickedly. "Sowed tares."—Over-sowed tares—added to the perfect work a marring touch—superfluous work, which was not the wheat; grain sown to wheat in appearance, but somewhat smaller and blacker; it is not only useless, but injurious, and stupefies and poisons the system. Such evil work was often done in Palestine at the time of Christ, and we are told that even to-day in India some men out of malice, sow tares among the wheat of those whom they wish to injure, and went his way—to avoid detection. He did his work between the suns. Evil loves darkness rather than light.

V. 26. "But when the blade was sprung up, etc."—For while the work of the enemy was concealed, but when the fruit was brought forth, it was readily seen the difference between the wheat and the tares. By their fruits we are to judge wheat, tares, trees, men, principles, everything.

V. 27. "So the servants of the householder came and said," etc.—The effect of the enemy's sowing was that the servants of the householder, and in their perplexity they came to him with the very natural questions: "Sir, didst thou sow good seed in the field? From whence, then, hath it tares?" They expected an affirmative answer to the first, as no rational man would sow tares in his own field. The second question strikes them, they know that the tares are actually now among the wheat, and wish to know whence they came.

V. 28. "He said unto them, An enemy hath done this. The servants said," etc.—The answer of the householder is very brief. "An enemy hath done this." Now the servants turn their attention to a practical solution, they get rid of the tares, and ask, "Wilt thou then that we go and gather them up?"—Since the tares were noxious, they desire to remove them speedily.

V. 29. "But he said, Nay; lest while ye gather up the tares ye root up also the wheat with them."—The servants are told why they are given the reason for it: "Lest while ye gather up the tares ye root up also the wheat with them." Both the servants and the householder aim at the same thing—the good of the wheat; they seek the result by plucking up the tares; he by letting them grow with the wheat.

V. 30. "Let both grow together until the harvest," etc.—The separation suggested by the servants is to take place, but not in this time. Both the wheat and the tares are to grow together, though not forever, until the harvest, when they can be best separated—when the wheat is ripe for the garner and the tares ready for the flames. The householder will be unmindful of the fact that the wheat and the tares grow together, for he will give his reapers specific directions in regard to the matter in the time of harvest. Then the tares will receive special attention, being bound in bundles for burning, and the wheat gathered for the garner.

II. Interpretation of the Parable, Matt 13: 36.

V. 36. "Then Jesus sent the multitude away, etc."—The parable was spoken to the multitude, while the explanation was given to the disciples only. Jesus gave the Parables of the Mustard and the Leaven before closing his discourse by the sea, then he sent the multitude away and went to a certain house, where he was accustomed to frequent; a definite place, perhaps the home of Simon Peter. While there his disciples came to him that they might be in comparative seclusion and privacy, and asked him to explain the Parable of the Tares. It seems to have perplexed them more than any of his preceding parables, as they did not readily understand any save this one, though he interpreted to them the Parable of the Sower.

V. 37. "He answered and said unto them," etc.—Christ readily tells them what he meant by the parable, taking up and interpreting its salient points, thus giving us an example as to how parables are to be interpreted. Strange

as it may seem, there have been hard theological battles fought over the meaning of Christ's own interpretation of the improper parable. The Sower of the good seed (v. 24) is the Son of Man, a favorite way Christ had of referring to himself, though others did not apply this name to him during his earthly life, and only once after his death (Acts 7:56). The phrase indicates not only Christ's humanity, but his person as a man, the Son of Man, the perfect, model man. He could be the Son of Man (in his perfection) because he was the Son of God. His humanity links him to man, his divinity to God.

"The wheat (the saved ones) is of Christ's sowing. The Son of Man alone can make Christians."—There is none other name under heaven given among men whereby we must be saved.

V. 38. "The field is the world."—This is Christ's own interpretation, yet a large number of able commentators say "the field is the church." This view was strengthened by the action of Constantine in 325 A. D., when he adopted Christianity as the religion of the Roman Empire. The doctrine of the church has served to perpetuate the same false interpretation. This view was combated quite vigorously by the Donatists of the African church in the fourth and fifth century, who advocated the purity of the church and strict church discipline in opposition to the corruption of Catholicism. The doctrine of the church has served to perpetuate the same false interpretation. This view was combated quite vigorously by the Donatists of the African church in the fourth and fifth century, who advocated the purity of the church and strict church discipline in opposition to the corruption of Catholicism. The doctrine of the church has served to perpetuate the same false interpretation. This view was combated quite vigorously by the Donatists of the African church in the fourth and fifth century, who advocated the purity of the church and strict church discipline in opposition to the corruption of Catholicism.

"The field is the world." The Catholic view is not only opposed to Christ's direct assertion, but to the teaching of the Bible, and the passages of Scripture. If the field be the church instead of the world, the parable positively forbids church discipline, which is elsewhere enjoined. Correct interpretations of the Bible are not contradictory. "The good seed are the children of the kingdom."—In the harvest of the Sower, the wheat and the tares; here they are God's children. "The tares are the children of the wicked one."—We are taught that there are two distinct classes of spiritual children—the children of God (or of the kingdom of God), and the children of the wicked one, i. e., the devil. The captivating doctrine of the universal fatherhood of God, as it is frequently taught, receives here its fatal stroke. Men are by nature the children of wrath, and by faith the children of God. Christ said to the unbelieving Jews, "Ye are of your father, the devil."

In a general sense, God is the Father of us all, in that he created us, and in that he sustains us; but in a special and saving sense He is the Father of only those who believe in Christ, are regenerated by the Holy Spirit and adopted into the heavenly family.

V. 39. "The enemy that sowed them is the devil."—As the Son of Man sowed the good seed, so the devil sowed the tares, and thus he makes the devil. Here is antagonistic work: Christ came to seek and to save that which was lost. "The devil, as a roaring lion, goeth about seeking whom he may devour." Christ sows wheat; Satan, tares. Christ came to destroy the works of the devil, and the devil labors to destroy the work of Christ. "The harvest is the end of the world."—Oh the far-reaching application of the teaching of Christ! How everything points to the end of time! All events flow toward the judgment like rivers to the sea. All things are ripening for the world's great harvest day. "The reapers are the angels."—Messengers of God, superior to man, who gladly do his bidding.

V. 40. "As, therefore, the tares are gathered into the fire and burned."—Just as men gather tares and burn them at the harvest, so God will gather the tares out of his field and burn them in the world's great harvest day. V. 41. "The Son of Man shall send forth his angels, etc."—Angels are sent by Christ to remove everything offensive to the divine householder. "All things that offend,"—Every stumbling block and all workers of iniquity, i. e., the tares.

V. 42. "And shall cast them into the furnace of fire."—A terrible description of the abode of the wicked. V. 43. "Then shall the righteous shine forth as the sun in the kingdom of their Father."—A glorious description of the eternal destiny of the righteous.

III. Some thoughts suggested by the parable. 1. The work of the Son of Man.—The Son of Man is the work of the Son of God, the Son of Jesus Christ, the Son of God, the Son of David. He is the householder in the parable who sowed the good seed in his field. The field is the world, and the good seed are the Christian people, or the children of the kingdom. Christ, as King of glory, owns the earth, and he who sows the good seed is the Son of Man. "As all the wheat was the fruit of the sowing of the householder, just so all saved people are the result of the work of the Son of Man. He must have all praise for every child of the kingdom in every age and in every clime. Wherever there is a good seed sown, whether in dark Africa, heathen China, or Christian America, we are commanded to say, The Son of Man cast it into the soil. From whatever quarter of the globe the children of the kingdom may come for their final rewards, they all alike are the fruits of the sowing of the Son of Man. There is only one householder, and in the parable, only one Son of Man, only one sower of the good seed, and one who is to seek and to save that which was lost—to sow good seed, to make children of the kingdom. 2. The work of the devil.—This is brought out in striking contrast with the work of Christ. He is styled the enemy, and well does he deserve this unholo distinction. He is the inveterate and malicious foe of the Son of

Man and all his work, of God and man. Glorious would have been the harvest of wheat but for the noxious tares. The seed, from the hands of God, was "very good," but the devil, shrewdly and secretly, cast tares into the soil of human hearts. Satan perverts all good; he loves darkness and hates light. He never sows wheat in the day, but sows tares in the wheat fields at night. His purpose is to retard and to destroy the work of his deadly work. While men sleep he plans and works their ruin. He is a lover of the night, which conceals his movements; he is a laborer of the day, which reveals his devices. He cannot stand the light, but he can sow tares, and this he does with flourish and eagerness. He works slyly, secretly, covertly; he sows in the back; he sows tares in the night. Tares grow as well as wheat; there are children of the wicked one as well as children of the kingdom. Satan labors to destroy the work of Christ; labors "To make this world a hell, And fit men for a hell below."

3. As to the origin of evil.—When the servants saw the tares growing among the wheat, they reported the fact to the householder and asked him two questions: "Sir, didst thou sow good seed in the field? Whence then hath it tares?" They saw the tares and desired to know their origin. So many good people see the tares and know not their origin, and God created man in his image, propound the unanswerable query, Whence then cometh sin? The only answer that can be given is, "An enemy hath done this."

God is no more responsible for the existence of sin in the world than the householder was for the existence of tares among his wheat. God does not effectively produce evil, though he permits it to exist. Satan, our enemy, a real person, introduced sin into our world; but when he came, and why permitted to remain what he is, when God might destroy him in an instant, is one of the insoluble problems of theology. We are to preserve a tares among his wheat, and we can do so clearly as the servants saw the tares, and instead of perplexing ourselves about its origin, we had better devote our energies to diminishing its power and multiplying righteousness. Even if the tares are not to be plucked up until the harvest, let us work, and pray, that the hand of the enemy may be stayed in his sowing, and that the harvest field of the world may yield an abundance of precious sheaves for the garner of the Lord.

4. The patience of God.—The Bible and science combine their testimony in teaching the long-suffering of God. Geology is a volume on the patience of God, and the Bible is a volume with instances of his forbearance. The servants of the parable wished to violently and speedily remove the tares from the wheat, but in their rashness they would destroy the valuable grain. They had zeal, but not according to knowledge. When we see evil dominant, let us not be so sure that we can do better, or often sympathize with the spirit of James and John when they wanted to call down fire from heaven to destroy a Samaritan city for rejecting Christ; but our Lord rebuked them for their unholo rashness, and said he came not to destroy men's lives, but to save them. Why does God not so often send down fire from heaven to destroy Satan and cast him and his emissaries into perdition, can be explained only on the ground of his infinite goodness.

The householder had primary reference to the good of the wheat, and therefore spared the tares; so many are careless to the wicked on account of the presence of the righteous. Freedom could not have been destroyed had even ten righteous men been found within its borders. God's people are the salt of the earth; they save it from moral corruption and ruin. God patiently endures the presence of wicked men in the world as the householder permitted the tares to remain in his field. "Let both grow together until the harvest." It is often been quoted to show that no one should be excluded from the fellowship of the church. But where are the righteous and the wicked to grow together? Not in the church, but in the world, for Christ says most explicitly the field is the world. Then, too, various passages of Scripture show that the tares and the wheat should be separated. The Jews thought that the Messiah would speedily destroy all evil doers, but in this parable Christ teaches that the wicked are to live side by side with the righteous in the world until the end of time. Surely such matchless mercy and infinite patience extended to the ungodly on account of the presence of the righteous, and obedience to the truth.

5. The destiny of man.—All men are divided into two great classes: the children of the kingdom, and the children of the wicked one. These two classes have distinguishing traits of character—belong to two distinct families, and are to have different destinies. The association of the righteous and the wicked may be intimate, and their relations as close and varied as the intertwining roots of the wheat and tares, yet a time of separation will surely come. "And in the time of the harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." In interpreting the parable, Christ says: "As therefore the tares are gathered and burned in the fire: so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth." As the wheat is ripening for the garner, the tares are growing for the flames. Awful are the Bible descriptions of the punishment of the wicked; horrible its pictures of the abode of the lost. If these be only the verbal representations, what must be

the eternal realities! Solemnly consider how God speaks of the home and condition of the rector of his mercy—"place of torment," "furnace of fire," "lake of fire," "everlasting fire," "unquenchable fire," "where the worm dieth not, and the fire is not quenched." Terrible are the expressions of the ceaseless anguish of the lost—"there shall be weeping and gnashing of teeth," and "the smoke of their torment ascendeth up forever and ever."

In vivid contrast with the horrible fate of the wicked is presented the glorious estate of the righteous, who shall shine forth as the sun in the kingdom of their Father. Then shall the glory of God be revealed in his people; then shall they be like Christ, the Sun of Righteousness, and see him as he is. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

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. WHAT THE BIBLE TEACHES. R. A. Torrey, Chicago and New York: Fleming H. Revell Co., \$2.50.

This is a master work. It is the result of great study, and it is of great value. The author has carefully gathered all the passages of Scripture which treat of the topics considered, and he has put them together with such notes and comments as seemed to him needful. His own views are indicated in the comments, and with some of these the reader may not agree, but the work is of none the less value on that account. The topics cover a wide range of theology and of duty.

The author ranges the Scripture passages under certain propositions which these passages are cited to prove, and thus there is a systematic arrangement. The Revised Version is largely used, where clearness is thus promoted. The work is thoroughly done, and the teaching of Scripture on the various topics given is put in systematic order at the easy command of the reader. Even where the readers will not agree with the conclusions of the author, they have the various passages put before them in their original order. In an hour's study a man can get from this book a knowledge of the teaching of the Bible such as would, without such help, cost him days of labor. Hence the wide circulation of the book will promote sound views. One misses some topics one would like to find considered, but the topics presented are of clearness and cover a wide range. The book will prove of great practical value to all who wish to know what the Bible teaches.

EXCUSE ME, THE PLEAS THAT REIN YOU. William Curtis Stillis, B. D., Philadelphia: American Sunday School Union.

Here is an interesting study in the pervasiveness of unbelief. The various excuses men offer for turning away from the invitations of the Gospel, are duly exposed. The titles of the chapters are: I. You; II. I am trying to; III. I am not; IV. I am not; V. I am not; VI. I am not; VII. I am not; VIII. I am not; IX. God is love; X. I need not fear; XI. The real reason; XII. The way is before us; XIII. What must I do to be saved? XIII. Settle the question.

CHEER FOR DAILY LIFE. Charles H. Spurgeon, Philadelphia: The Union Press, 75c.

