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Faith, Hope and Love, these three.

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MONEY may always be a beautiful thing. It is we who make it grimy.—Barrie.

The dignity and greatness of this life is due to the fact that there is a life beyond. Were this world all, what a poor thing the longest life would be!

A NEWSPAPER in Buenos Ayres, in speaking of the superiority of the Teutonic to the Latin races said it was due to the Bible, and added: "The Puritan came to North America with the Bible and the family; Columbus came to South America with the crucifix and the priest."

DR. MACARTHUR, in beginning a series of sermons in defense of the Bible, said: "In former times the enemies of the Bible were called infidels; now they are called churchmen of various creeds. Formerly they stood outside the temple of truth they wished to destroy; now they stand in its holy places, wearing its honors and titles, while they are undermining its foundations."

THE "Epworth League" is the name of the Methodist Young People's Society. A Methodist paper quotes the following remark of a brother about it: "The Epworth League is a hard thing to keep up. In the morning it flourishes and growth up; in the evening it is cut down and withereth." Its sustentation saps the energy of the nervous pastor, who has a hard time between the watering-pot and the grubbing-hoe."

THE indications seem to be that Prof. Briggs' stay among the Episcopalians will be brief, and he will go on to the Catholics. In a recent address he said: "I know of three prominent Protestant theologians of different denominations who have deliberately rejected the Protestant doctrine of justification by faith, and adopted the Roman doctrine as set forth in the decrees of the Council of Trent. This movement has only got to go on, and you will have unity."

DR. OLSENBERG, of the Episcopal church in New York City, sent out an address to the clergy in which he says there is a group of powerful men here in the East backed by godless wealth. "These men have opened the floodgates for unbelief to pour in upon the pure faith and morality of the historic Church of English-speaking people, and these men are looking to the overthrow of U. A. Briggs to vindicate their disloyal course. Yes, these men of weight are against us, and, what is more, we are against them."

SELF-DENIAL IN THE CHRISTIAN MINISTRY

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

The most honorable and exalted calling known to our race is that of the Christian ministry. When a man desires to enter the ministry and his brethren endorse him as a suitable man for the high and holy calling, a rigid examination is passed on him relative to his Christian experience and call of God to the work. After his brethren have become satisfied as to his purity of life and motives, his experience of grace, aptness to teach and spiritual calling, he is, by the authority of his church, solemnly set apart to the great work of his life. Self-denial must attend him if he makes his calling a success. He is not to be a "lord over God's heritage, but an ensample to the flock." He has renounced the honors and gains of the world and started on a life of purity and devotion to God and his cause. As a preacher of righteousness he must teach by example as well as precept, for he becomes a visible model to the people of practical Godliness. Others may go astray, but he is expected to stand by the truth. He must study to show himself "a workman approved of God, that needeth not to be ashamed, rightly dividing the word of truth." "Moreover it is required in stewards that a man be found faithful." The minister need not be rude, but he must be faithful, and faithfulness sometimes makes for him enemies. Faithfulness cost John the Baptist his head; it brought scourging to Paul and imprisonment to Peter and John. We surely are not better than they; but we are called to preach the same Gospel, and, like them, we must be faithful, let it cost what it may.

The temptation to connive at the faults of a rich erring brother is very great when we remember that faithfulness will make him an enemy, cause us to lose his support, and, consequently, lose a good church and be thrown out of employment with no income. And in that condition, to have a family looking to us for the comforts of life, the outlook becomes exceedingly gloomy. Most Gospel ministers have families, and, while these seem necessary, they sometimes complicate the situation and make deep humility and self-denial a practical necessity.

The minister's wife must, of course, be a model Christian. She must be faultless in dress, discreet in word and action, help her husband in church work and learn the science of economy to perfection. Here is the real self-denial. The children must be properly fed, clothed and educated, and become models of their kind in the community; and all this must be done on the smallest possible income. Churches frequently ask, not "what a minister's services are worth," but "on how little can he live," and if he has a large family his services are not desired. These thoughts suggest some complications in the minister's life and some requirements for self-denial. But our object in writing this article, is to show some of the weaknesses of men in the ministry where the spirit of self-denial seems, for the time, to give way to the spirit of self-glorification. We will try not to be personal, and wish to give no offense. Others may differ from us in opinion, and they have a right to their opinion as well as we; but we will simply give our honest convictions, as a result of thirty years' observation and experience in the ministry, hoping thereby to do good and not harm.

When the young minister is fully set apart to his life's work, he professes to be spiritually-minded, to be called of God to his work, and to look to God for guid-

ance and success. He knows surely he cannot succeed without the blessing of the Lord. Since success is his aim, and the Lord's co-operation is essential, what is more needful and natural than for him to ask the Lord to direct him to a field suited to his talents and help him in his labors. Surely if God calls a man to preach, he calls somebody to hear, and no true minister needs be out of employment. Since his work is spiritual, and he is wholly dependent upon God for spiritual blessings, prayer for guidance and blessing must be, with him, a constant imperative duty. Such a life of prayer requires faith, abasement, humility and self-denial. The minister who thus submits his will to God's will, and seeks continually his guidance and blessing, is destined to succeed in honoring God and doing good. He may not win renown or make a great show, but his works will follow him and his life will be a blessing to many.

But human weakness appears often in the early life of a minister. How prone are some to seek the help of man in getting rich, fashionable churches, rather than the guidance and blessing of the Lord? No sooner are they fairly inducted into the work than they begin to seek strong influential friends, and begin a system of "political wire-pulling" to make themselves prominent. Letters are written to vacant churches seeking a chance to exhibit their talents, and recommendations are secured from influential brethren. Sometimes a travelling agency makes the opportunity for visiting and preaching to rich churches and pleasantly locating the agent. Now, while no one can object to a minister becoming acquainted with the people in any legitimate way, it would seem more in keeping with his calling if he would present the matter to his God, let his friends know his services could be obtained, let the church seek the preacher, and not the preacher the church, and let him, by study and prayer, cultivate his talents till they will win their way to public favor. Some preachers, unlike Paul, seem anxious "to build on another man's foundation." Undue promotion of a minister works evil in two ways. The church, on finding she is deceived, becomes dissatisfied and often divided into factions, while the minister stays too long, being unwilling to resign and take a position better suited to his capacity.

Again, ministerial vanity sometimes appears in the minister's giving prominence in the papers to every event with which he is connected. Sometimes he holds a meeting, and everything is presented to the public in its fairest colors. If he takes a vacation (which very few young ministers need), or goes on a journey, the places where he preached or lodged and the people whom he met must all be mentioned in complimentary terms. The presumption is implied, of course, that everybody will be interested in reading the doings, sayings and opinions of a great man. We once went to the Southern Baptist Convention, and the morning after our arrival we purchased a daily paper. Imagine our surprise to see the picture and biographical sketch of a young brother not ten years old in the ministry. There were notices and sketches of old brethren, prominent in the ministry, which we read with pleasure; but we could not help thinking that ministerial modesty and becoming self-denial required that our young brother tarry at Jericho till his beard began to grow.