Here are fourteen talks, by the greatest preacher of this century, on practical themes: I. The Work of the Cross; II. Suffering and Consolation; III. The Saints are Kings; IV. The Holy Spirit a Comforter; V. The Bruised Reed and Smoking Flax; VI. Against the World; VII. The Divine Refuge; VIII. The Use of Chastisement; IX. Lacking Joy and Peace; X. Mr. Ready-to-hand and his companions; XI. A Warning to the Troubled; XII. Things Working together for Good; XIII. Consolation; XIV. A Harp's Sweet Notes. It is a capital little book.

OUR BIBLE. Where Did We Get It? Charles Leach, D. D. TEN REASONS WHY I BELIEVE THE BIBLE. R. A. Torrey, Bible and Colportage Association, Chicago, 16 cts.

This book should have been written when text criticism began to be discussed. It is a clear and popular presentation of the materials of text criticism, so that by reading it the average man learns just what he would like to know. The work is accurate and masterly. While it should have been written sooner, it none the less welcome now. Everybody would do well to read it. We thank Dr. Leach for writing it, and the Bible and Colportage Association for publishing it. The Ten Reasons of Mr. Torrey are in his usual clear-cut and convincing style. He strikes at the very heart of the matter, and every stroke counts.

**SEVENTH CIRCLE OF BETHEL ASSOCIATION.**

I see a report in the dear old RECORDER from the Sixth Circle of Bethel Association. I am glad to see such a favorable report from this circle, but, in mentioning the names of some of the prominent brethren of that Circle, the writer mentions the name of C. H. Naah. Bro. Naah is one of the leading lights in this the Seventh Circle. He also mentions Prof. Edmond Harrison, President of Bethel Female College. We claim him as a member of our Circle. Yes, he mentions J. O. Ferrell. We all claim him.

He is a fine teacher; I might say one of the best in Western Kentucky. Send your boys to J. O. Ferrell, and your girls to Prof. Harrison, and I assure you that they could not be in safer hands nor a better school; but back to the subject of Circle meetings.

We have met regularly in our Circle for a number of years. I don't think we have missed a single fifth Sunday meeting. First, Prof. Rust was our Vice-President, with Prof. Dagg as Secretary, but both of these brethren have been called to their reward. Bro. William Boyd was chosen as Vice-President to fill the vacancy caused by the death of Prof. Rust, and your humble scribe to fill the vacancy caused by the death of Prof. Dagg as Secretary. Bro. Boyd did not live very long after he was chosen Vice-President of the Seventh Circle. These brethren did noble work to advance the mission work in this section, and if I were to give the readers of the RECORDER the opinion of the people when these Circle meetings first started, and their opinion now, the contrast would be so great that the people would hardly think that any one could be so ignorant of missions as they once were.

After the death of Bro. Boyd, Bro. T. C. Hanbery was chosen as Vice-President of the Seventh Circle, and at our May meeting of the Circle he offered his resignation, to be voted on at the next meeting of the Circle, and at that meeting he was chosen unanimously to serve as our Vice-President. He accepted, and is now our Moses to lead the Seventh Circle in her mission work through the wilderness of opposition. He is a good leader, and when Uncle Tom, as he is known all over this country, says march we march. He is a safe leader, a good worker and a sound Baptist, and does all in his power to push forward mission work.

We have a number of good workers belonging to this Circle, as well as a number of working ministers. Brethren who not only work for missions, but for the salvation of souls.

Bro. P. E. Horndon is pastor of two churches in this Circle. He came into our midst about seven or eight years ago, and has done a grand work in the northern part of Christian county among the churches of this Circle. I expect he has witnessed the conversion of more than one thousand souls, and baptized between five and six hundred willing converts.

Our pastor, J. H. Coleman, is doing much to advance the interest of missions in this Circle. He has been asked many questions by Campbellites, public and private, but has always been able to answer them in a Christian-like manner, and always has Scripture to prove his point, and thus saith the Lord for what he says. He is a sound Baptist, and preaches sound doctrine.

Bro. P. A. Thomas lives in the northern part of this (Christian)

county. He is a good worker in these Circle meetings, and a sound Baptist, not tinctured with Campbellism like some Baptist preachers that occasionally preach through this section of county.

We also have two other brethren, Alexander McCord and U. A. Ransom, that live in the bounds of this Circle and are pastors of some of the churches that compose this Circle. They are promising young men and fine pulpit orators. We have a number of laymen that are good workers in the Circle plan, but space will permit us to mention only a few of them. R. R. Donaldson, who lives in Hopkinsville, is one among our best mission workers, and Dr. B. F. Eagar is not only working to cure the ills that the human family are subject to, but is working among us to advance the cause of missions and for the salvation of souls. Last but not least among the workers in this Circle is Bro. James Spurlin. For more than half a century he has been preaching among the people of this county. He was one among the first to help aid and assist in advancing the Circle plan for missions in the Seventh Circle, and has witnessed the conversion of thousands of souls, and has baptized between five and six thousand people, and since he commenced to preach he has seen nearly two generations of people pass away. He is still hale and hearty, and preaches with as much vim as he did forty years ago. He carries the New Testament in one pocket and the WESTERN RECORDER in the other. He is then armed and equipped for any emergency. We hope he will live to a ripe old age and fall like he says he would love to do, preaching Jesus and him crucified. WILLIAM C. DAVIS, Hopkinsville, Ky.

**UNION ASSOCIATION.**

This body met with the Blanket Creek Baptists, Pendleton county, Ky., on Wednesday after the fourth Sunday in August, 1898. The meeting was called to order by the former moderator, Dr. W. H. Martin. The introductory sermon was preached by Bro. S. H. Burgess in his usual impressive style from Heb. 12:1, after which the letters were called for and read. The churches were fairly represented by letter and messengers. Bro. W. H. Martin was re-elected moderator and Bro. W. H. Meyers, clerk, by a unanimous vote of the body.

The various reports were tolerably good, and the discussions were of a friendly and Christian spirit. In all we had a prosperous session of the old association. Among the visiting brethren were Bro. W. P. Harvey, representing the old reliable paper, the WESTERN RECORDER for which he received quite a number of new subscribers. Also Bro. Cleaton was present representing the Baptist Argus. We were glad to see Bro. S. G. Mullins, a former pastor of this association, but now of Hope, Ind.

The next meeting of the association will be held at Berry. The time of meeting has been changed to Wednesday after the first Sunday in October, 1899. J. O. HOLMES.

God's last words, when his sight was failing, are said to have been, "Open the shutters and let in more light." More light is what every son and daughter of Adam needs to-day, and we can have it by coming closer to him who is the light of the world.

**THE SMALL INCREASE FOR 1897.**

There was an increase of only 10,000 members in the Northern Methodist Church for the year 1897. This has caused, as was to be expected, great searchings of heart among the most pious of them, and many of their leading men are giving the causes. One of their ablest writers, Dr. Richardson, enumerates these causes in a recent number of the *New York Advocate*. It will be well for Baptists to ponder prayerfully some of the points which he makes. It is well occasionally to consider the mistakes made by others not that we may thank God we are not as other men, but that we may pray Him to give us grace to avoid all the things that are indeed mistakes.

Parental instruction and authority in the things of God is sadly deficient. "The fathers eat sour grapes, and the children's teeth are set on edge." Abraham was commended because "he will command his children and his household, and they shall keep the way of the Lord, to do justice and judgment." Of Eli it was said, "I will judge his house forever for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not." The time has not yet come when God has taken from parents the duty, the opportunity, or the responsibility for the nurture and admonition of their children in the Lord.

The church is burning "strange fire," that is, is looking to others than pastors for "revival work," and a class of men known as "evangelists" is called upon for such occasions. There are doubtless among these godly and useful men who, like Mr. Moody, have done noble service for God and His cause. But the great majority of them go throughout the land seeking whom and where to devour. Novelty of methods, of doctrine, of statement, and of conduct usually characterize them, so that not infrequently the church experiences a revolution that depreciates all its past history and effectually bars the path of its immediate progress in the future. At times coarseness of speech, approaching even to vulgarity, ribaldry, and indecency, form prominent features in their preaching. Usually they bring a song book, often of their own composition, or, if not, one in whose sale they are pecuniarily interested, and the service begins with the disuse of the sublime and godly hymns of Wesley, Watts, Cowper, and Newton, set to the music of Mozart, Haydn, Mason, Hastings, etc., and the use of a rapid and senseless jargon that catches the ear only to create a meretricious appetite and to lure from the power and beauty of divine song. The last state of such a church is worse than the first. Both the Methodist Episcopal Church and the Methodist Episcopal Church, South, have been compelled to put in their disciplinary provisions to prevent the evils wrought by this class of men.

The church is devoting its energies in a great measure to "entertainments," not for the social, intellectual, or spiritual culture of its members, but which are "money-raising schemes." When in holy writ is the church ever called upon to raise money? The psalmist says, "Give unto the Lord the Glory due unto His name, bring an offering and come into His courts. O worship the Lord in the beauty of holiness." Sometimes these "entertainments" are held in the house of God, and not infrequently are of such character—minstrel shows,

theatrical exercises, etc.—as utterly to dissipate all sense of sacredness for God's holy temple. We read in Mark 11. 15-17: "And Jesus went into the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And He taught, saying unto them, Is it not written, 'My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.'" "Ye shall reverence My sanctuary," saith the Lord. Besides the baneful perversion of sentiment and service caused by these means, the tax upon the time and labor of members is generally so great as to prevent them to a large degree from active work in the spiritual affairs of the church.

There is a great multiplication of "societies" in the church, some wise and some otherwise; and often it is difficult for a pastor to find time for a "revival" service without conflicting with some of them, or to enlist their members in the general work of the church.

There is a general laxity, and in some places an ignoring of discipline with regard to offending members. Christ, we are told, "has committed unto the church the power of godly admonition and discipline for the promotion of holiness." And it was through the exercise of this power that our fathers sought, in great measure, "to raise a holy people." The administration of discipline is difficult, and pastors shrink from it; but it is none the less necessary to the church. In its administration, however, the foundation for it should be laid by earnest and faithful preaching and by private pastoral effort. Moreover, the parties proceeded against should not be so much the violators of ecclesiastical rules as the sinners against the law of God and of society. A certain preacher reporting his church spoke of the great revival he had had during the year, and when surprise was expressed at the statement, and the query was put, "How many have you taken in?" said he had not taken in any, but he had put out seventeen. It is not a meaningless or accidental statement, in the Acts of the Apostles, that after the death of Ananias and Sapphira it is recorded that a great revival broke out in the church, "and believers were the more added to the Lord, multitudes both of men and women."

Other causes could be named, but space forbids. We can but reiterate the thought, however, that the difficulty lies deep down in the condition of the Church itself. Boastful of our progress in numbers, in wealth, in institutions, in evangelistic and educational agencies, we have been neglectful, if not unmindful, of the causes and forces which created and established the church. Let us not deceive ourselves as to the future. "We shall reap as we sow, we shall gather as we sowed." If the ideals and aspirations of our fathers be correct; if as a church we are still "to spread scriptural holiness over these lands, and to raise a holy people," there must be a return to the principles and agencies of former days. There is needed the study of Methodist doctrines and economy, especially by the laity of the church, and fidelity thereto; a recognition of the value and the use of all the peculiar Methodist means of grace; broad and generous contributions to the needs of the church; increased appreciation of the duty, value, and power of the service of man to his fellow-

**A Minister's Son**

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

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

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man in and through the church; careful judgments as to the men admitted to the ministry; prompt judgment on all who defile its sacred offices; a holding of the church to its legitimate work of "evangelization and edification through the labors of its pastors and members; the disuse of all "money-making schemes as substitutes for the offerings of the people;" the use of pure and instructive "entertainments" for the instruction and culture of the church; a ministry competent to lead the people amid the perplexities and enticements of the "age;" an increased social and spiritual fellowship among its members; and, above all, "the word," preached in demonstration of the Spirit and of power by men anointed with the Holy Ghost.

**LITTLE BETHEL ASSOCIATION.**

Bro. Edwards has promised to furnish a report of the proceedings. The meeting was at Friendship church, near Greenville, in Muhlenberg county. The attendance was large and the order was good. I have never seen people who gave closer attention to preaching in the open air.

We found Rev. Dr. J. S. Coleman, pastor of our church in Greenville, waiting for messengers and visitors, and who assigned all who came to hospitable homes. He is seventy-two years old, but time has dealt kindly with him, and he looks hale and hearty, and preaches with as much power as ever, and many think he improves as he grows older.

Editor J. N. Hall, of the *American Baptist Flag*, was present and preached the introductory sermon to the great satisfaction of the brethren.

This was the first time we enjoyed the pleasure of meeting with Little Bethel Association, and the many courtesies received will long be remembered by me. The WESTERN RECORDER enjoys the patronage and enthusiastic support of the people. We enjoyed the hospitality of Brethren and Eades. W. P. H.

**GEORGETOWN COLLEGE OPENING.**

The opening of this college was very gratifying. Professor Rucker, our old hero in the faculty, made the speech of welcome. Those who know him feel assured that it was brim full of wise counsel to the young. Professor Yager, chairman of the faculty, made a few happy remarks and proceeded immediately to business. We have matriculated about 275 the first week. This is regarded as a very fine showing. Others will enter next week. The outlook for the college is very bright. The new professors are taking hold with enthusiasm. W. B. CRUMPTON.

**FROM BOWLING GREEN.**

This month closes our associational year, and as we retrospect the year's work we have great cause to thank God and take courage. Our churches are all in reasonable good condition. The Circle meetings of our association have been a great help to the work, creating greater interest in the general work of our churches. Meetings held by the writer have been blessed of God and great ingatherings have been the result. The first meeting we held was for the Mission Board at a point called Mortar Branch, where we labored 15 days, resulting in 17 baptisms and 4 by letter. Then at Riverside 11 days, resulting in 4 professions. Our meeting at Providence was the next in order, where we labored 12 days, with 11 additions. From here we went to Barren River, where we labored 20 days, which resulted in 60 professions and restorations, with 20 baptisms. We held our meeting with Highland, resulting in 14 converts and 8 additions. We next held a meeting with Hall's chapel, resulting in 27 converts and 9 additions. From here we went to Pisgah, labored 8 days and had 6 converts. From there to Lewis' chapel, labored 16 days, with 50 professions and 48 additions. Green River Union was our next meeting. We had 9 professions there. We went to Plum Spring, where we labored 18 days, resulting in 25 conversions, 15 baptisms and organized a church with 56 members. The meetings at Hall's chapel, Pisgah and Lewis' chapel were good ones when we take into consideration that they were extensively Methodist homes and in Methodist communities. From these three we received and baptized 50 into the fellowship of the Baptist church, making a total of 240 professions, with 160 additions by baptism.

The Plum Spring church is now trying to build a house of worship, and are doing very well indeed, considering that it was a mission field, with Methodism and Campbellism the prevalent forces. Barren River has arranged to paint and remodel her house.

Highland has raised money to weatherboard, paint and refit her house of worship, for all of these wonderful blessings our heart is too full to give utterance. We can only say "praise the Lord." To him be all the glory.

Our association meets October 5 with Bethany church, this county. Let every one come. Bro. Baldy is getting along splendidly in his work, in fact he is a prince among preachers. I go to Christian county the second Sunday to hold a meeting with Ebenezer church, where I held a meeting two years ago. We hope the RECORDER will be with us at Bethany, and may it live long and continue to be the defender of truth as well as expositor of heresy. The RECORDER has been a regular visitor in my home for eleven years, and I could not get along without it.

C. W. FREEMAN.

**FROM PORTSMOUTH, VA.**

Dr. A. E. Owen, pastor of Court-street Baptist church of this city, tendered his resignation Sunday, September 4, to take effect December 1, which will complete his twenty-seventh year of continuous pastorate.

Many of the pastors of these cities have returned. Dr. M. B. Wharton, who spent his vacation at the Montgomery White Sulphur Springs, is back, and filled his pulpit last Sunday.

Many of the pastors held meetings during the summer. Dr. J. A. Speight held one in North Carolina, with thirty nine additions. Rev. E. B. Hatcher held two, with a number of additions. Rev. Lynch, of South Norfolk, held two, with twenty-two additions. Rev. L. R. Christie held three, with fifteen or more additions. Dr. Owen held one at Fork Union, Va., with twenty-five additions to the church. W. F. Fisher held four, in which over one hundred professed faith in Christ and many additions to the churches. PORTSMOUTH, Portsmouth, Va., Sept. 6.

**LONG RUN ASSOCIATION.**

This body met Wednesday of last week at Beechland. Moderator W. E. Powers was unanimously re-elected, and J. Henry Burnett was chosen clerk. The letters from the churches showed gratifying progress, the number of baptisms being unusually large, 611. With two exceptions the churches had contributed to missions. The sermon was preached by Bro. H. C. Risner, on Rom. 8:3, "What the law could not do" &c. Law is an expression of God's will and reveals God's holiness. That law being unchangeable, must condemn guilty man, and it had no power to change man to make him conform to law. Here grace comes in, and Christ does what the law could not do. It was a strong sermon and made a fine impression. Sermons were preached in the tent by the Revs. F. W. Taylor and T. B. Thames. The ladies of Beechland church presented the association with a fine gavel, of beechwood. The moderator also spread before the body the historic quilt the ladies had made and on which they had cleared over \$40.

All the objects received due attention. Dr. Tichenor's speech on the work of the Home Board in Cuba and Porto Rico will be long remembered. The interdenominational local option movement was heartily endorsed.

Eld. W. E. Powers was chosen to represent the body in the next Southern Baptist Convention, Elder W. C. Jones, alternate. The WESTERN RECORDER was endorsed without opposition, in the following language: "We most heartily endorse the able, sound and conservative WESTERN RECORDER." Favorable mention was also made of the *Foreign Mission Journal*, *Home Field*, the *Sunday-school Board's Series*, *Christian Repository* and *Orphan's Friend*.

Among the visiting brethren were Elds. Z. T. Cody, S. F. Thompson, J. B. Tharpe, T. B. Thames, J. N. Prestridge, A. F. Baker and W. C. Jones.

The next meeting will be held at Plum Creek church, Sept. 1st 1899; Eld. C. M. Thompson to preach the sermon with Eld. T. B. Hill as alternate.

The meeting was very pleasant throughout. The hospitality of the good people of the neighborhood was abounding and handsome.

REV. A. B. MILLER, D.D.

From the *New Orleans Picayune* we learn that Bro. Miller entered on his labors as pastor of the First Baptist church the first Sunday in September. He succeeds Dr. J. F. Purser, whose ministry was greatly blessed. Dr. Miller is a native Kentuckian, and he is greatly loved in his native state. He has occupied leading positions in Kentucky, Tennessee, Arkansas and Texas. For many years he was honored by his brethren in Texas, and presided over their Ministers' Meeting. He now occupies a great field, and we pray that God will continue to bless his faithful labors in New Orleans. H.



We will mail THE LADIES' HOME JOURNAL, beginning with the October number, to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, on receipt of only Twenty-five Cents.

**In The Ladies' Home Journal**

Mrs. Rorer, who writes exclusively for THE LADIES' HOME JOURNAL, will continue her cooking and domestic lessons. In the October number she tells what should, and what should not, be eaten by men following certain occupations. Twenty-five deserts are given for all sorts of stomachs.

SOME SPECIAL FEATURES include churches decorated for Christmas, Easter, Fairs and Weddings, photographed and described.

Interiors of tasteful and inexpensive homes pictured and described, showing pretty corners, tables set for dinners, luncheons and teas, etc.

**Some Special Features of THE SATURDAY EVENING POST**

Besides the General Departments—Serials, Short Stories and Sketches—

**Men and Women of the Hour**

Brief biographic sketches and characteristic stories of people prominently before the public, with portrait illustrations.

**The Post's Series of Practical Sermons**

Each week is given a strong sermon, simple, direct and unsectarian, on vital topics, by one of the best religious thinkers of the world.

**The Best Poems of the World**

Beautifully illustrated by the best American artists, are accompanied by a portrait of the poet, a biographic sketch and the interesting story of how each poem was written.

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

**MODEL ASSOCIATIONAL CLERK.**

This was the unanimous verdict of the officers and messengers of Long Run Association when J. Henry Burnett read his report of the proceedings. Mr. Burnett has been for years the efficient Clerk of Walnut-street church, and we are not surprised that he has given great satisfaction as Clerk of the Long Run Association.

ELDER A. R. WILLETT is being highly praised for the excellent sermon preached before the Cape Girardeau Association. — *World and Wag*.

We are gratified but not surprised. Bro. Willett is a Kentuckian and comes of a preaching family.

We have just learned of the death of Rev. A. B. Smith, an honored servant of the Master. His family have our sympathy in their affliction. May those he loved follow his saintly example, and meet him where parting and death never comes.

He has not learned the lesson of life who does not every day surmount a fear.

**GENERAL REPORT OF COLLECTIONS FOR GERMAN BAPTIST CHURCH**

Louisville, Ky., for liquidation of their debt of \$10,000. Due February 1st, 1897.

LOUISVILLE CHURCHES.		PAID.	UNPAID.	TOTAL.
Walnut-street members		1,162 18	10,000 00	11,212 18
Broadway		6 62		6 62
" Sunday-school		29 54		29 54
" B. Y. P. U.		216 00	50 00	266 00
Third-avenue				
McCarran Memorial members		140 00		140 00
" Sunday-school		5 00		5 00
" B. Y. P. U.		195 00	1 00	196 00
Highland members		147 50		147 50
" Writing Workers		2 00		2 00
East members		165 00		165 00
" Sunday-school		10 00		10 00
" B. Y. P. U.		18 50	16 00	34 50
Chestnut-street		117 50		117 50
Twenty-second and Walnut-street members		47 75		47 75
" Sunday-school		1 50		1 50
" B. Y. P. U.		60 20	15 00	75 20
Franklin-street		51 50	12 50	64 00
Twenty-sixth and Market		5 00		5 00
Clifton		5 00		5 00
Logan-street Sunday-school		5 00		5 00
Parkland		1 00		1 00
Portland		1 00		1 00
English Churches		1 125 00	241 50	1 366 50
German Church		4 625 00	600 00	5 225 00
Total for City Churches		3 254 80	761 50	4 016 30
Citizens, German and English		1 812 20	15 00	1 827 20
Total for City of Louisville		5 067 00	776 50	5 843 50
Kentucky State Churches		2 450 00	146 25	2 596 25
Grand Total for the State of Kentucky		7 517 00	922 75	8 439 75
German Baptist Churches North and South		140 72		140 72
Home Board Southern Baptist Convention		50 00		50 00
English Churches and Friends Southern Baptist Conv'n		810 83		810 83
English Churches and Friends North		273 50	2 087 00	2 360 50
Grand Total for the United States		10 152 30	1,066 25	11,218 55

For the magnificent help bestowed for the salvation of our property and work in this city, we wish to express our profound gratitude and invoke God's richest blessings upon every church and individual, society and Sunday-school who helped accomplish this enterprise.

In the name of the church.  
WM. RITZMANN, Pastor.  
ERNST HORN, Clerk.

Louisville, Ky., September 10, 1898.

RESIGNATION.

BY FARRER.

"I murmur not, Father! My boy is with Thee:  
I knew at the first that my darling was Thine!  
Hada! Thou hast taken him earlier, O Father—but see!  
Thou hadst left him so long that I dreamed he was mine.  
"Thou hast honored my child by the speed of Thy choice,  
Thou hast crowned him with glory, o'erwhelmed him with mirth;  
He sings up in glory with his sweet-sounding voice,  
While I, a saint's mother, am weeping on earth.  
"Oh, forgive me, dear Saviour! on heaven's bright shore,  
Should I still in my child find a separate joy?  
While I lie in the light of Thy face evermore,  
May I think heaven brighter because of my boy!"

OUR PULPIT.

MORAL COLOR-BLINDNESS.

Take heed, therefore, that the light which is in thee be not darkness.—Luke 11:35.

The words of our text are the words of our Lord Jesus; of him who never sounded a needless alarm, and whose warnings have always more meaning than their surface appearing. He is speaking of the eye as the avenue of light from without to the soul within, and of the importance of keeping this window of the soul transparent—and unblurred. "When thine eye is single," undivided as a light-transmitter, he says, "thy whole body also is full of light; but when it (the eye) is evil (untrustworthy through its blurring), thy body also is full of darkness." And then, as another evangelist reports it, our Lord adds, in recognition of the danger of such a state of things: "If therefore the light that is in thee be darkness, how great is that darkness!" What perils are before a soul on its life-track, when that soul is morally color-blind!

But, you may be prompted at once to ask, doesn't a man know by nature the difference between right and wrong? Has not God given to every man, in what we call "the conscience," a sure test of moral light and moral darkness? No! most decidedly, no! Man does not by nature know the difference between right and wrong. "Conscience" is not in and of itself a safe guide in morals. It is not enough for a man to do "as well as he knows how," and in so doing "to have a conscience void of offense toward God and men always." He may do all this, and yet be sadly wrong. If he is morally color-blind, a man is likely to be wrong—conscientiously.

That faculty or element in our nature which we called "conscience" is set within us as a monitor, not as a teacher, in the school of morals. Conscience tells us that we ought to do right; but conscience does not tell us what right is. Conscience lays down no law for us to observe, but it reminds us faithfully to observe the law as it has been laid down before us.

Instruction in the letter and spirit of God's law must come to us from outside, before conscience can help to hold us to that law. "The light of the body is the eye." To begin with, the law is outside of the body and the conscience is inside; hence it is that so much depends on the clearness of the eye in bringing conscience and the law together. "Howbeit,

I had not known sin, except through the law," says Paul, "for I had not known coveting, except the law had said, Thou shalt not covet." Mark you, Paul does not say there would have been no sin except for the law; but, that he would never have known sin to be sin, from his unimpaired conscience. And Paul's conscience was fully up to the average standard at the start.

Who supposes that Abraham, or Jacob, or David knew by nature that it was wrong to lie? Who believes that their consciences reproached them for having more wives than one? Jesus declared that the time would come when those who killed his disciples would think, in the moral color-blindness, that they were doing God's service. And Paul testified of himself, as an officer of Jesus: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth."

When a heaven-sent light dashed into Paul's eyes, on his way to Damascus, he had a new understanding of the truth in Jesus, and from that time forward his conscience had a correct standard, so far, to conform to. His conscience had not changed; but his knowledge of the truth had. To be cured of his spiritual color-blindness cost Paul his entire eyesight for a season; and "a stake in the flesh" was left with him for his lifetime. The cure of spiritual or moral color-blindness is often a severe operation; an operation from which both flesh and spirit recoil; but there is no safety until it is accomplished.

Our ancestors in this country, North as well as South, were as conscientious in slave-holding, in rum-making and rum-drinking, in lottery-running and in dueling as they were in battling for political independence. Their consciences, meanwhile, were clean enough; the trouble was in their moral eyesight.

It is said to be an authenticated fact that godly old Jonathan Edwards, of Massachusetts, wrote a letter to a friend in the West Indies, proposing to send a hog-head of New England rum in barter for an able-bodied negro slave. Still later, the Rev. Dr. Nathan Strong, pastor of my old home church in Hartford, was, as I have been told, the owner of a distillery while in the active pastorate. Not being so successful a distiller as he was pastor, he failed in the rum business, and a civil judgment was rendered against him accordingly. To evade the sheriff's execution, he was compelled to shut himself in the parsonage week days for a series of weeks; but when Sundays came he moved out in solemn dignity, with his cocked hat and knee-breeches, and passed over to the church to preach as usual. No civil process could disturb him on Sundays. His conscience does not seem to have disturbed him on the distillery question, any day of the week.

There are churches still standing, here in New England, which were built with the proceeds of lotteries duly authorized for that sacred purpose, at the prayerful request of ministers and church members.

If our consciences work differently from the consciences of our fathers, on these points, it is because our eyesight has been trained to finer distinctions in color, under the treatment of those whom God has set to be spiritual oculists.

Even now, and among ourselves, there are those who cannot see the difference between red and yellow, or between black

and white, on important moral questions.

Many whose moral eyesight is now clear as to the black and white, have a blur in their vision as to the yellow and red when they look at the civil right of the Chinese or the Indian in our country. There are others who really believe that it is right to lie when a good purpose can be helped on by lying, or when lying seems a practical necessity. Men of wealth, or men of moderate means, do not always know when they are using their property faithfully and in wise prudence as God's stewards, and when they are shutting their pockets and hearts against a call which they cannot refuse without sinning.

Signs of moral color-blindness or of imperfect moral vision are still to be seen by us on every side; and, mark you also, they are still to be seen in us by those who test our knowledge of moral colors.