Every thought which genius and piety throw into the world alters it.—Emerson.

THE HOUR OF GOD'S CALL.

It was a strange time for Martha to get a call—just where her own special gift had come to a stand. There was no further room for her practicalness; she had been forced to fold her hands. The power to work had ended; the necessity to wait had come. It was a time when Martha might well have said to herself: "I have no longer any calling; my occupation is gone now. There are no more tables to serve, no more friends to entertain, no more hospitalities to dispense, no more sick brothers to nurse, not even any more funeral arrangements to make; my work is done." Yet it was at that hour the call came. It was at the close of her own day that God's day began for her. It was in the stillness of all her special powers that the knocker struck the door.

And I think, my brother, it is ever so that thy Father deals with thee. I do not think He knocks at the door of thy special gift; rather, it seems to me, does He seek thy neglected door. He would bring thee out precisely by that gate which was not thine entrance gate. Why does He so often block that particular way on which thou art going? "To teach thee distrust of thyself," cry a hundred voices. Nay, but to teach thee to trust thyself in more directions. Why should all thy work be special? Is there to be no road between thee and thy brother—no sympathy with that which is another's endowment? Why has God stripped thee of thy power of active service? To teach thee thine impotence? No; to show thee thy power on the other side of the hill. Is there no service but action? Is there no blessing for Mary? Is there no work for those who can only stand and wait, only lie and wait? What of that wondrous movement which makes no noise—the surrender of the will? What of those who suffer and pine not, endure and complain not, bear and doubt not? How came they to that blissful call? Through the shadows of the evening. They once were like thee—believing in nothing but the hand. God hid the garish day, and the hand grew powerless. And then the Master called through another avenue—a slighted avenue; and the inward will arose and said, "I have found a neglected door."—George Matheson, D.D., in The Watchman.

TWENTIETH CENTURY RELIGION.

"Some students one day disjointed ten or a dozen bugs of different kinds," says Dr. Munhall, "and then artistically constructed one bug out of parts of all the others. The professor of natural history in the university was old and quite near-sighted. They placed their bug on a table, and, calling him in, said: 'Professor, we have made an extraordinary find! Here is a bug the like of which we have never seen or heard about. Can you tell us what it is?'"

"The professor, adjusting his glasses, took a look and then said, 'Young gentlemen, this is a humbug.'"

"But now, some professors, who claim to be very learned specialists, have, from many sources, gathered numerous theories which they declare are wonderful improvements upon the religion of the Bible; and, when these theories are adjusted, we have the most striking and peculiar creature the world has ever seen. And this creature the professors are trying to palm off on their students as an evolution of the religion of the Bible, and a great improvement of the same; and, in order to make it popular, they call it 'the twentieth century religion.' But I call it humbug!"—Ex.

CHRISTIAN EXPERIENCE

BY A. H. JOHNSON.

This old doctrine to which the Bible and our Baptist fathers attach so much importance is almost obsolete in these modern times. It is rarely ever made the subject of a sermon, nor is it required of new candidates for membership. These are strong departures from Baptist practice, beginning with John the Baptist and coming down to within a decade of the present day. It is also a grievous departure from New Testament teaching. The first converts were required to "Bring forth fruits worthy of repentance."

Pharisees who could not do that were rejected and told that they were "a generation of vipers." They professed religion and asked for baptism and fellowship with the people John made ready for Christ at his coming, but they were vipers still, that is, unregenerate, and were not fit to be numbered with God's people. They could not pass muster with John the Baptist.

Many persons received into Baptist churches in modern times would have been kept out with a John the Baptist at the door of God's house, and every Baptist preacher ought to be a John the Baptist. Every true Baptist preacher is so. He, too, is "making a people ready for Christ" at his second coming. The great burden of preaching by John, Christ and the apostles is put this way in the New Testament: "Repent ye, for the kingdom of heaven is at hand."—John. "Repent and believe the Gospel."—Christ. "Repent every one of you."—Peter. "Repentance toward God and faith toward our Lord Jesus Christ."—Paul. But to make a similar record of the average sermon of modern times, it would have to be about as follows: "Believe, reform, confess and be baptized."—Campbellite. "Accept Christ as a personal Saviour and follow him in his commandments and ordinances."—Baptist. Do you see the difference? What do you think of it? It is filling our churches with "the vipers" which John rejected, and it may be that some of these vipers are in the pulpits. If so, the reason for such methods is easy of solution. These vipers are deceived and grieved men, and they can only lead others in the way they have gone. At this rate, a majority of the members of our Baptist churches will be vipers in a generation or so.

This is an awful state of affairs, my brethren, but it is upon us. What is the remedy? Let us return to New Testament ground and, like John the Baptist, Christ and the apostles, "hold forth" and emphasize "the word of truth" along the lines of Christian experience. Let none enter our churches and our pulpits who cannot "bring forth fruits meet for repentance." What are these fruits as found to exist upon the tree of experience in the case of the true convert?

In the old-fashioned relation of Christian experience (and this is the Bible way or Baptists have been wrong for about two thousand years) the first statement made was:

1. "I saw I was a great sinner," or "I felt that I was a great sinner." This is the first fruit, or the beginning of a work divine in the soul of the lost. "When He is come, He will reprove the world of sin, of righteousness and of judgment." "When they heard these things, they were pierced in their hearts." "The Lord opened Liddia's heart that she attended unto the things spoken of Paul."

The sinner must see himself as he is in the sight of God, or he will not even have a slight desire for salvation. It is the work of the Holy Spirit to quicken him, and show him how he stands. Thus enlightened, the sinner cannot express his conception of the "exceeding sinfulness of sin." He sees it as God sees it and abhors it and himself. To himself he is the chief of sinners. This he confessed to himself, to others and to God. He will never forget this item of bitter fruit. In substance, it is a forestate of one of the torments of hell, and it is designed to set the bias of his mind forever against sin.

2. A deep sense of guilt before God. This is awful and inexpressible. Only

those who have experienced it know what it is. To suffer it forever would be an intolerable hell in itself.

3. A deep sense of condemnation in God's sight.

I have seen men condemned by the courts of the country and have studied their state of mind as brought out in the facial expression and other bodily actions produced by the verdict against them. Tears raised, lips quivered, the whole form shook as from an earthquake within. Agony pierced the eye and stood in deep outline in every feature of the face. But what is all that to condemnation before the great God, the judge of all men. In this the same manifestations appear, but what depth and intensity is added to them—on account of the nature of the case, and the holy character of the law and the Judge before whom the sinner stands confessedly condemned. Here is unbearable guilt by which the soul is simply weighted down before its Creator. Tell it who can. There is no other guilt like it, save that which will be the lot of the lost in the judgment, and in hell forever.