Be it remembered, however, that a man's thinking he sees the truth a right does not shield him from the consequences of his error. Conscientious wrong-doing is never safe-doing.

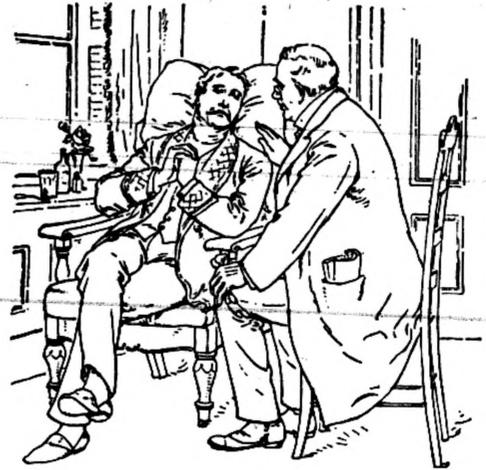
"Take heed!" says our text. "Take heed, therefore, that the light which is in thee be not darkness!" And why take heed? Because in moral color-blindness there is moral peril.

The Mosaic law declared: "If a soul sin and commit any of these things which are forbidden to be done by the commandment of the Lord, though he wiet it not, yet he is guilty, and shall bear his iniquity." The lips of the loving Jesus said also of the sinning servant: "He that knew not and did commit things worthy of stripes shall be beaten;" although with fewer stripes than the conscious transgressor.

The divine law runs through the kingdom of both nature and grace. "Whatever a man soweth"—not what he thinks he sows, not what he purposes to sow, but what he actually does sow—"that shall he also reap." If a color-blind engine-driver mistakes a red signal for a white one at an open drawbridge the resulting calamity is as terrible to the train-load of passengers as if he had deliberately defied a token of danger which he read correctly.

If one violates the civil law unconsciously, he is not exempt from legal penalties because of his false sense of security. If one has bought stolen goods without knowing it their real owner can reclaim these goods at the holder's cost. If there is a flaw in the title of one's homestead the home-dweller can be driven from that home mercilessly. No matter what he paid for it; no matter how much he is attached to it; no matter how necessary it is to his comfort or safety of himself or his family—if its title is not sound he must leave it; must go out, it may be, into the cold world unsheltered and homeless. His color-blindness in reading the title didn't make the false title a true one.

Ah! there is a weight of meaning in the words of our Lord: "Take heed, therefore, that the light which is in thee be not darkness." Take heed! for a woe comes from mistaking the wrong from the right. "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter! Woe unto them that are wise in their own eyes and prudent in their own sight!"—but whose eyes are not single, and whose sight is not clear.



"Doctor, what is free alkali?"

"The alkali used in the manufacture of soap is a strong chemical and is destructive of animal and vegetable tissue.

"Pure soap is harmless, but when the soap is carelessly or dishonestly made, alkali is left in it and it is then said to be 'free.' Soap containing free alkali should not be used where it may do damage.

"In the medical profession, in sickness, in surgery and in the hospitals we use Ivory Soap because it is pure and contains no free alkali."

IVORY SOAP IS 99 3/4 PER CENT. PURE.

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It is a sad thing to be serving the devil conscientiously; to be a scoundrel and not to suspect it; to be dishonest, or unfaithful, or selfish, or impure, while thinking one's self honest and true, and generous and pure; to be starting one's self or one's companions in the way of evil, without a thought of error or danger; a sad thing, I say, and as ruinous as it is sad.

But just what is the cause of all this trouble? and where is its cure? If man does not know right and wrong by nature, if his conscience depends for its proper guidance on instruction from outside, how is it that he so often mistakes wrong for right, and how can he know the true shades of distinction between right and wrong?

Men's consciences are at fault because of their receiving wrong instruction, and of their being subjected to wrong influences. Every person does receive instruction, and every person is influenced by his surroundings. Not every person, however, is rightly instructed or rightly influenced. Hence the wrong standards of conscience judging.

Even if men are not explicitly taught that wrong is right, they are likely to infer that error is truth from the prevailing practices about them. The conscience of even the well-instructed man is, at the best, like a ship's compass; not like the polar star, at which the compass is supposed to point. The compass is safe to steer by as long as its needle points where it ought to point, but the compass needle may be forcibly deflected from the pole, or it may be drawn aside by the metallic attractions, or by the meteorological influences of its surroundings, and then, of course it is untrustworthy.

Scotch ship-builders on the Clyde are accustomed to send their newly launched vessels fifty miles down into the open sea in order to test their compasses away from the diverting attractions of the iron-stocked yards near their building. And, in crossing the Atlantic, our steamships have to calculate each day and make allowance for the "magnetic variations" of the

compasses by which they steer. It would be well if all of us understood just how far from the true meridian our moral compass needles were deflected by the attractions of gold, or pleasure, or appetite, or ambition, or love, or hatred, or by the social atmosphere of our immediate neighborhood.

Out of all the choicer children of Judah who were prisoners in Babylon in the days of Daniel, young men who were "skilful in all wisdom and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace," there were only four who had independence and courage enough to choose for themselves what they should eat and drink regardless of the habits and customs of the people among whom they lived; and to prove in their own experience—as has been so often proven since—that water is a safer drink than "the light wines" of a wine-growing country—the "native wines" which have made men so drunken from the days of Noah to the present day.

Modern travelers commonly do not get half way to Babylon before they conclude that it is more prudent to follow the example of the multitude on the drinking question than to stand out all by themselves, as did Daniel and Shadrach and Meshach and Abednego; and so they drank the light wines of the European tables as "everybody else does." And when they have come to that conclusion they are in a good state to consider further whether it is wise to be cast into a den of lions or a fiery furnace, of invid-

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EDITORIAL.

The papers are ringing with denunciations of Secretary Alger and other officials of the War Department, who are held responsible for the failure to properly care for our sick soldiers, which failure has resulted in so much suffering and so many deaths. No doubt the facts have been exaggerated, and no doubt partisan politics is a factor in the case.

The problem is not to find out who have been guilty and to punish them, but to remedy the system, which has long been in vogue. Secretary Alger is by no means the only nor the chief sinner. If the war had come at any other time in recent years the same results would have followed. The evil is not in this or that man, but in the spoils system. Men have been appointed to responsible positions, not on account of fitness, but on account of their "claims" on the party.

The reform should go not only through the War Department, but through all departments of the public service. The object of public service is to serve the public, and not to provide for favorites and henchmen. Without the suffering and death of our soldiers, it is not likely that the people would have been aroused to demand efficiency in service. It took just this to stir them, and it is a blessed thing that they are stirred at last.

have Boss Quay, and it is tweedledum, tweedledee between them. We hope the end of all this is nigh. It is gratifying to note that many of the sharpest criticisms and fiercest denunciations of the inefficiency in the War Department come from those who are in party affiliation with Secretary Alger. This is well, and this prevents its being a partisan matter. At last the people are outraged at favoritism in appointments because it has sickened and slain our brave soldiers. If only the indignation of the people can be directed against the real evil rather than against certain individuals, the reform will be complete and thorough. It is not Alger who is to blame, or any of his subordinates, though we would not free them from any right responsibility, but it is the spoils system, and every man who has favored that system who is to blame.

The churches of Long Run Association (including Louisville) have had gratifying additions by experience and baptism during the associational year just closed. The number of baptisms in each church was as follows:

Table with 2 columns: Church Name and Baptisms. Includes entries like Walnut-second and Walnut (158), Walnut-street (72), Southgate-street (48), etc.

Total 611

The other seven churches reported no baptisms.

The visit of the Emperor of Germany to Palestine promises to do good in many ways. Among other things it will greatly improve the roads. A coast road is being built from Joppa to Haifa. A road is being opened from Jerusalem over Mt. Scopus. The aqueduct between Solomon's Pools and Jerusalem has been repaired. Even the Sultan has sent \$20,000 to be spent in repairing and beautifying things in Jerusalem.

Old John Robinson, the Puritan, said that there was more light to break forth from God's Word. This remark has been sadly abused in recent years. Every new vagary has taken shelter behind it. The vagarist invariably quotes this saying in support of his vagary. That the old Puritan said this, is taken as if he were a sort of inspired prophet, who foresaw the given vagary and in advance pronounced it true, so that all that is needed to prove the truth of the saying is simply to cite this old saying of Robinson. The confident air with which the vagarist quotes the saying as proving his vagary is often really quite refreshing.

Another argument (?) brought to the support of every vagary is that people should not be dominated by tradition or controlled by prejudice. Each vagarist assumes that only prejudice and tradition can make people hesitate to adopt the vagary. Why should we, in this enlightened age, believe exactly as they believed centuries ago? There has been great progress in other things, and why should our views on certain subjects remain unchanged? If the unfortunate reader or hearer does not promptly surrender when these questions are fired at him, the vagarist triumphantly asks: "Shall we go to mill with the grist in one end of a bag and a stone in the other because our grandfathers did so?"

We have for some time been searching for a man whose grandfather really did this, but we have been unable to get any trace of him. It is quietly assumed that if one admits the propriety of leaving out the stone from the bag containing the grist, it necessarily follows that he must admit the truth of the vagary. The possibility of admitting that no stone is needed in the grist bag, and at the same time denying the truth of the vagary, never for a moment occurs to the vagarist.

Another favorite argument (?) with vagarists is to charge those who oppose this pet vagary with being "heresy hunters." This is expected to demolish all opponents at once. Did not the martyrs and the reformers have their views opposed? Were they not persecuted as heretics? Does not this prove conclusively that the given vagary is true, that the vagarist is a martyr and reformer, and that the opposers of the vagary are "heresy hunters," who would send the vagarist to the stake if they had the power?

Such are the arguments (?) brought to establish the truth of well nigh all recent vagaries. The idea that any real evidence is needed to prove the truth of a vagary never for a moment occurs to your "advanced" vagarist.

As honored pastor in Tennessee asks us to give our view of the meaning of Matthew 5:23 and 24. He asks, "Is there any reference to prayer? If so, can a man pray who remembers that his brother hath aught against him, without an effort on his part to be reconciled?"

The passage reads thus: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

It should be borne in mind that the Bible deals in concrete rather than in abstract statements, being a plain book for plain people. Cases are cited involv-

ing the principle to be inculcated instead of giving an abstract statement of the principle in general terms. One's duty to one's neighbor is taught by the parable of the Good Samaritan. Instead of telling us that the time will come when all hostilities among the nations shall cease, the Bible tells us—"They shall beat their swords into plowshares and their spears into pruning hooks."

Bearing this point in mind, we are ready to interpret the passage in question. The specific case of a man's carrying his gift to the altar is mentioned to teach us how to approach all acts of worship. "If thou bring thy gift to the altar"—it is taken for granted that all men are to offer gifts—"and there rememberest that thy brother hath aught against thee," etc. It is easy to remember what we have against others, but we are apt to forget what others have against us. So the man about to worship should reflect on what he has done against others, rather than what they have done against him. If he recall some wrong he has done another, he must repent of it at once; and real repentance means reparation so far as that is possible. The man must act promptly, and go at once to make proper amends. God prefers mercy to sacrifice. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?"

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Let your gift come from clean hands and a pure heart. But let it be noted that reconciliation is not instead of the gift, but preliminary to it—"and then come and offer thy gift."

There is no reference to the Lord's Supper, as has been often supposed, and there is no reference to prayer, except as prayer is to be regarded as an act of worship. Any and every act of worship should be preceded by sincere repentance.

It may be asked, "But suppose my brother refuses to be reconciled; am I not to worship any more until he is reconciled?" By no means. You must truly repent of the wrong you have done him, and that means that you go to him and make proper amends. Then he no longer can have aught against you. For his sullen temper and unforgiving spirit you are not responsible. You are simply responsible for his having something against you which you ought not to have done.

Dr. MacArthur in the Standard told of a conversation he had with a well-known rector in the Episcopal church. The rector said: "Baptists have a stronger creed than that of any other Christian body. The baptism itself is a strong and beautiful creed; it proclaims death to sin, and a resurrection to a new life." And he added with great fervour, "Would to God that the Episcopal church had never departed from the primitive and apostolic baptism." Dr. MacArthur immediately assured his friend that it was not too late for him to receive for himself and his people the true apostolic baptism "from one who is in the true apostolic succession of the ordinances established by Christ and the apostles." But the rector did not avail himself of the Baptist's kind offer of his services.

Dr. B. W. RICHARDSON, one of the highest medical authorities, says that one-tenth of all the deaths of Christendom are caused by drinking alcoholic liquors.

Editorial Varieties

Dr. J. R. Sampsy is to deliver a series of lectures in Charlottesville, Va., on Palestine, Sept. 21-27.

There are in the United States 2,750 women saloon keepers, although there are only 147 female bar tenders. There are 74,412 saloons in the land.

Prof. Hilprecht reports several clay tablets found by Arabs at Hira Nimrud, the ancient Borsippa, near Babylon. The tablets will be deciphered as soon as they can be taken to Constantinople.

The American Bible Society gave 4,500 copies of the New Testament in Spanish to the Spanish soldiers captured at Santiago. This was good missionary work. The masses in Spain do not have the Bible.

It has been said of Col. Roosevelt that he was in politics "not for what he made out of it, but for what he could do in it." This is high praise. And yet why might not this be true of all our politicians?

One of the church letters to one of our associations closed with the following language: "We have just been through a protracted meeting. We ask the prayers of the brethren in our behalf."

The Christian Advocate (Nashville) has come out in favor of returning the \$28,000, voted by Congress to the Publishing House. The Advocate does not say whether Drs. Barbee and Smith should retire or not.

Deacon John H. Weller says that the quantity of good advice given is surpassed only by the quantity of people who refuse to accept it.

Concerning advice, the people believe, "This letter to give, than 'tis to receive."

In round numbers there are 4,000,000 Jews in the world. More than half of these, 2,000,000, live in Russia; 2,500,000 live in the rest of Europe; 1,000,000 in the United States; 20,000 in Africa; 60,000 in Palestine and the rest scattered in other parts of the world.

Dr. A. J. Diaz was in the fighting at Santiago, and had his horse killed under him. In the fall he broke three of his ribs, from which he has since been laid up. We hope he will soon be well again. It is among the possibilities that he will be President of the Republic of Cuba.

Dr. Tichenor's presence at the Long Run Association added much interest to the meeting. He made a grand speech, even for him, on mission work in Cuba and Porto Rico. The Home Board wants \$50,000 to expend on mission work in these two islands. The money ought to be furnished.