4. A deep sense of the utter ruin which sin has wrought in the soul.

The ruin which marks the path of a cyclone, or the waste of flood or flame, is not comparable to the desolation of a soul in sin. Here immortality is slain. Sin has cursed me through and through. There is guilt and putrefaction in my heart. I am an alien from God. There is no good in me. My mouth is full of cursing and bitterness. My throat is an open sepulchre. There is no soundness in me. My whole head is sick. My whole heart is faint. I am full of wounds from the crown of my head to the soul of my feet. I am the seed of evil-doers. I am laden with iniquity. My heart is desperately wicked, deceitful above all things. I cannot know it. The imagination of the thoughts of my heart are evil and only evil continually. All this the repenting sinner sees; he will never forget it, and herein is a very large fruit of repentance.

5. A deep sense of utter helplessness is another fruit of repentance.

Like Jonah, the penitent sinner learns that "salvation is of the Lord." This truth is burned into him. Like David, he finds himself "in a horrible pit, in the mire and the clay and is utterly unable to get out." All his sins hang about him as so many millstones to sink him into the nethermost hell. All efforts of his own and those of his friends fail him and he despairs of all hope. This produces the sixth fruit in the order here mentioned.

6. A pungent conviction that he is lost and there is no hope for him.

What despair, what agony, what horror of undoing is experienced at this stage of the travel of the soul toward Christ. It is signified to us by the blackness of darkness which covered the earth at the time the Saviour died. There was darkness then from the sixth to the ninth hour. Here the penitent sinner "follows the Saviour through the regeneration," and he is on his way to a new life, though he knows it not at the time. He feels that he is a wandering, smitten fugitive on his way to hell, and can go no other way, and yet he justly deserves it all.

7. Another fruit of repentance is deep, godly sorrow.

The soul weeps in agony because it has sinned against God. "O, that I had not done the abominable things which God hates." This is also brought out in the Saviour's goings, when he says: "My soul is exceeding sorrowful even unto death." As the Saviour died of sorrow for sin, so the penitent sinner dies of sorrow unto sin that he may be made alive unto righteousness. There is an ordeal of untold suffering in this death of the sinner to sin. In it, his heart is broken on account of sin, and broken from sin. He becomes dead to sin and is made alive to righteousness. This sorrow is extraordinary; there is none like it; it is deep, intense and is full of agony. Doubtless the Saviour had it in mind when he said, "Agonize to enter in at the straight gate." The sorrow is here. Do not set it aside, for in so doing you attempt to save the sinner without repentance, which is impossible, "For deep, godly

sorrow produceth repentance."—Paul.

8. Another fruit of repentance is prayer to God for salvation.

The Ninevites cried mightily to God; so did David. Saul of Tarsus prayed. "It shall come to pass that whosoever shall call on the name of the Lord shall be saved." "God be merciful to me a sinner" is the spontaneous cry of the guilty, condemned, helpless and sorrowing soul. The sinner is saved in answer to his prayer and the prayers of God's people. The centurion is a strong example. To answer his prayer and save him, God performed a miracle at both ends of the line. An angel came to Cornelius and told him God had heard his prayers, and directed him to send to Joppa for Peter who would tell him how to be saved. God spoke to Peter and told him to go to Cornelius. You know the result. A prayerless sinner cannot be saved.

9. Faith in Christ is also one of these fruits.

Repentance precedes faith and leads up to it. Having exhausted every other hope, as a last resort the penitent sinner gives up all to Christ and is for Christ. With all the power of his soul, he makes the surrender and is instantly born of God and therefore saved from his sin. Other fruits of repentance which we will not discuss at length are:

- (1) A sense of pardon.
(2) Joy in the Holy Spirit.
(3) The love of God shed abroad in the heart.
(4) The love of God's Word.
(5) Love for God's people.
(6) Desire for the salvation of others.

Formerly it was customary for the convert asking for membership in a Baptist church to relate a detailed experience, covering the entire ground gone over in this article. When he was through, the pastor and often the deacons would ask questions so as to make the matter clearer to the mind of the church. Now the pastor will ask two or three questions about what the candidate has already done and what he proposes to do in the future, and he is voted in. Either the "old way" or the "new way" is wrong. Which is it?

CITY AND COUNTRY BOYS.

So far as we know, there is not a minister in Chicago who is a native of the city, nor do we know of any highly successful business man, in middle life or beyond, who is. We should have written more carefully than to leave it to be supposed that the view was circumscribed by the city limits. It appears to be the thought of some that even our productive prairies do not grow just what is wanted. Our Third and our Fourth churches found it necessary to draw upon the resources of the empire of Great Britain.

It is undeniable that the farmer boy possesses some advantages over the city lad, which often prove to be decisive. One of these is the early acquisition of habits of industry; another is appreciation of the value of money. The farmer-boy does not consider himself too good for any kind of honest labor. The lesson which is most strongly impressed upon him is that loitering or idleness means failure. As a business man, he is liable to go to extremes in overwork. He is a plodder all his days. That means safe success, in and to whatever it is applied, commercial life or professional. If he have fine talents, his plodding habits enable him to get the best of the advantage. The men who win and hold distinction are always men of untiring industry.

The city boy does not acquire an estimate of money as a value in itself. His half dollar is immediately transmuted in his mind into something that he can get for it, and he is not satisfied till he has made the exchange. His half dollar means to him some article of adornment, a seat in the theater, or a good time with his companions. Though not a rule without exceptions, this is the general tendency which his circumstances and surroundings give to a city boy's character. Of two boys, one raised on a farm and one in the city, other things being equal, the country boy has the advantage.

The city boy of the past had some of the advantages of the country boy in acquiring habits of industry and thrift. He could learn a trade or obtain an all-around experience in merchandising. He can do neither now. Feeding materials into one machine or handling one limited line of goods develops next to nothing in a boy.

The very highest pecuniary prizes heretofore have gone to country-raised business men. All the first crop of American millionaires came from the farms, or from correspondingly rougher trades and industries. They established the solid great fortunes. The city boy may become a millionaire, but he is less likely to hold his property. It comes to him of speculative ventures and is liable to go the same way.

We have only spoken of successful country boys. There is another side to the story. The larger proportion of country boys who come to the city are snuck down in the maelstrom and disappear forever. The country boy in the city is more liable to be dazzled and misled to his ruin. If he be indolent and thrifty, he is sure to be "spotted" as a valuable victim. The parasites of the city do not beset the worthless and improvident. They are not worth pursuing. The young man who is well-doing and beginning to be prosperous in a small way is a prize, and every effort is made by the various dens of iniquity to capture him. The saloon, the gambling den, and worse places, depend for their existence upon productive industry. To live they must succeed in entangling wage or profit earners. The more industrious and thrifty a young man is, the sharper is the competition among them for possession of him. To "rope him in," they employ the most adroit and attractive men and women to follow him. He may awaken from a self-confident illusion in his own independence and stamina, to find himself a wreck in the charity hospital or a convict in prison.

The probabilities of a successful and useful life for a country boy are much more favorable for him where he is, than they would be in a city. There the probabilities are in his favor; in a city they would be strongly against him. The exceptions are those boys who evince a marked aptitude and talent for some specialty, or high degree of general talent. Such boys will find their path to distinction.

The highest success a boy can set for himself is independence, the control of himself and his own resources, whatever they may be. He may attain it as a farmer, as a professional man, and he may attain it as an employe. An employe, if he set himself to the task, may make his employer dependent upon him—reverse the relation between them—and there is no higher success or reward. A young man whom his employers trust, respect, and lean upon, and whom they feel to be "indispensable," has won both prosperity and honor.—Interior.

This Bible of ours is a grand Book, and it goes on into time without any fear. Test it, ye men of earth. It challenges you to test it, that you may increase the faith of humanity in it. Coming from God, and conscious of nothing but God's truth, it awaits the progress of all knowledge with calm security. It watches the antiquary ransacking among classic ruins, and rejoices in every medal he discovers and every inscription he deciphers; for from that rusty coin or corroded marble it expects nothing but confirmations of its own veracity. In the unlocking of an Egyptian hieroglyphic or the unearthing of some implement, it hails the resurrection of so many witnesses. It calls the lost cities of Petra and Nineveh and Babylonian friends and allies. From the march of time it fears no evil, but quietly waits for the fulfillment of its prophecy. It is not light, but darkness, which the Bible deprecates. It seeks above all things to be tested, for it can stand every test.—David Gregg.

His that has entered into guilt has bid adieu to rest.

Questions Answered.

BY SENEX.

"Wherein does a true and orderly call to the diaconship consist? How is it to be effected by the church?"

The church decides that it would be well for the cause to have another deacon, either because the membership has grown or a deacon has died or moved away. The number of deacons is left to the discretion of the church and varies greatly in churches, though no church of my acquaintance ever had less than two.

The church looks over her sons who have been already proved, that being one requirement of the Scriptures. When a church constituted deacons are always chosen from among those who have been members of other churches and proved in them. Among all the innovations and disregard of Scriptural injunctions so common in these days, this one of appointing as deacon only approved men, has never, to my knowledge, been violated. And I will digress to say that if the similar command in regard to bishops—"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil"—had been as scrupulously obeyed, there would not be so many sad experiences in the papers, and so many warnings to sister churches.

If the church does her duty in the fear of God, she carefully considers which of the brethren who have been proved come up to the requirements as laid down in Timothy. Then the church considers the ability of the brethren to discharge well the many duties of a deacon, which require not only grace, but grit and grittiness. Having considered the matter carefully and prayerfully, the church elects the brother whose choice she thinks will most glorify God.

This election is the call to the diaconate. I do not think any man is ever called by the Lord to this office as men are to preach, and they are called by the Lord just as truly as the preachers through the action of the church.

If the church has acted prayerfully and with an eye single to the glory of God; if she has allowed no thought of his prominence in the world, or his family or his wealth to influence, but only her faith that he has the Scriptural qualifications, and when the office of a deacon well, then the brother should consider that God has called him, and should thank God that he has counted him worthy.

It may happen sometimes that a church is deceived in a man. He has been leading a dual life, and knows that his religion is a cloak. This will happen rarely, as deacons are always chosen from the number who are regular in their attendance at church and prayer-meeting, and who have been living in the town long enough to be well known. But should it happen, and the man know that if the church had not put subjects on his conscience, they would not have chosen him, of course he ought to refuse to serve.

Another thing should prevent his acceptance. A man of a double life, of course, ought not to be in the church at all. But a brother may fall in a qualification for the diaconate and yet be a good church-member. A deacon must be able to do his duty in the church, and if he has the qualification, or else men who truly fear God would not have dared to vote for him. But he may know that he does not rule well his own children. They may be growing up without proper control, or their mother may control them. But if the father neglects or strikes his children, and the church know it, it ought not to be a deacon. But if the brother can conscientiously accept the place, he should receive the call of the church as the call of God.

"Wherein do General or Particular Baptists differ or agree?"

The General Baptists are Arminian, that is, in theology, they agree with the Methodists. The Particular Baptists are Calvinists—the Philadelphia Confession is their articles of faith. The first Particular Baptist Confession of Faith was issued by the "Seven Churches" in London in 1644. A church of French Baptists in the city of Lyons, in the year 1689, confessed. There were thus at that time eight Particular Baptist churches in and around London.

The General Baptists were much more numerous, having more than forty churches there. The churches had no fellowship with each other, and it is probable that those who passed from one body to the other. The Particular Baptists had the most learning, and a better standing in the community, and with other denominations. Episcopalians, Independents and Presbyterians were all staunchly Calvinistic, and looked upon Arminians as little better than heathens. It is probable that the majority of English Baptists from the days of Henry VIII. had been General Baptists. About this we have only the accusations of their enemies.

A few years ago the two bodies united in England. Dr. Clifford was the most prominent man in the General Baptists, and Spurgeon among the Particulars. The General Baptists were as was to be expected, were the ones who had the great majority of "open" churches. I am under the impression that the strict communion Baptists were all Particular—but that may be a mistake. The Welsh Baptists are all Calvinistic in persuasion.

The two bodies had recognized each other as Baptists for many years, readily taking members on a letter from each other. They were

agreed upon believer's immersion and the form of church government, and a converted church membership. They differed on the "doctrines of grace."

In this country the regular Baptists are Particular. There are very few General churches, and it is a pity to say, a very few of our people are little more than immersed Methodists. There is a leaven of General Baptist views in a vast number of our churches. This is due, in great part, to two things—carelessness in receiving unregenerated members, and neglect to teach the Catechism. I do not mean that all Arminians are unregenerated. Far be it from me to say such a thing. But the Arminian views which exalt man are much more agreeable to the carnal heart than the God-honoring and man-humbling Particular Baptist tenets. Hence it is natural that unconverted church members should be Arminians at heart.

A brother was owing a note. He placed his cotton in the hands of another brother who operates a gin with the instruction to gin and sell the cotton and pay the proceeds to the man who had the note against him. But when the cotton was sold, instead of complying with the owner's instruction, the brother who had the gin paid the money upon another debt of the owner. I am asked if he had a right to do this, and if not, what action the church should take.