The Tennessee Baptist Standard is the name of a paper published by Negro Baptists at Brownsville, Tenn. The American Baptist is a similar paper in Louisville that has done much good. It would be well for some white Baptists to take these papers and see what our colored brethren have to say for themselves.

The Publishing House scandal is making things lively among our Methodist brethren. Many of them are speaking out clearly and emphatically in favor of returning the money paid by the United States Government. But they are not having their own way without opposition. There are some who are not so ready to return the money or to retiring Drs. Barbee and Smith. We cannot believe that this great denunciation will allow any stain of dishonor to rest upon its fair name.

The indications are that the coming meeting of the Texas Baptist Convention at Waco will be very largely attended. Dr. Carroll issues a ringing "Appeal to the Baptists of Texas" not to take "things for granted," but to be on hand in force. In answer to this Dr. Hagden, who was last year expelled from the convention, replies that his party will be on hand "to claim their rights," etc. These two will be likely to bring about a large attendance. Some visitors to the Convention last year at San Antonio pronounced it the finest body of men ever gathered on this continent.

We congratulate Newton Theological Seminary on the election of Dr. Nathan E. Wood to the Professor's chair, vacant by the resignation of Dr. Alvah Hovey. The three Wood brothers were all men of exceptional talent, piety and executive ability. They have been markedly successful in all they have undertaken. One, Dr. Byron Wood, was called home in the height of his usefulness. Dr. Professor Wood, though his health has never been strong, has done and is doing the work of three men. Dr. Nathan Wood is worthy to succeed the great Hovey, and one could scarcely give him higher praise than that.

We are glad that the Outlook, the most "liberal" of all our exchanges, speaks disparagingly of the Polychrome Bible. Absolutely no one is to see that the work in making this sort of a Bible is thrown away. Each part is given wholly into the hands of one man, and thus there is no consensus of opinion. The work would have some interest, even for orthodox people, if it furnished a consensus of opinion as to the "document" of the Old Testament. But only one man's opinion on each division is given, and it is known that the others do not agree with him. Hence the work seems to us to be absolutely worthless to anybody, and a sheer waste of time and money. It represents no school of thought, and is a jumble of conflicting views.

# AMONG THE CHURCHES

## LOUISVILLE.

Walnut-st.—Pastor Eaton preached. One joined by letter.

Broadway—Pastor Jones preached at both hours.

Chestnut-street—Pastor Weaver preached morning and night.

East—Bro. A. F. Baker preached. One received by letter.

McFerran Memorial—Pastor Eager preached as usual.

Twenty-second and Walnut—Pastor Hunt preached. One joined by letter and two received for baptism. New building going on.

Franklin-st.—Bro. Mays preached. One profession.

German—Pastor Wm. Hitzmann preached. He closed his tabernacle lectures at night.

Highlands—Pastor Dawes preached as usual.

Logan-st.—Pastor Lowe preached. Six received for baptism, ten by letter and six baptized.

Parkland—Pastor Gordon preached as usual.

Portland-avenue—Pastor Shelton preached. One received for baptism. Protracted meeting begins next Sunday. Bro. Boyet assisting.

Southgate-street—Brother W. M. Murray preached at both hours. Pastor McFarland is preaching near Winchester.

Third-ave.—Pastor Hoyet preached at both hours. Young people reorganized.

Twenty-sixth and Market—Pastor Thompson preached. One received by letter.

Clifton—Pastor Masters preached. Four cottage prayer-meetings established.

East Mead—Bro. W. C. Jones preached in the morning and Pastor Whittinghill at night.

Eight-Mile—Bro. Wise preached in the morning and Bro. Cowan at night.

Jeffersonville (Ind.)—Pastor Marks preached as usual.

Tabernacle (New Albany, Ind.)—Pastor Long preached. Congregations largely increased.

## THE STATE.

Bro. J. W. O'Hara has closed a meeting at Knob Creek with 14 additions. He accepts the call to Fairmount.

Pastor H. C. Risner is being aided in a meeting at Cedar Creek by Bro. F. M. Masters. Bro. Risner has accepted the pastoral care of the Pewee church, and will move there next week. We congratulate Pewee on securing his services.

Bro. T. C. Mahan, of Hickman, has accepted the call to the pastorate of the Walnut Ridge church, Ark. We warn the good brethren of Walnut Ridge that Kentucky proposes to keep a mortgage on Bro. Mahan, and to foreclose it some day.

Pastor T. J. Duval writes: "On September 4 we closed a meeting of 6 days with the church at White Mills. Five were baptized. Some members who have been Christians for several years were 'broke in' to lead in prayer, and the church, for several months pastorateless, was induced to call a pastor. Bro. Hutcheson was called. He was with us one night and preached."

Bro. R. W. Morehead writes: "Eld. J. L. Perryman, of Fulton, has recently held a meeting for the Bethlehem Baptist church, Lyon county, beginning August 16 and closing September 4, resulting in 18 professions of faith and a general revival of Christians. Eighteen were received for baptism, 1 by letter and 1 restored. Fifteen were baptized at the close of the meeting."

The funeral of Eld. Wm. Gregston took place on September 2, in the presence of a large congregation, at White Sulphur Springs, near Princeton. Pastor R. W. Morehead preached the sermon, assisted by Bro. I. M. Wise, T. E. Richey and W. H. Moore. Besides Bro. Gregston, two others of our aged ministers died last week, viz: Eld. Calvin Meacham, of Christian county, aged 80 years. He was a cousin of Eld. A. W. Meacham and uncle of Eld. John H. Spruill, and Eld. J. T. Lindsay, of Todd county, aged 90 years, both of Todd county.

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Made only by The Michigan Stove Company Largest Makers of Stoves and Ranges in the world. Sold Everywhere.

Pastor J. A. Booth writes: "We have just closed a meeting of two weeks with the Little Union church, near Fairfield. The church was greatly revived and 21 were added to our membership, 18 by experience and baptism and 3 by letter. Bro. J. W. Porter, of Maysville, did the preaching to the entire satisfaction of pastor and people. In fact, we were delighted with his ministry in our midst. The attendance was large and the attention and order were most excellent. This church knows how to treat a pastor and a visitor. This is his thirteenth year with them."

Bro. B. F. Swindler writes: "From August 15 to the 27th I aided Pastor S. M. Adams in a meeting with his New Bethel church, Boone county. We had a pleasant and, I hope, a profitable meeting. Three men and three women professed faith in Christ and were baptized. This is a splendid church in a splendid field. Bro. Adams has had charge only six months, but he is taking strong hold upon the church and community by his plain and direct preaching and loving manners among the people. Unfortunately the church building is several hundred yards from the thrifty village of Verona, where the Methodists have a church building and the Roman Catholics have a church building, a priest's house and a priest in it. When will our Baptist people learn to build in the towns, put up parsonages and have pastors in their midst? The New Bethel brethren carry on Sunday-school work in the town, but the day will come when they must move the meeting-house to town or seriously suffer in their work for the 6 days that I have been engaged in any way, but would that our people could learn the value of having a parsonage and a pastor in their midst."

Pastor J. O. Willett writes: "I have just closed a meeting at Stuart's Creek church, Marion county, with Pastor J. B. Ferrill. We did not meet with the success that we had hoped. Many things were against us. I found this people a noble, true-spirited membership. It is in the midst of a stronghold of Catholics, being only about a mile from St. Mary's College. It is a weak church, but has some of the noblest of God's children in it. This is the third meeting that I have been engaged in with Bro. Ferrill this summer, and I find him to be true and faithful as a pastor, and consequently very much in love with his work. He has given himself into God's hands and is letting the Lord use him. None of us can do better. I was with him at Hardin's Creek, where we had a real revival, a good church and a praying people. At Good Hope church, Taylor county, we had an ingathering of lost souls as well as a great revival. In my six weeks' work with these churches there were 28 baptisms and others to follow. To God be all the glory. May his blessings rest upon these noble churches and their faithful pastor."

Pastor B. F. Hagan writes: "We closed a meeting with Big Spring church on the 9th of this month with 8 accessions to her membership and the church very much revived. We were assisted by Eld. J. C. Willett, who knows how to give the Gospel without any uncertain sound. It has been a great pleasure to labor for the past month with a man who has been preaching more than forty years in Salem Association, and find that he is heard gladly at home and away."

Pastor T. Green writes from Greensburg: "We have just closed a two-weeks' meeting at Pleasant Valley church. It was a meeting of deep spiritual power. There were 10 conversions and the church generally revived. We hope to double our

contributions for missions this year. Our Association convenes Wednesday, the 14th, at Russell's Creek. Dear brother, make us a visit while we are in session. Pray for our meeting."

Pastor B. J. Davis writes from Clay Village: "We will begin a protracted meeting here next Monday night in which Bro. W. D. Nowlin, of Nicholasville, will aid us. We look forward to the coming of Bro. Nowlin with brightest anticipations. We are hoping and praying for a great work of grace."

Pastor J. B. Holley writes from Middleboro: "I have resigned at this place to take effect October 1. I have been called to May's Lick, and shall begin work at that time. We have just baptized 8 into the fellowship of Middleboro Baptist church, and have others who have been received for baptism but not baptized yet. The church and work in this association is in good shape for the right man."

Pastor J. F. Hunt writes: "I closed a meeting of great power with my church at Mt. Roberts, Taylor county, on August 23, of 14 days' continuance that resulted in 16 additions to the church, 9 by experience and baptism, 4 by relation and 2 under watch-care of the church. Bro. J. T. Hall, of Hiley's, did the preaching to the entire satisfaction of all that heard him. The more we know of him the better we love him. The entire community was stirred and Christians thoroughly revived as perhaps never before in that neighborhood. God be praised for his goodness to us."

Pastor Geo. Clifford Gates writes from Fairfield: "The 22 accessions show some of the effects outside the church, and a new era in church life will date from this meeting. Bro. Dew is blessed with the God-given faculty of moving men and women of age. He does much to strengthen the tie between us and the people. The all-day meeting of prayer, roll-call, etc., just beforehand did much to prepare our church for the glorious revival. We earnestly request an interest in the prayers of our brethren that our church may henceforth stand as one man, for God and the good that we may do."

## OTHER STATES.

Pastor J. H. Grime writes from Watertown, Tenn.: "Have closed my work with my four churches. 11 had been very satisfactory—82 conversions and 61 baptisms. The work has been characterized by great spiritual power, and God's sovereign grace was emphasized."

Pastor John D. Jordan writes: "Owing to our dear church at Savannah being wrecked by a storm, I turn back and homeward to my afflicted and distressed people."

Twenty-six have been added to the fellowship of the Columbus church, Ark., as the result of a recent meeting.

A meeting in the Egypt church, Tenn., closed with 11 professions of religion and 10 additions to the fellowship of the church.

Bro. C. W. Tomkins assisted Pastor Warren in a meeting at Grangeville, La., in which the church was greatly revived and 20 added to its fellowship.

Bro. L. L. Nettles held a meeting in the Zion church, La., which closed with 20 additions to the fellowship of the church. Among those converted and baptized was Bro. L. B. Allen, who is 49 years old. So soon as he came up out of the water, he subscribed, uncollected, for the *Flag and Chronicle*, the state paper, a sign of conversion we wish all who are baptized in Louisiana would show.

A meeting in the Beulah Hill church, Moore county, N. C., closed with 12 professions of religion and 8 baptisms. Among those baptized was an old man of eighty.

A meeting in the Bear Creek church, N. C., closed with 13 additions to its fellowship by baptism and several by letter.

The Enon Chapel church, N. C., was organized last October and has 20 members and a house of worship nearly completed. A recent meeting closed with 22 baptisms.

The Rocky River church, N. C., has set apart Bro. E. M. Brooks to the full work of the Gospel ministry.

A meeting at Markers Creek school-house, N. C., closed with 13 baptisms. Three of those baptized were men over 60 years of age, one of them being a one-armed Confederate soldier.

In a Southern Baptist church in another state the announcement was made: "The W. M. E. will occupy the hour for service at our church next Sunday night." According to the programme, ladies and little girls did all the speaking.

THE MODERN STOVE POLISH

# ENAMELINE

MAKES AN OLD STOVE AS BRIGHT AS NEW IN A MINUTE.

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## APPEAL TO BAPTIST PATRIOTISM.

### CONSIDERATION ASKED

Unity of God's people necessary

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world."

Ownership and interest of all

Bible doctrine propaganda--

The best for Baptists. All for Christ--

A valuable property--

The Society a Contributor-- Able to meet all demands--

Robbing Peter to pay Paul. --Useless --expensive --injurious

Great need of means

Open doors

An emergency at hand-- Patriotism for Christ--

We are ready.

Are You?

An earnest word

As a follower of Christ, a Baptist and a servant of the denomination, in one of its greatest enterprises, I respectfully urge that our Baptist churches of America, without regard to section, use the Literature of their American Baptist Publication Society. I do this with due regard to other claimants of denominational patronage and in the full conviction that the thinking and unprejudiced brethren of our denomination will give the matter their consideration and approval.

At this time when all sections of our country, forgetting old dissensions, have joined together in the prosecution of a victorious warfare against a common foe, when patriotism has eradicated every difference and broken every barrier down, would it not be glorious commendation for our great denomination to unite its energies in a greater than earthly warfare against the powers and principalities of Satan?

Upon the Publication Society ALL may unite. It is THE COMMON PROPERTY OF ALL. ITS MISSIONARY AND BIBLE WORK IS CONDUCTED FOR THE BAPTIST OF THE WHOLE LAND. Its books are published with the distinct purpose of propagating Baptist doctrines. Its tracts are distributed broadcast with like intention. ITS PERIODICALS ARE THE BEST IN THE WORLD. SOLD IN DOUBLE AND TRIPLE THE AMOUNT. THE PROFITS OF ALL SALES ARE DEVOTED TO THE BIBLE AND MISSIONARY DEPARTMENT OF THE SOCIETY.

In the Society the Baptists have a property worth a million dollars, given by liberal men and accumulated by successful business management. For its business department the Society asks no contribution. It solicits the patronage of the denomination, being fully equipped to supply every demand at the lowest possible cost. It has endeavored to give no cause for complaint.

The building up of other institutions to do the same work, does not add a penny to denominational wealth, but simply diverts patronage into other channels at an additional expense to the denomination in money and a great loss by division of energy and disorganization.