I read law a little some forty years ago, but do not know the "garnishes" in the proper legal pay the note for which the cotton was sold. The brother, certainly had no moral right to make any disposition of the money except that which the owner ordered. Nor had he any legal right unless the money was garnished by due process of law while it was in his hands. I do not know the "garnishes" in the proper legal pay the note for which the cotton was sold. I think that by law the owner of the cotton could sue the ginmer and recover every cent of his money. But any lawyer could tell you that.

His act may have come under the head of embezzlement or breach of trust, and the penalty may be even imprisonment as well as restitution of the money. But my knowledge of law is already more than exhausted, as my amused lawyer readers no doubt perceive. So I shall cease exposing my ignorance.

But it seems to me the duty of the church is plain. The ginmer should be required to make acknowledgment of his wrong-doing, and to pay the note for which the cotton was entrusted to him. If he can recover his money from the creditor to whom he paid it, it is well. If he cannot, that does not alter his duty of making good the amount he misappropriated.

DR. NICOLL ON THE SECRET OF CHRISTIAN EXPERIENCE.

Dr. W. Robertson Nicoll, editor of *The Expositor*, *The Bookman*, and *The British Weekly*, and the discoverer of the new Scotch novelists, Barrie, Crockett and Watson, was invited to deliver an address at the close of the session at the Theological Seminary, Bala, Wales, on the subject of "The Secret of the Christian Experience," and the address has been published by Hodder & Stoughton, London. It is one of the most interesting and stimulating pieces of religious literature I have read for a long time, and I wish to make a few remarks upon it.

Dr. Nicoll starts out with the inquiry whether the experience, they register as women, described by Bunyan in "his most beautiful book," "Grace Abounding," is a true and normal Christian experience. "Upon a day the good providence of God did cast me to Bedford to work on my calling, and in one of the streets of that town I came to where there was a woman that was crying and weeping about the things of God; and being now about to hear them discourse, I drew near to hear what they said, for I was now a brisk talker also myself in matters of religion. But I may say I heard, but I understood not, for they were far above, out of my reach. Their talk was about the things of God, and I was ignorant of their hearts, also how they were convinced of their miserable state by nature. They talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted and supported against the temptations of the devil, and how they registered of the suggestions and temptations of Satan in particular, and told to each other by which they had been afflicted, and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart, of their unbelief, and did condemn, slight and abhor their own righteousness, as filthy and unprofitable to do them any good, altho' without it that they spoke with such pleasantness of Scripture language, and with such appearances of grace in all they said, that they were to me as if they had found a new world, as if they were people that dwelt alone, and were not to be reckoned amongst their neighbors."

Here we have (1) the finite experience of holiness and peace and joy; (2) temptations of the devil which they overcome; (3) a consciousness of unbelief and wretchedness of heart; (4) an abhorring of their own righteousness as filthy and insufficient; (5) yet a consciousness of grace and Christian triumph which marks them out as genuine believers and perfect Christians. "It is this combination of joy and wretchedness," says Dr. Nicoll, "that has to be explained. In a day when ethical preaching prevails; in a day when some profess to have found perfect victory over sin, and others not less loudly speak of the permanent darkness and gloom of the devil's life, it may be well for us to ask whether the experience of these women of

Bedford is not the normal and apostolic type; whether it is true that in the end our best righteousness is to be utterly condemned, slighted and abhorred; whether it is true that to the last we must speak of our own wretchedness of heart and unbelief; and whether, in spite of all our sorrow, we rejoice in God through our Saviour Jesus Christ."

Dr. Nicoll holds that every particular of Bunyan's description is met by a normal and full-orbed Christian experience. At the bottom is the atonement of Jesus, the blood of the Lamb, and this Scotchman of letters evidently holds to the old literal penal-satisfaction theory of the atonement life-believing in that atonement, the experience justification, which is more than pardon, which, in fact, covers over past, present and future with the righteousness of Christ. "The law no longer condemns, but acquits and pronounces just." This gives the soul peace, which no other sins can touch. The Christian may have to atone for pardon; but never for justification. In the faith of justification Christ is united to the soul and becomes the source of sanctification, which is progressive. This union with Christ becomes an eternal fact, even independent of consciousness and faith. "The fact is no less than this, that the soul of the believer is never let outside of ourselves in Christ, are independent of the changes in our personal condition, and furnish us with a joy and a strength which it is out of our power to understand or account for save as we know that His indwelling is under our gratitude, that we are rooted under the eternal Son of God. The peace of the soul, independently of defects, sins and our varied experience in this topsy-turvy world. In fact, this consciousness of sin will increase more and more in the Christian. "When we discover our union with Christ we are oppressed as we are aware by the feeling of our own imperfection of our distance from God. The nearer we come to God, the greater seems the interval between his righteousness and our unrighteousness. The sense of sin grows as the sin itself diminishes. It aches and throbs and burns in the heart." And it will ache more and more to the end, and will be thriven by faith and the faithfulness of Christ come up and atone for our imperfection before God, and are the pledge and seal of our ultimate perfection. And so comes that strange life which believers know, the humiliation of ill-desert with the assurance of God's love, the sense of unworthiness with the sense of His happy confidence, with humble self-distrust, the self-renunciation and the self-abasement which gleam and burn through all the writing of the apostles, and which make the normal Christian experience."

Now it is evident that there is profound truth in this. The most shining Christian will ever abase himself, the best before God, and the holiest will be conscious of his unholiness and the divine life, the more real and sincere will be his abasement. Even when not conscious of willful violation of God's law there will be such a vivid consciousness of imperfection of heart and of life before the awful holiness of God that he will in a true and abhor his own righteousness as the ground of his acceptance with God, and say, in the familiar words "so dear to our fathers, written over the grave where the dust of William Carey waits the Redeemer's return:

"A guilty, weak, and helpless worm.
On Thy kind arms I fall;
Be Thou my strength and righteousness,
My Jesus, and my all!"
—PROF. JOHN ALFRED FAULKNER, D.D., in Christian Advocate

FOLLOWING DIVINE HEALINGS.

The temptation to believe that God does not concern himself directly with our individual affairs is incessant. In some cases it is due to our sense of being lost in the crowd, of the insignificance of the individual in the world, of the importance, in comparison with the millions of human beings whom God must have equally in mind with ourselves. In other cases it is due to genuine humility, to the conviction that we, at our best are too humble to receive special divine aid. But God himself has made the divine aid. It is a conviction of his infinite nature that he is able and willing to interest himself in every one of his created beings, and that he literally does this. It is only acting the part of a true believer, therefore, to appreciate that divine leadings are vouchsafed to us for our following; nor does experience fail to confirm the fact. Thousands of believers have borne witness to it in emphatic language. Most of us, who have been Christians for any considerable time have been conscious of it.

Not always at the moment is it evident that God through his own Spirit is giving his special guidance, but as we look back over life after life, we find that we have stood where divergent pathways invited us, it becomes clear that an influence from on high has guided us into that which proved itself to be the right way, even though another, at the time, may have been more inviting. Such divine leadings, however, ordinarily are granted in the most unobtrusive manner. The most special conditions are caused to exist which determine our churches. Far more often God's Spirit leads us by enlightening our judgment and stimulating us to choose that which he desires us to choose. But, wherever or however manifested, the fact of divine guidance grows in the impress upon our very souls. If we thoroughly aim to obey his Creator—Congregationalist.

FAMILY WORSHIP.

May I be allowed to draw attention through your columns, to what appears to me to be a very ominous sign of the times, namely, the increasing neglect of family worship amongst present-day Christians. I fear there is little room for doubt that, whereas in days of old it was the rule in Christian households rather than the exception, to-day it is the exception rather than the rule. In comparatively few families is the daily sacrifice of prayer and praise offered to the Most High. God complains not as in Jeremiah's day, "But thou hast been weary of me, O Israel." I am not forgetting that it is much more difficult in some households than in others for all the family to daily meet for worship. But surely no family can afford to go contrary to God's revealed will in this matter. Although there may be many excuses, I am confident there is no reason to break God's commands. Woe to those who seek their own convenience and neglect their duty to their God! Such have need to remember that he has said he will pour out his fury upon the families that call not upon his name in Jeremiah's day, as united families as well as individuals, who have nothing that we have not received, are unmindful to praise him from whom all blessings flow? Rather let us say, "O, magnify the Lord with me, and let us exalt his name together." Are we so wise that we can go about our daily duties without first seeking wisdom from "God that giveth to all men liberally"? Are we so strong that we can face the deadly foe by which we are surrounded day by day, without seeking "power from on High"? Besides, who can say how great the influence for good that is lost upon those in our homes, where the family altar is not raised? "Father, is God dead?" said a bright little ten-year-old girl, who had recently been bereaved of her mother. "No, dear," said he; "what makes you ask such a question?" "Oh, father," she replied, "you used to pray to him night and morning when he was alive; but you do not now—wouldn't it be that he was dead too?" At family prayers impressions are made that never are erased from memory and heart, and that may bear fruit to all eternity. This means of grace will deepen the love and increase the unity of the family. Shall those that are the heads of households be over-anxious for the temporal and physical needs of those dependent on them, and be utterly indifferent to their spiritual and eternal welfare? Those who neglect this all-important duty may well be likened to the bird that leaveth her eggs in the earth, and warneth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them; she is hardened against her young as though they were not hers. As to the form of the worship, each one must decide for himself. Spurgeon's advice on this matter is wise: "They who pray do well; they who pray and read do better; they who pray, read, and sing do best of all." If every family becomes a little church, it will not be long before every church would be a little family. Oh! that every Christian home may be a temple, and that each and all may say, "As for me and my house, we will serve the Lord."—WILLIAM L. RICHARDSON, in Freeman.

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.

MAGAZINES.

EVERYBODY who loves roses ought to get and keep *Pick's Magazine* for June which is a "Rose" number. The Magazine is published by James V. B. Sons, Rochester, N. Y., and as it is only ten cents a year, we suppose our number will be five cents. The amount of information on the subject of flowers and vegetables which is found in this magazine in one year is marvellous, when the price is considered.

WHEN people read, "The law came by Moses, but grace and truth by Christ," do they suppose it means that the law was ungracious and untrue? The law was given for a foundation; the grace (or mercy) and truth for fulfillment—the whole forming the glorious trinity of judgment, love and truth. And if people would but read the text of their Bibles with hearty purpose of understanding it, instead of superstitiously, they would see that, throughout the parts which they are intended to make most personally their own (the Gospels), it is always the Law which is spoken of in its totality, and the Law as a whole, and mercy are often sorrowful, as in the thought of what it cost; but those respecting the law are always full of delight. David cannot contain himself for joy in thinking of it—he is never weary of its praise: "How love I Thy law! it is my meditation all the day. Thy testimonies are my delight, and my counsels; a sweeter also than honey and the honey-comb."—Ruskin.

SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 3.

DANIEL IN BABYLON.

Daniel 1:3-21.

Motto Text—"Daniel purposed in his heart that he would not defile himself."—Dan. 1:3.

Assyrians had made an attack upon Israel, and among their captives, had carried away four boys of noble families. These boys, on account of this noble descent and their own ability and good looks, were chosen to be trained up in all the learning of the Chaldeans that they might be officers. This was a custom in those days. Captives thus trained would not be so apt to be disloyal to the king, and would have no family or clan to aid them should they revolt.

It is a great honor for these boys to be chosen to live in the king's palace, to be thoroughly trained and to be given high positions while the other captives were left to slavery. And they were only boys with no friends to guide them, and only the memory of the teaching in their homes to guide them. How faithfully they had been taught to obey the law of God as given by Moses they show by their conduct.

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."—Daniel was the leading spirit among the boys. The meat from the king's table would often be such meat as the law forbade to the Jews; it would also not have been properly killed and cleansed from blood. The wine had been consecrated to idols, a part of it being poured in libation to them. Therefore no Jew could eat the meat or drink the wine without ceremonial defilement. It was a great honor to these boys to be fed from the king's table. It was most dangerous for them to do anything to excite the anger of an irascible despot. But God must be obeyed, let the consequences be what they may.

"He requested the princes of the eunuchs that he might not defile himself."—His name was Ashpenaz, and the boys had been placed in his charge.

"Now God had brought Daniel into favor and tender love with the prince of the eunuchs."—The favor and love which we receive are gifts from God. Did you ever thank him for the love of your friends? Daniel was a very handsome boy of most winning qualities. Among those qualities was true humility, which recognized God's hand as giving every good gift.

Verse 10—Ashpenaz loved the boy, and would gladly have granted any request of his. But this strange request would endanger the lives of both. If these Hebrew boys did not appear as well as the captive boys of other nations, who were being trained as they were, Ashpenaz's head would be in danger. It was evident the fear of the result in their looks was the only reason of the prince of eunuchs for his refusal.

"Then said Daniel to Melzar."—Melzar means steward. He was the one who gave them their food. Daniel did not argue with Ashpenaz, knowing that a proof

of the groundlessness of his fear would be sufficient. The names in this verse are the boys' own Hebrew names. The others are better known by the names the Chaldeans gave them—Shadrach, Meshack and Abednego. Daniel also received the name Belteshazzar, but for some reason he succeeded in retaining his old name.

"Prove thy servants, I beseech thee, ten days; and let them give us pulses to eat and water to drink."—Pulse means vegetables. None of these were prohibited, none had been offered to the heathen gods, and none of course would contain the forbidden blood. Ten days would be a sufficient time for a test, and yet were so short a time as to make no difference in the result of their appearance when they went before the king. These were healthy boys, with all boys' enjoyment of good things to eat. What a light it throws on their noble characters that they thus strove to obey God, giving up all the delicacies of the king's table for the simplest food.