The Society, strong as it is, could most profitably employ DOUBLE ITS PRESENT CAPITAL TO DO THE WORK FOR THE DENOMINATION THAT IS NOW PRESSING AND OUGHT TO BE DONE QUICKLY. Besides the demands of our own country, which are great, our doors have recently opened the doors of Spanish-speaking countries. Now is the time to flood the isles of the sea with the Word of God in the tongues of their people.

The emergency of a God-given opportunity is upon us. Shall we accept it? Have we patriotism enough for Christ to unite our interests and meet the demand?

The Society is ready for the work. IT IS THE ONLY PUBLISHING INSTITUTION OWNED BY BAPTISTS THAT IS IN ANY WAY PREPARED TO UNDERTAKE IT. ITS ONLY NEED IS THE MONEY, AND THIS MAY BE OBTAINED FROM OUR PATRONAGE AND CONTRIBUTIONS TO ITS BIBLE AND MISSIONARY WORK. WILL YOU respond? Will you stand by the Society? Will you give it your support? The responsibility rests with you.

This is not a business circular, BUT IT IS AN EARNEST APPEAL TO BAPTISTS EVERYWHERE TO STANDBY AND SUPPORT THE LEADER IN THIS GREAT CRISIS OF OUR DENOMINATION. Shall we possess the land-wrested from Spain for Christ? Shall we give their peoples correct versions of the Bible? Will you help us to do it?

Yours for Christ,  
M. F. MOODY, Genl.  
Central Branch A. B. P. S., St. Louis, Mo.

A two weeks' meeting in the Big Springs church, Wilson county, Tenn., closed with 30 professions of religion and 25 additions to the fellowship of the church.

A meeting in the Center church, Central Association, Tenn., closed with 19 additions by baptism, 2 by letter and several were reclaimed.

A ten days' meeting in the Rutland church, Tenn., closed with 6 professions of religion, 8 additions by experience and baptism and 4 by letter.

A meeting in the Spring Creek church, Madison county, Tenn., continued 10 days and closed with 18 additions to the fellowship of the church.

A meeting in the Mt. Tabor church, Ga., closed with 9 additions to the fellowship of the church, all by experience and baptism.

A meeting in the Tiger Lake church, Fla., closed with 10 additions to the fellowship of the church by baptism and 2 by letter.

Fifteen have been added to the fellowship of the Farmerville church, La., all by experience and baptism.

A meeting in the Riverview church, La., closed with 30 additions to the fellowship of the church, 22 by baptism, 2 by restoration, and 6 by letter.

## DEATH BY NEGLECT.

Dr. D. M. Bye, the eminent specialist, of Indianapolis, says thousands of persons die from cancer every year from no cause save neglect. It taken in time not one case in a thousand is cured. The use of a hot knife, or the dread of the burning, torturing plaster causes a few to neglect themselves till they pass the fatal point where a cure is impossible, but by far the greater portion die because their friends or relatives, not knowing they are diseased, are responsible for their suffering, and impending danger till it is too late. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. BYE, Lock Box 25, Indianapolis, Ind.

**OPIUM**

and Whiskey Habits Cured. Write to M. Woolley, M. D., Atlanta, Ga.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

CHAINED IN THE YARD.

'Twas only a dog in a kennel And little noise he made; But it seemed to me as I heard it, I knew what that dog said.

BESSIE'S PARING-BEE.

A Complete Story.

BY W. A. FRASER.

John Crawford was as tall, and straight, and strong as one of the free-growing hickory trees on his father's farm.

Hard work in the open air and good plain food had developed the sound stock whence he sprang, until he topped his father's height a couple of inches.

The pride with which his father saw him shoot up and develop physically was not one whit greater than the loving interest his mother took in the development of the great strength of moral character the boy showed.

Big and strong as he was, he did not grow too big for the little loving acts of kindness with which he was ever repaying his mother's care.

As he passed the barn his brother Jim cut in to him: 'See, Jack, don't be late given home, for the paring's on up at McMillen's, and you want to take the shine out of that city chap. Guess he thinks he's quite a masher 'cause he works at Rodney; he's only a counter-jumper, any way.'

'I'll be back,' cheerily called out John, feeling glad that he had promised his mother to go.

All day he tramped about on lot sixteen, in the seventh concession, Aldborough township—that was the way it was described in his father's agreement about the paring—driving the big letter 'C' deep into the wood of the chestnut, oak and ash logs.

Here and there, all over the lot, he wandered, wherever he could see that a tree had been felled and cut up into logs.

What with trying to get through early, and thoughts of Besse McMillen's paring-bee, he scarcely touched his lunch. Economy was second nature to the thrifty, hard-working people of that region, and so he refrained from throwing it away when he had eaten the little he required.

Usually John had tea with the McMillens and spent an hour or two in the evening with them.

Tears of thankfulness often came to Mrs. Crawford's eyes when she thought of how all her dearest wishes in two or three thousand acres of solid forest.

Just then the husband came trudging back through the snow, and explained to John that he had taken up that lot to make a farm of it, and had been there in the autumn and built a small log-house.

He had blazed a path to it, which commenced somewhere about where they were then, but he could not find it now; neither could he find the house.

The young woodsman could see that the other's knowledge of this sort of life was very limited.

When he had blazed his track through the woods the marks had been fresh, and he could readily make them out; but time had darkened them up, and now they were, to him, almost invisible.

Jack Crawford hesitated for a minute. He recognized in an instant that he had to choose between two things; to stop and help until they were right into their house, good and comfortable, and so perhaps disappear with his mother and Besse.

Even if he did the latter, it would be night by the time he reached there, for his work had kept him longer than he had expected it would.

Give me your axe,' said he to the man. 'I'll be with you in ten minutes with the teams. I think, and the youngsters are cold, so we had better make a fire.'

Going to a dry chestnut stub that stood bleached and white, its ripen sides showing where the lightning had struck out his strong life, he quickly hewed an armful of shavings and chips from the dried shell.

With these he started a fire on the road beside the sleigh, and piled it high with dry sticks of beech that had been cut down in the summer when the snow was cut through.

As the fire crackled and the blaze rolled high, the little drawn faces, pinched by the bitter cold, began to relax, the heat dried the tears, and the little ones began to prattle and clap their hands.

Then his lunch that he had saved so carefully was pulled with one mighty tug from his pocket, when it was wedged so tightly, and given to the children.

'Come now,' he said to the man, 'we'll find your blaze.'

Tramping along the edge of the road, and scrutinizing every tree carefully, he at length came to one bearing the mark of one having had a chip taken out of its bark. Yes, that was it; the man remembered it now—it was a beech. It had been hard, and his axe had glanced and made a very small mark.

They followed the line of blazes till they came to the little log-house, half buried under a mass of fallen snow.

Then John swung his axe and cut a good road back to the teams.

By the time they got back it was growing dark, but he did not leave them at that.

He drove the leading team in over the somewhat rough road.

'We must put up the stove first,' he said to Herr Schwartz, for that was the man's name; and in a few minutes the stove was up, pipe and all, and a roaring fire going.

As he worked he could see the pleased, admiring look of the women, and his face glowed with pride; and he felt that when he told his mother what had detained him she would think it well done.

Then the man had to come in, and the horses to be put in the little stable which had been built for the team. Some snow was melted in the kettle till it boiled and sputtered, and the result was a cup of hot tea, which thawed everybody and made them feel as though they were in a snug and princely, for the time being at least.

The poor woman's eyes were brimming with gratitude, and her voice was husky with emotion as she thanked John over and over again.

'We've a wonder, and dar liddle vons dey cry, an' mine heart was broke, but den you come shust like some fairy, and all is warm and nice, and here we are in our own home. Carl, he vas always speak about ven ve ged in our own home.'

John laughed quietly at the idea of being called a fairy; he looked more like a viking with his lavy hair and his immense broad shoulders.

'Some day, perhaps,' said the German accent: 'Mine husband had gone to look for der house.'

John had no idea that there was a house anywhere near there, for 'the woods,' as it was spoken of over at the Scotch settlement, comprised in two or three thousand acres of solid forest.

Just then the husband came trudging back through the snow, and explained to John that he had taken up that lot to make a farm of it, and had been there in the autumn and built a small log-house.

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John laughed quietly at the idea of being called a fairy; he looked more like a viking with his lavy hair and his immense broad shoulders.

'Some day, perhaps,' said the German accent: "Mine husband had gone to look for der house."

John had no idea that there was a house anywhere near there, for "the woods," as it was spoken of over at the Scotch settlement, comprised in two or three thousand acres of solid forest.

Just then the husband came trudging back through the snow, and explained to John that he had taken up that lot to make a farm of it, and had been there in the autumn and built a small log-house.

He had blazed a path to it, which commenced somewhere about where they were then, but he could not find it now; neither could he find the house.

The young woodsman could see that the other's knowledge of this sort of life was very limited.

When he had blazed his track through the woods the marks had been fresh, and he could readily make them out; but time had darkened them up, and now they were, to him, almost invisible.

Jack Crawford hesitated for a minute. He recognized in an instant that he had to choose between two things; to stop and help until they were right into their house, good and comfortable, and so perhaps disappear with his mother and Besse.

Even if he did the latter, it would be night by the time he reached there, for his work had kept him longer than he had expected it would.

Give me your axe,' said he to the man. 'I'll be with you in ten minutes with the teams. I think, and the youngsters are cold, so we had better make a fire.'

Going to a dry chestnut stub that stood bleached and white, its ripen sides showing where the lightning had struck out his strong life, he quickly hewed an armful of shavings and chips from the dried shell.

With these he started a fire on the road beside the sleigh, and piled it high with dry sticks of beech that had been cut down in the summer when the snow was cut through.

As the fire crackled and the blaze rolled high, the little drawn faces, pinched by the bitter cold, began to relax, the heat dried the tears, and the little ones began to prattle and clap their hands.

Then his lunch that he had saved so carefully was pulled with one mighty tug from his pocket, when it was wedged so tightly, and given to the children.

'Come now,' he said to the man, 'we'll find your blaze.'

He woman, in her own broken dialect, "we will do something for you. What is your name, so we cannot forget?"

He told them his name, and, as they were all right and comfortable, he started for home.

"The longest way round is the shortest way home," muttered John as he strode out to the road, "but I'm late, and mother'll be anxious, and I can't stop off a good two miles by taking a bee-line through the bush for the Scotch Block."

The night was clear, and he had not any fear but that he could guide himself by the stars.

"I guess Besse will be pretty cross if I don't turn up," thought John, as he swung along, "but, perhaps, after all, she wouldn't care. One never knows what girls are thinking about."

Whether it was this round-about reasoning that set him wrong in his course John never quite knew, but, after a time, he discovered that he had strayed from the path which he had blazed, and he was still in the woods. It was not the right sort of woods either.

Down toward his father's farm the land was heavier and grew more beech, and maple, and oak. The land he had blazed was a pine, spruce, and fir, and butternut.

The sky was overcast now, and the light of the guiding stars had gone out. He must take his bearings again. He should have traveled almost due south from where he had left his mother, but he had taken the moss on the trunks of the trees he found that he had turned off until he was going almost due northwest.

The moss was thickest on the north side of the trees, and that gave him a starting point on the wood compass.

At last he came to a clearing; but as he came out into it he saw that it was quite unfamiliar, and it turned out to be another settlement, some five miles away from that in which his home was.

"I'll take the road for this time," thought John, and he went on muttering good humoredly. "The longest way round is the shortest way home."

It was eleven o'clock when he arrived home.

Mrs. Crawford was waiting for her son full of gloomy forebodings for his welfare, for she knew that something serious must have happened to keep him so late.

She gave a little glad cry of surprise when he came in, stamping the snow off his boots.

Then, standing by the great open fireplace, he told her in simple words just why he had been detained.

His mother kissed him on the forehead, and said, "You did well, my boy. Always do what you think is right, and your mother will be proud of you."

"I thought you wouldn't mind, mother," he said simply. "I knew that you would be disappointed on account of Besse, but I couldn't leave those poor children crying in the cold."

They sat long into the night there by the cheerful wood fire, those two, mother and son, talking and waiting for the others to come back from the paring-bee.

"Mother," said John, after a little spell of silence, in which she could see that he had been thinking deeply, "I think I'll take uncle's offer at Montreal, and go into his business. I think it will do me good."

Mrs. Crawford did not oppose him, for she had wanted him to accept her brother's offer before.

"And, mother, will you, please, not say anything to Besse about why I went to the paring-bee. I think it will be better to let things take their own course. Just leave them as they are until I come back again in a year."

The next Sabbath at church Mrs. Crawford could see that Besse was evidently piqued at John's absence from the paring-bee. She bowed to him very stiffly, and was particularly affable to the cousin from Rodney.

Shortly after John went away to Montreal, to his uncle.

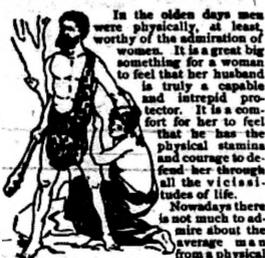
One, two, three years passed, and, with the exception of his yearly visits home at Christmas time, he worked steadily in his uncle's establishment.

At the end of that time his uncle opened a branch in a large Western town near to John's home and placed him in charge of it.

Four years or so had passed, and now followed, as Besse's inquiry and fair dealing brought him the admiration and friendship of every one he came in contact with.

Then came troublous political times to Canada, and the cry was for purer legislation, for men who would not sell their influence.

In all the constituency in which the Crawfords lived public opinion



In the older days men were physically, at least, worthy of the admiration of women. It is a great big and courageous to defend for her to feel that he has the physical stamina and courage to defend her through all the vicissitudes of life. Nowadays there is not such an admiration about the average man as a man from a physical standpoint. He may be a moral and a mental giant, but the flesh of ill-health is weak, and he is probably a physical coward. It is not in nature for a sick man to be a brave man. His spirit may be willing but his body is weak. That is the man's own fault. Any man can be healthy who will pay a little constant severe attention to his health when he has it, and when he gets a little out of sorts, take the right remedy. Many of the diseases that afflict mankind are traceable directly to indigestion, torpidity of the liver and impurities in the blood. Dr. Pierce's Golden Medical Discovery is the greatest medicine for disorders of this nature. It strengthens a weak stomach, corrects all disorders of the digestion, gives edge to the appetite, invigorates the liver, purifies and enriches the blood and tones up and navigates the nervous system. It searches out disease germs, kills them and carries them out of the system. It is the great blood-maker, flesh-builder and nerve-tonic and restorer of health to the weak, nervous men out of work, sickly invalids. Medical dealers sell it and no honest dealer will urge a substitute upon you. The medicine cures the nervous system. Dr. Pierce's Golden Medical Discovery and 'Fetters' and must say that they have worked wonders in my case," writes Mr. L. J. Beck, (Box 175), of Hinton, Sumner Co., W. Va. "I feel like a new person, in fact I think I am well, but will take one more bottle to make sure the cure is permanent. I cannot speak too highly of the 'Discovery.' I can eat anything now without injury, my stomach has gained some eight or ten pounds, weighing as heavy as I did three years ago. The medicine cured the worm that I had in my stomach, but when I first began to take it I felt a little worse for a few days, but pain through my body and bones, but all this I had after taking the medicines four or five days."

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FAITH AND SENSE.

BY THE LATE E. G. ROBINSON, D.D.

Fight the good fight of faith.—1 Timothy 6:12.

First, then, we may ask, are the objects of faith real? Does faith lay hold of reality, or is it mere credulity? What are the invisible objects which we are urged to believe in? They are traits of character, purity of heart, personal integrity, wholeness and wholesomeness of soul, the thoughts and motives which make up the true man. We cannot perceive these attributes by any of our natural senses. Do you believe in them? If you do, do you know or do you not, when you attain unto them? Does any man doubt if he has purity of heart? Suppose it to be integrity of soul, you believe in it. Why? Not because your senses grasp it, but because of intuitive evidences,—the evidences of faith. We are frequently told that sensible men believe only what their sense grasp. But I tell you that traits of character are all matters of faith, and that in our judgment of them we daily act on faith.

But, again, God is believed in by faith. We are urged to have faith in God. There are two phases of this belief: first, the belief merely that God exists, and secondly, that He exists with personal attributes. Lack of the first belief rarely occurs. The real atheist is a monster, and not often found. All men, practically, believe in the existence of some Supreme Being. It is the existence of a personal God and of His personal relation to us that is sometimes denied. But to the soul experiencing that God is a protecting Father, an Answerer of prayer, is there any doubt? If peace of mind is asked for and received, is it a reality? Is there any doubt as to that peace which passeth understanding? We are also asked to "believe on the Lord Jesus Christ,"—not to believe merely that Christ existed, for history proves that,—but to believe and trust in His power to save. When a soul, burdened with a sense of guilt, overcome by the power of evil, and sighing for deliverance, finding all blank in the world without, and all confused within himself, cries out, "O God, give me strength to conquer," and the sense of spiritual comfort and relief comes, is there any doubt about it? Are these objects certain or uncertain, real or unreal? Are we credulous or have we a rational trust? So I might proceed with other objects of faith. These, we claim, are real, and we believe in them because they are real.

But "What certainty is there that we all may triumph in the conflict of faith and sense?" I answer, first, that faith itself is the triumph assured. If an object of sense gratifies me, it acquires power over me. "The force of habit is an illustration. So, as truly, if you give the soul a taste of spiritual things, it will grow in spiritual knowledge, and the objects of faith, once apprehended, will give faith the mastery over sense.

But that victory is not easy; the struggle for it is justly called a fight. It is a desperate struggle,—many fail to understand how desperate,—this conflict between the sense and faith. It requires not only patience and self-denial, but often calls for sacrifice that wrings men's souls. Like the brave men who, in the siege at Oremona in the fourteenth century, when their treacherous enemy stole their children and marched

towards them with those children in front of the line, yet struck down the foe even at the sacrifice of the children, for the sake of country, the devotee of faith must stop at no sacrifice in worldly concerns, holding in reserve not even the dearest interests of life. No triumph is certain without the willingness thus to sacrifice. Let there be no misunderstanding. No annihilation, no extermination of the senses is demanded, no violation of the laws of nature. Christ nowhere interferes with natural conditions. God and nature are one. Christ and nature are in harmony. The senses are the rounds of the ladder to faith. The man who would make of the ladder seats in which to loiter for earthly pleasure, is the man who sells his birthright for the objects of sense, who ruins his soul in the vanities of the world. True Christianity gives faith the ascendancy over the senses.

In conclusion it may be asked, what is the value of the victory spoken of? What shall I gain, if I make the principle of faith superior to the senses? I reply, first, that there is a sufficient reward if you prefer that term, even at the very close of life. There are times in the lives of all men when the essence of life is concentrated into a single moment. A long lifetime of storm ceases, and the clouds lift for a season, and a brief gleam of sunshine from the Sun of Righteousness fills the soul. You will recall the scene in the old Roman prison, where lay a man decrepit, blinded, and bearing the marks of heavy suffering, the howl of fierce wild beasts, starved that they might be the fiercer, falling upon his ear,—a man who had escaped the perils of sea, and robbery and scourging, the man who spoke the words of the text; you will recall his dictation of the closing words of his life: "The time of my departure is at hand. I have fought a good fight, I have kept the faith." Was not Paul's triumph in that hour sufficient compensation for all that he had suffered? I say here and now that, compared with such a moment of victory at the close of life, all trials are as nothing. Another grander scene will come to mind, the loftiest scene that ever angels or men beheld,—that under the olive-tree in the garden by the walls of Jerusalem, when arose that sublimest prayer that ever went up to heaven: "Father the hour is come. . . . I have finished the work which thou gavest me to do." It is true that we may never reach these sublime heights, but we may approach them.

What success do the objects of sense secure? Not one of your worldly acquisitions can you take to the life beyond. But when the closing hour comes, character is as inseparable from the soul as its own identity; it is as abiding as the throne of God. The humblest human being who sends up the cry, "O God, be merciful," will take into his soul that which is his own forever, and of which nothing can rob him.—Watchman.

GREAT battles are really won before they are actually fought. To control our passions, we must govern our habits and keep watch over ourselves.

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Dear Brothers and Sisters: Bro. J. N. Hall proposed to me to bring out abundantly "Old Landmark Reset," by J. M. Pendleton, if I would write an introduction. We want to get a copy. Can some one lend us one and send it to me at this place? We are provoked to this good work by the editorial in the Journal and Messenger. The testimony of Bro. Waters is quite unlike a conversation Bro. J. M. Pendleton had with me on the same subject during the last ten weeks of my editorial career. Please help me find a copy to be returned when republished. Very truly yours, J. B. Moody. Pewee Valley, Ky., Sept. 6.

COURAGE is strength. Timidity is weakness. We have all admired the brave and daring Dewey for his method of attack on the Spaniards at Manila. He is an example of bravery as it has been shown in all ages. Physical bravery and moral courage are two different things. A young man once said to the writer he could join an army and go and fight for Christ, and if necessary lay down his life for him. But he could not stand it to join Christ's church. He had not the moral bravery to stand up to the reproach.

THE best evidence of piety is submission to the will of God. "Ye are my friends if ye do whatsoever I command you," says Christ.

# A Soldier's Widow

## WHAT CARING FOR A DEFENDER OF THE COUNTRY ENTAILED.

### The Heroic Devotion of a Woman to Her Family Which Brought on Long Suffering How Relief Came.

From the Leader, February 11.

We have genuine heroines right at our doors. A notable example is a faithful and devoted wife who for five long years has nursed a feeble husband and supported a family of children until at length her health gave way and she was a physical wreck. We refer to Mrs. Martin C. White, of Mason, W. Va. Her husband was soldier in the Civil War, and she was the 17th V. I. and her son, Robert White, has recently shouldered his musket as a member of Co. E, 27th V. S. I.

A few days ago a Leader reporter visited Mrs. White, when she told the following remarkable story:

"Fourteen years ago, while living in Staunton, my husband was stricken with paralysis. For five years he lay helpless. We had four children. I was at first a widow, but I could live and keep the family together, but at length I obtained work making trousers. I made a dozen pairs every week, besides caring all alone for my husband, and keeping the children in school.

"Finally, after two years of effort, my husband was granted a pension. This relieved me somewhat, but money could not be had for it. For five years I was a widow and day by day. In July of 1886 my eldest daughter ran a horse into the kitchen and killed her head. This threw me into a panic, and I lost my mind. I was in a hospital for several months, and I suffered a stroke of paralysis after several weeks of nervous prostration. For

days my life was despaired of by the attending physician, but I recovered enough to get around. The next year I had another stroke, and for protracted four weeks I was almost dead. For four years I was unable to see my husband or my family. I could not stand a flight of stairs except by the most painful means, I was under the care of several different doctors.

"At last, in 1891, I read in the newspaper of the wonderful cure effected by Dr. W. H. James' Pink Pills for Pale People. I decided to try them and bought a box. Before two days I felt better. I could sleep and eat better when I began the medicine. I continued to use the pills until the paralysis had disappeared, and I could walk without difficulty. I felt renewed and my appetite was restored. This was the result of Dr. W. H. James' Pink Pills for Pale People.

"My husband, Mr. M. C. White, of Mason, West Virginia, and our children at home, have also been greatly benefited by the use of the pills.

"I have recommended the pills to many persons, and shall continue to do so.

"I have written to Dr. W. H. James, and he has kindly sent me a copy of his book, 'The Pink Pills for Pale People,' which I have found to be very interesting and profitable. I have also written to Dr. W. H. James, and he has kindly sent me a copy of his book, 'The Pink Pills for Pale People,' which I have found to be very interesting and profitable. I have also written to Dr. W. H. James, and he has kindly sent me a copy of his book, 'The Pink Pills for Pale People,' which I have found to be very interesting and profitable.

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**THE FARM**

KENTUCKY TRADE ITEMS.

Corn is selling in Garrard county at \$1.25 in the field. This year's wheat crop is the largest ever harvested. Stock hogs are becoming scarce in Clark county. Some extra mule colts sold at \$40 per head in Mercer last week. The Carlisle Mercury reports sales of 25 mule colts at \$18 to \$30. One thousand feeding cattle have been sold in Hardin county, for October delivery, at 4c. C. H. Meng, of Bourbon county, has sold 500 barrels of new corn, to be delivered, at \$1.50. Kentucky this year produced one bushel of wheat for every man, woman and child in the United States.

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**VIRGINIA HAMS.**

The splendid quality of "genuine" Virginia hams is well known and freely recognized. The manner in which this excellence is attained has pleasing discussion by a Virginian writing to one of the leading agricultural journals. "There is, in fact," the writer says, "a delicacy of flavor in a ham cured after the old Virginia method that is not found in bacon raised and cured elsewhere. This is partly due to the feeding of the hog. The hogs of the western pork raisers are fed with a view to producing a great mass of flesh, for every pound adds to the profit of the pork dealer, but in Virginia, where we are merely raising for our own household, we aim for quality rather than quantity. We do not aim to have enormously large, fat hogs, knowing that they will not be delicately flavored, but are satisfied to have them weigh about 150 pounds. We let them run out in the pastures and graze, or range the woods and live on mast until about six weeks before killing time. Then fatten on corn. "After the pigs have been killed and cut up, we cure the hams as follows: First, rub a teaspoonful of pulverized saltpeter on each ham, to give it a red color, then rub it thoroughly with salt and lastly with a mixture of molasses, brown sugar, and black pepper. The same flavoring may also be applied to jowls if desired. Pack the hams away, with the skin side down, leaving them in the bulk from four to six weeks, according to the weather, as it takes the saltpeter a longer time to strike in when the weather is cold. In old times, when they were unpacked the hams were always put in the smokehouse and smoked about six weeks by a slow, smouldering fire made of green hickory chips. About April 1 the smoking was completed, and then there were two ways of proceeding;—either to leave the meat hanging, or to pack it away again in hickory ashes carefully saved during the process of smoking. The latter plan was doubtless the best and safest.—Good Housekeeping.

**THE LESSON OF IT.**

In a recent number of the New York *Weekly Tribune* Dr. Galen Wilson says: "The opinion of the live stock papers the country over is that there is a serious shortage of beef animals and mutton sheep, and that at least for a year to come all meats will not only maintain their present advanced prices, but will go materially beyond. The late depression was the main cause for this shortage. Growing cattle and sheep hardly paid. Many went out of the business, and others did not enter who would if the business had been prosperous. A secondary cause is that while proportionately meat animals have decreased in numbers, mouths to consume them have increased with the increase of population. I do not believe with some that the war with Spain will be a factor in causing meats to be higher, because our soldiers would require just as much were they at home. But Great Britain is taking from us much more meat than formerly, because of recent drouths in her colonies. The extra demand is likely to continue more than one year, because it takes longer than that for a country to recover from a severe drouth. "The question with farmers of the United States now is, how shall they avail themselves ad-

vantageously of the buoyant market for meat? It is to be borne in mind that from Maine to the Rocky Mountains forage crops were never so abundant and cheap. Corn, the great fattening cereal, was never more promising at this season of the year in all sections where corn is grown. Add to the above that farmers are largely shredding cornstalks and utilizing them as fodder, that silos are becoming common, and that alfalfa hay is grown enormously in some parts of the West, and it will be observed that the country is in a peculiar condition, in that it has much more stock food than it has stock to consume it. It is doubtful if the United States was ever in just such a condition before. Every farmer's barns are full of hay and grain, and the most of them have had to stack out largely. There is a great deal of old hay in the country, which was pressed to condense it and then packed away in the barns before haying, because there was no sale for it. Stock fodder is a white elephant throughout the Northern States. Each farmer must study for himself how to make the best of the conditions." He then suggests that Eastern farmers shall solve the problem in part by stuffing the myriad of unprofitable cows that encumber Eastern farms, and getting them "hog fat," when, he says, they will sell readily at a fair profit. "By looking about," he adds, "any one can find dry cows among villagers who keep a lone cow, or tenant or shiftless farmers who want a little ready money and would willingly part with a cow that is not a good milker. Oftentimes one could find heifers coming in next spring that are not promising as making good cows, and which could be purchased cheaply. Such make an excellent quality of beef."

**ORCHARD WISDOM.**

If orchards are to be made profitable they must receive as good care as other crops. Good drainage, natural or artificial, is essential to success. Trees are impatient of wet feet. Potash is the chief fertilizer to be applied to fruit trees, particularly after they come into bearing. Tillage should be begun just as soon as the ground is dry enough in the spring, and should be repeated as often as once in ten days throughout the growing season, which extends from spring until July or August. Even home or cultivated crops may rob the trees of moisture and fertility if they are allowed to stand above the tree roots. Watch a sod orchard. It will begin to fail before you know it. Probably nine-tenths of the apple orchards are in sod, and many of them are meadows. Of course they are failing. The remedy for these apple failures is to cut down many of the orchards. For the remainder the treatment is cultivation, fertilizing, spraying—the trinity of orthodox apple-growing. The crops well adapted to this late sowing are few. Vetch is probably the best which has been tested. But everything points to crimson clover as the ideal orchard cover and green manure.—Prof. Bailey, Cornell Experiment Station, in Massachusetts Ploughman.