There was no reason why the "whim" of the boys should not be granted. The steward was kind to them, seeming to share in the love of Ashpenaz for them. He was perfectly willing to humor them for ten days, and readily agreed to the experiment. The time fixed in which they were to be trained and educated before they were taken to the king was three years. This was at the beginning of the time.

"And at the end of ten days their countenances appeared fairer and fatter in flesh."—The simple, wholesome diet would naturally have that effect. And God's blessing was added to aid these boys in their brave effort to obey his law. The steward, satisfied with the experiment, gave them the food they wished, knowing the prince of the eunuchs and the king cared nothing as to the food of the boys if only it kept them in fine physical condition.

God's blessing was upon their intellects as well as their bodies. They studied as such conscientious ones always study, and God blessed their study. The Chaldeans at this time were the most learned of people, giving much study to the sciences, especially astronomy. Learning would have made them only pedants if wisdom had not been added. Learning and wisdom all the boys had, but Daniel was also given the ability to interpret visions and dreams.

The three years must have passed swiftly, and the young men were carried into the presence of Nebuchadnezzar, together with the captives from other nations who had been trained at the same time. The great king examined all of them himself; he did not trust to the reports of underlings. And in this thing he showed his wisdom. Among all he found none to equal the four young Jews.

"Therefore stood they before the king."—That is, they were made leading officers and personal advisers of the king.

"And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."—Wonderful praise is this. They were not only superior to all the other young men among the captives,

able to read men's destinies from the stars.

"And Daniel continued even unto the first year of King Cyrus."—Which gave him about seventy years of high position in the State.

No words are too strong to use in praise of the courage, the nobility and, above all, the fear of God which these boys showed. Few greater men and no nobler have ever lived than was Daniel. And his companions were worthy of him. Praise is due also to the parents of these boys who had trained them so well they did not forget their duty to their God in a strange land.

MOVING FORWARD.

Those who attended the recent session of the Southern Baptist Convention, and were present on Monday night, will remember the enthusiasm, the inspiration and the high purpose of that hour. Under its influence the Foreign Mission Board was authorized to make an advance movement. The Board can do nothing without the pastors and the churches. If these fail the Board must fail; if these advance the Board will advance. I wish to lay before every reader of the Recorder the following letter from Dr. Willingham:

Richmond, Va., May 22, 1899.
Dr. J. H. Eager, Vice-President, Louisville, Ky.

DEAR BROTHER—At the Convention which has just closed in Louisville, Ky., you were asked to be Vice-President of the Foreign Mission Board in Kentucky this year. The Convention ordered that the Board lay out its work on a basis of 25 per cent. advance. Southern Baptists can easily come up to this mark, but it is best for our people to see and know what will be necessary for them to give if they make this forward movement.

I have taken the statistical table, showing the gifts of the churches for the last ten years, and have made out an estimate for each State, showing how much will be required to make this advance ordered by the Convention. We will need at least \$15,000 from Kentucky. I sincerely hope that the State will come up nobly, and thus help to carry out the resolution of the Convention.

The Board has already appointed two new missionaries, and others will be appointed soon. We will need the money at once to send these missionaries to their fields. Besides this, funds will be required to support those already on the fields. I hope that you, as Vice-President, will lay this matter before the people of Kentucky.

May the Master give us great grace and wisdom to carry forward his work.

Fraternally,
R. J. WILLINGHAM.

If every pastor will do his duty this advance movement will be made, and the result can only be a richer blessing for ourselves and for the world. A stingy man or church is never very spiritual. It is the liberal soul that shall be made fat. God's blessing is more intimately connected with and dependent upon liberal giving than we sometimes think or even care to know.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord

of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:8-10).

"Azariah, the chief priest of the house of Zadok, answered him and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people; and that which is left is in this great store" (2 Chronicles 31:10).

Let us move forward and God will surely bless both us and the work abroad. Men on the field are calling for more laborers to reap the harvest; let us furnish them. Men at home are pleading to be sent; let us send them. Millions of souls are perishing; let us endeavor to save them.

JOHN H. EAGER,
Vice-President.

FROM GEORGIA.

EDUCATIONAL.

Mercer University has had an unusually fine commencement, more largely due to the tact, general efficiency and all-round ability of President Pollock than any one cause, yet many other agencies enter into the successful ending, as I shall proceed to show.

For four successive years an inter-collegiate contest in oratory has been had in Atlanta in the Theater Grande between picked men from the Georgia State University, located at Athens, and a like number of picked men from Mercer, with the one result that Mercer men have always won the prize. Various excuses from year to year have been put forth for the men from the State school as to why they came out second best, with a promise and a boast to turn the tables. But no tables have been turned, and now it is amusing to see some of the reasons given by them for failure.

Dr. Landrum, Willingham and C. H. Jones preached great sermons during the late commencement; Judge Emory Spear made a signal success in his address to the twenty law graduates; the financial agent, Dr. H. K. Bernard, is succeeding in raising funds; the attendance of students is enlarging, and Bro. C. P. Parker, of McRae, made a contribution of \$10,000 to the endowment fund without designation or limit. I may safely say that Mercer's prospects were never more hopeful—\$80,000 new endowment within the last year.

The Cox College at College Park, a suburb of Atlanta, has had a fine year. I heard one of the owners, who is a member of the faculty, remark that the school had never had finer prospects, financially nor otherwise.

The Shorter College, Rome, Ga., had the most brilliant commencement in its history. Dr. W. W. Landrum preached the sermon.

The Southern Female College at LaGrange, under the Presidency of Dr. G. A. Nunnally, is moving on grandly. The college work so absorbs the time of Dr. Nunnally that he has found it necessary to resign the care of the LaGrange church and devote all his time to the school. Dr. T. W. O'Kelly, of Griffin, has been called to the pastorate.

Of other schools I might write had I the data. All are doing well. Baptist educational work in Georgia had never a more promising outlook.

Since the promotion of Dr. S. T. Jamison from the pastorate of the West-End church, Atlanta, to the secretaryship of missions, succeeding Dr. J. G. Gibson, re-

tired for the cause of broken health. Dr. I. J. Van Ness, editor of the *Christian Index*, has been supplying the church. Although the church has a committee on the pastorate, the preaching of the supply is so eminently satisfactory that the church is making no move to obtain a pastor, but says, *se plus ultra*, "We want no better." The going of Dr. Van Ness to the West-End pastorate has made Hopeville vacant.

The newly constituted Murry Hill church, in Kirkwood, another suburb, has called, during the pastor's vacation, Rev. J. S. Dodd, lately of the Seminary, who has accepted.