**EVERY LADY SHOULD READ THIS.**

I will send free a positive cure for all female diseases, irregularities, etc. A simple private medicine, a complete cure, never fails, and is sent in a plain wrapper, with valuable advice. Mrs. L. HUBBARD, South Boston, Mass.

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The fact that a thing is delicate and easily torn is the very reason why you should take **Pearline** to it. Nothing else can get it clean with so little rubbing and wrenching. If you observe carefully, you'll notice that the women who are the most particular about their washing, housekeeping, and housework, are the ones who are the most enthusiastic about **Pearline**.

**Look** Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as" **Pearline**. IT'S FALSE —Pearline is never peddled; if your grocer sends you an imitation, be honest—send it back. 526 JAMES PYLE, New York.

**ILLINOIS CENTRAL**

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

Memphis & New Orleans Limited. No. 201 leaves 9:25 p. m. No. 204 arrives 7:40 a. m. Through Vestibule, Gas-Lighted Trains, with Pullman Sleepers and FREE RECLINING CHAIR CARS.

The fastest and best train leaves Louisville for the South. Less than 10 hours to Memphis, 25 1/2 hours to New Orleans. Pullman tourist sleeping cars through to San Francisco every Thursday; arrives returning every Tuesday.

**FAST MAIL.**

No. 201. No. 202. Leaves 7:30 a. m. Arrives 10:45 p. m. Pullman Buffet Sleepers to Memphis and New Orleans. Connections for Hodgenville, Elizabethtown, Owensboro and Hopkinsville Central City Accommodation. No. 201 leaves 6:45 a. m. For Central City and all intermediate Points **FAST MAIL AND EXPRESS.**

No. 202 arrives 5:15 p. m. From Fulton and all intermediate points. No. 202. ACCOMMODATION. No. 202. Leaves 4:30 p. m. Arrives 9:25 a. m. For Elizabethtown, Hodgenville, Leitchfield, Owensboro, Beaver Dam, Central City and all intermediate points.

**ALL TRAINS RUN DAILY.** Except that there is no Sunday service to Elizabethtown and Hodgenville. The Illinois Central is the shortest line to New Orleans and affords the best connections to all points in Arkansas, Texas and the Southwest. City Ticket Office, 209 Fourth Avenue. A. B. HANSON, G. P. A., Chicago. W. A. KELLOND, 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.

Memorandum Rates to the West  
Via Union Pacific Railroad August 2nd, 15th, September 30th, 1908. For full particulars address J. F. Agler, Gen. Agt. St. Louis.



**ROYAL BAKING POWDER**  
 Absolutely Pure

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

While President McKinley was inspecting Camp Wikoff at Montauk Point and going through the hospitals, the *Outlook* says, a "nurse called his attention to the fact that soldiers were dying in the grass outside the hospital, and that it was impossible to get them under its roof. It was explained to the President that the nurse was hysterical." The *Outlook* adds that this kind of hysteria is very general. That President McKinley has a touch of that kind of hysteria himself is shown by the fact that he went back to Washington and ordered an investigation.

The grief, anger and horror of all Europe at the cowardly murder of the Empress Elizabeth is beyond all words. She was universally beloved in Austria. The assassin killed her in a canton in Switzerland which has abolished the death penalty, and the only punishment which can be inflicted is life imprisonment.

James S. T. Stranahan, known as the "first citizen of Brooklyn," has died in Saratoga. He was over ninety, but retained his bodily and mental powers to the last. For half a century he had been foremost in every enterprise for the good of Brooklyn, and his grateful fellow-citizens erected a bronze statue of him at the entrance of Prospect Park some years ago.

The rioting in Candia was caused by a British soldier's dropping his rifle which went off and killed a Mohammedan. As the fighting was over, the British and German consulates were burned and the British vice-consul was thrown into the flames and burned alive. Marines from the allied warships were landed and other ships came rapidly to Crete. The riots have been stopped, but peace seems far off. Crete needs a Cromwell.

The election in South Africa has gone against Cecil Rhodes, and the friends of the Boers are in the ascendancy in Cape Colony. The name Kruger will not have to fight for the life of his country against the unscrupulous originator of the Jameson raid. That Rhodes was not punished when he far more innocent Jameson was sent to prison is a disgrace to England.

Two State elections have come off—in Arkansas and Vermont. They both went as usual, but the Republican majority in Vermont was cut in half, and the Democrats carried Iowa as they had never before carried. This is said to be due to the anger of the people at the condition of the 1st Vermont regiment on its return from the war. This regiment had not been out of the country, but had been for three months in a camp where everything could easily reach them. The Republican papers have denounced the incoming army as "unfitly" as have the Democrats, and it seems hard, therefore, that the people should show their anger towards the party. But it is a way of dealing with the party in power when things go wrong, no matter what party it is.

The Spanish Cortes is holding secret sessions at the urgent request of Sagrera. He wishes them to give him the power to surrender territory belonging to Spain, which he cannot do constitutionally without their consent. There are rumors of stormy times behind the closed doors, but no one knows how much truth there is in the rumors. In the meantime it is said the people of Spain are utterly indifferent to the fate of their colonies.

The sympathy of the whole country goes out to Gen. Wheeler in the loss of his son, Cadet Thomas H. Wheeler was drowned at Montauk Point while trying to save the life of a fellow-soldier. The young man was drowned, but only two bodies were washed ashore. Gen. Wheeler was relieved from duty to go with his son's body to the family grave-yard at Wheeler's Station, Ala.

One death from yellow fever and four suspected cases were reported from Porto Rico. Sickness is increasing, there being 155 on the sick list. Fevers are also on the increase among the troops at Santiago. Crane's immunes show 80 on the sick list and 40% of the 5th Infantry of regulars are sick. Our people have reason for great gratitude to God that the health of the Kentuckians in Porto Rico has been exceptionally good.

**DISTRICT ASSOCIATIONS.**

**Time and Place of Meeting 1898.**  
 SEPTEMBER.  
 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—Burkaville, 23d.  
 South Union—Patterson's Creek, 23d.  
 Edmonson—Holly Springs, 23th.  
 Goshen—Sandy Hill, 23th.  
 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, 20th.  
 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. NUNNELLY, Sec'y.

Sulphure brings home to our private bath-rooms, the same medicinal virtues for rheumatism, kidney troubles, skin and blood disorders, as are found at hot sulphur springs. Why costly excursions to such places, not to mention the risky surroundings, moral as well as physical, for which these "resorts" are now distinguished? Better use Sulphure and have hot springs at home. Letters of commendation are inundating the Sulphure Co., Chicago.

**Washington College.**  
 In this issue of the paper will be found the announcement of the Washington College, Washington, D. C. This is probably the leading school for young ladies at the National Capital and the only one there claiming a distinctly college grade. This institution richly deserves the reputation it has achieved.  
 The grounds of the college from the Capitol and Library, and are commanding and beautiful.  
 Thorough courses are presented and thorough instruction given. It is doubtful if there is a city in the world that offers so much educational and social as well as our beautiful Capital City. The college utilizes all these advantages to the benefit and interest of its pupils. A year at this school must be of incalculable benefit to any young lady who attends.

**THE MARKETS.**

**LIVE STOCK.**

**Report for week ending Sept. 10.**

Cattle—Monday choice butchers sold 10c lower than last week, while common and medium grades were hard to dispose of at a decline of 10c. No change during the week.

Calves—Market ruled steady, with choice veals selling at \$5.75. Common grassy calves low sale at quotations.

Hogs—On Monday the market opened at a decline of 10c from Saturday's prices, all hogs 120 pounds and up selling at \$3.95; light pigs sold at \$3.95. Tuesday and Wednesday the market ruled steady at Monday's prices. Thursday there was an advance of 5c, while Friday hogs sold at \$4 and pigs at \$3.75. Saturday there was an advance of 5c. Pens well cleared.

Sheep and Lambs—The market was extremely dull on Monday, best lambs fully 5c lower than last week, choice selling at \$4.50. Fat sheep were 4c lower, best selling at \$3.62 1/2. Friday there was an advance on choice lambs, best selling at \$4.25; fat sheep at \$3.75. 1/2.

**CATTLE.**

Extra good export steers, 1,250 lbs. and up	\$4.75 00
Light shipping, 1,200 to 1,500 lbs.	4.50 00
Best butchers	4.25 00
Fair to good butchers	3.75 00
Common to medium butchers	3.50 00
This, rough steers, poor cows and small calves	1.50 00
Good to extra oxen	3.00 00
Common to medium oxen	2.50 00
Feeders	4.00 00
Stockers	3.75 00
Bulls	3.50 00

# Your Boy's Character



is being formed largely by what he reads. His favorite story paper is an index to his character and an indication of his future. **YOUNG PEOPLE'S WEEKLY** is the enemy of the trashy, sensational reading that undermines so many young characters. **YOUNG PEOPLE'S WEEKLY** is read—*225,000 copies a week*—because young folks cannot resist its attractions. It appeals to their love of fiction, their admiration for what is manly and womanly, their thirst for information, their taste for good pictures. Every line in **YOUNG PEOPLE'S WEEKLY** is written and edited with the three-fold purpose of interesting, educating and elevating its readers.

## Young People's Weekly

is now prepared to issue 225,000 more copies a week. The paper is enlarged, improved, illustrated by frequent colored plates, and by photographic views reproduced by the half-tone process. It contains the best work of skillful writers of fiction, articles of current interest departments of Christian Endeavor, Y. M. C. A., Epworth League, King's Daughters, Baptist Young People's Union, &c.

In order to make new friends—to double the army of young readers who support it so heartily—**YOUNG PEOPLE'S WEEKLY** will be sent to any address for four months for only 10 cents, if your order be received before January 1st, 1899. The regular subscription price is only 60 cents a year; for schools or clubs of three, 50 cents. Sample copies free.

**DAVID C. COOK PUBLISHING CO., 36 Washington Street, Chicago.**

Veal Calves	5 50 75
Milch cows—Choice	30 00 87 50
Fair to good	16 00 25 00

Choice packing and butchers, 25 to 300 lbs.	4 05
Fair to good packing, 150 to 300 lb.	3 95 05
Good to extra light, 100 to 150 lbs.	4 10
Fat shoats, 120 to 150 lbs.	4 05
Fat shoats, 100 to 120 lbs.	3 50 75
Pigs, 80 to 100 lbs.	3 00 25
Roughs, 150 to 400 lbs.	2 00 50

<b>HIKEE AND LAMBS.</b>	
Good to extra shipping sheep	3 75 00
Fair to good	3 50 00
Common to medium	3 00 00
Wethers	3 25 00
Wethers and scallawags, per head	5 00 00
Extra spring lambs	5 00 00
Best butcher lambs	4 00 00
Fair to good butcher lambs	3 50 00
Tail-ends	2 00 00

**LEAF TOBACCO.**

**Report for week ending Sept. 10.**

**SALES WITH COMPARISONS.**  
 Following were the sales for the week and year to September 10, with comparisons:

Year 1896	Week	Year.
Year 1897	1,945	80,356
Year 1898	3,251	123,949
Year 1899	2,593	124,079
Year 1900	641	136,575

**SALES.**

Total sales of new crop to date	65,945	106,178	121,401
Sales new crop to date, original inspection	52,738	87,020	95,187

<b>REJECTIONS.</b>			
Rejections this week	373	585	404
Percentage of rejections to auction sales	42	32	31
Rejections Jan 1 to date	17,092	24,164	31,701

**RECEIPTS.**

Receipts this week	188	197	186
Receipts Jan. 1 to date	64,499	94,399	95,100

**BURLEY—1897 CROP.**

Trash, green or mixed	34 00 5 00	5 00 0 00
Trash, sound	5 00 7 00	6 00 7 50
Common lugs	7 00 8 00	7 00 8 00
Good lugs	8 00 9 00	8 00 9 00
Common leaf, short	8 50 9 50	9 00 10 00
Common leaf	9 00 10 00	10 00 11 00
Medium leaf	11 00 12 00	12 00 13 00
Good leaf	13 00 15 00	15 00 16 00
Fine and selections	16 00 20 00	20 00 25 00

**DARK—1897 CROP.**

Trash, green mixed	3 00 2 50	3 00 2 50
Trash, sound	3 00 2 50	3 00 2 50
Common lugs	3 00 2 50	3 00 2 50
Common lugs	3 00 2 50	3 00 2 50
Common lugs	3 00 2 50	3 00 2 50
Common leaf, short	4 00 3 50	4 00 3 50
Common leaf	5 00 4 50	5 00 4 50
Medium leaf	6 00 5 50	6 00 5 50
Good leaf	8 00 7 50	8 00 7 50
Fine and selections	10 00 9 50	10 00 9 50

# The Closing Climax

Of the Grandest Bargain Sale the world ever saw. Just comes in the nick of time, when you want a medium-weight Suit or Pair of Pants for Fall wear on your boy just starting to school.

**\$3.75** For All-wool Sack Suits. They are broken lots of Suits that were \$7.50, \$10 and \$12. Don't let the opportunity slip away until you secure one of them.

## Men's Pantaloon.

We shall continue the sale of Pantaloon at prices not usual in this city.  
**79c** Buys choice of a big lot of strong and well-made Union Cassimer Pantaloon plain colors, stripes and checks—values up to \$1.50.  
**98c** Buys choice of another lot of seasonable and durable Pantaloon—Black Worsted, Neoches, Flannel, Fancy Worsted. These Pantaloon are worth from \$1.50 to \$2 of anybody's money.  
**\$1.98** Buys pick from an assortment of very fine Pantaloon. You will find some imported goods in this lot. All new goods, cut, made and trimmed by the very best tailors in the best possible manner. Some worth less than \$3—some sold at \$4.  
**\$3.48** Buys the very finest pair of Business or Dress Pantaloon in our entire store—all \$5, \$6 and \$7 Pantaloon go at this price. No merchant tailor can furnish you better Pantaloon, no matter how much you pay for them.

# New Mammoth,

424 to 434 West Market St., Louisville.

# MORE THAN INTERESTING

are the new goods at McKnight's. Our fixed policy is to carry the *newest, best and correct* advance 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.  
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