Dr. H. McDonald, pastor of the Second church, has changed his Sunday night service to 4 o'clock P. M. His congregation likes the change.

Rev. J. M. Weaver has been supplying the Seventh church, Atlanta, till they can secure a pastor.

Dr. A. T. Spalding and Bro. J. S. Davis have been doing volunteer mission work at Buckhead with encouraging results. Soon a Sunday-school and church are to be organized. Buckhead is also a suburb.

Dr. D. W. Gwin has resigned at College Park church. He preaches at Douglassville and Jefferson, and could enlarge his work.

Pastors Ward, Solomon, Landrum, Motley and others are moving on finely in their fields.

The pastors of Atlanta are united, harmonious and co-operative to a beautiful degree.

Dr. S. G. Hillyer passed on the 20th inst., his 90th birthday. It was emphasized by the Atlanta pastors going in a body to his home, making him a visit, expressing love and sympathy, together with the presentation of a substantial offering. Dr. Hillyer is a remarkably well preserved man—writes vigorously, preaches as well as he ever did and is healthy. A good while ago, at old Penfield, the then location of Mercer University, he gave the writer some very encouraging words as to entering the ministry.

The death of Dr. W. H. Cooper, while pastor at Quitman, leaves a gap in various places of public trust in the Baptist ranks. As Trustee of Mercer University, the Board of Missions and other boards, he was an ever present and potent factor. He has had successful pastorates in Outhbert, Dalton, Cartersville, Cedartown, Quitman and other places, all in Georgia. He died ere he reached the mark of three scores. Mercer University, his alma mater, gave him his D.D.

I greatly enjoy your weekly visits. May you grow and prosper in all wise and proper directions.

WM. HENRY STRICKLAND,
Deatur, Ga.

DEAR RECORDER:—

The article on "Shall Churches Have Liquor Members?" in the issue of June 8, 1899, was one of the very best things on the subject I have ever read. That article to me is worth the price of the paper for the year. We had a similar trouble in our church. Of late years I have come to realize, more forcibly than ever, that our people need to turn their attention to that question with quadrupled force. The liquor traffic is a monster evil to our churches. Our people are guilty of acts along those lines which would make us blush were they known openly.

Yours for Christ's cause,
JOHN A. HIND,
Pastor Baptist Church,
Sanger, Texas, June 14, 1899.

GRAVY- DO NOT SERVE IT ON THE DINNER-TABLE BEFORE YOU HAVE ADDED A TABLE-SPOONFUL OF LEA & PERRIN'S SAUCE



The Original and Genuine Worcestershire.
LEA & PERRIN'S IS THE FAVORITE TABLE SAUCE THROUGHOUT THE WORLD. SEE SIGNATURE ON WRAPPER.
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OTHER DENOMINATIONS.

CUMBERLAND PRESBYTERIANS.
When the Cumberland Presbyterians left the regular body, their difference was chiefly, if we understand it, in regard to an educated ministry. In that we think the Cumberlands were clearly in the right. An uneducated man, that is, one who has never been through College and Seminary may be mighty in the Scriptures and apt to teach spiritual things. And he may do more good in many places than a man who has spent years in the schools.

But when two bodies separate they are apt to drift farther and farther apart through the necessity of emphasizing the points on which they differ. The Presbyterians in the South where they come most in contact with the Cumberlands have grown more stalwart in Calvinism, and the Cumberlands have drifted far into Arminianism. Some of them are Methodists in theology and differ from the latter only in church government, as in Wales the Calvinistic Methodists are the strongest of Presbyterians with the same exception.

Many of the Cumberland Presbyterians however still cling to some of the immortal five points of Calvinism. They believe in salvation by grace alone and in the final perseverance of the saints. But many of the great "doctrines of grace" as our Baptist fathers used to call them, they have given up.

How far they have gone from their old standpoint of the Westminster Confession was shown in the arraignment of Dr. R. D. Foster before the General Assembly. He is professor of Systematic Theology in their Theological Seminary at Lebanon, Tenn., and has published a book on Theology. The arraignment was because he had taught in the book the old faith of his Calvinistic fathers that regeneration precedes repentance and faith. This was the thing of the most general interest which was before the General Assembly. The Professor said he did not intend to teach the old view and would alter his book so as to make his own belief more clear. This of course was entirely satisfactory. Their Seminary has had the best year of its history, and enough has been added to the endowment to support an additional professor. The various Boards reported a prosperous year, all having made some advancement.

An Educational Commission was appointed which proposes to raise \$1,000,000 in honor of the centennial of the church in 1910. It is proposed to establish a system of preparatory schools also, and to add one to the present number of their colleges.

CONGREGATIONALISTS.

One hundred and ten churches have been added and 104 died, leaving the net gain 6. In membership there was a gain of 4,062 in twenty-nine states, and a loss of 2,562 in twenty-one, leaving the net gain 2,570.

In the matter of benevolent contributions there was a net loss of \$698,210. But in the

home expenses of the churches, buildings, pastors' salaries etc., there was a net increase of \$178,818, making a total of 6,725,911 for said home expenses.

There were 97 deaths among the ministers, the average age of whom was seventy years and nine months. This is a great showing for their longevity, and is the highest average of any year except 1890. Their average length of service was over thirty-eight years.

The figures of the growth of membership and of the benevolent contributions are not encouraging and call for great searchings of heart. The Congregationalists have never been numerous in the South, but in New England they have always been the leading denomination. They are also very strong in Northern Ohio and some of the Western States.

THE DUTCH REFORMED CHURCH.

The General Synod met in the Catskill church, N. Y., Dr. Coe, the retiring moderator preached the sermon, and Dr. G. S. Bishop was chosen moderator.

The report on Foreign Missions was most encouraging. Those who are holding the ropes gave \$115,548, an increase of \$6,000. The gifts to Foreign Missions average more per member than those of the other denominations. This is no doubt, at least partly, due to the fact that the Dutch Reformed church, holding its strength in New York among the descendants of the old Knickerbockers has probably a larger average of wealth and of "old families" than any other body.

The Reformed church has led in the matter of ceasing to support the native preachers on the foreign fields, with the gratifying result that the native churches are now contributing an average of 4.69 per member. They have missions in India, Japan and Arabia.

The Home Board also made a gratifying report. Under their workers 925 have been added to their churches upon confession of their faith, 18 churches and 6 parsonages have been built, 7 new missions started, and 8 have assumed self-support.

The General Conference of the Methodists North and South did not meet this year. The reports of the Northern and Southern Presbyterians have been given in previous issues.

KRACHIE is the name of one of our Baptist colleges in Louisiana. It is in the extreme western part of our State, about 25 miles south of Shreveport. The buildings are commodious, the surroundings inspiring and attractive.

The writer was asked to preach the commencement sermon on June 4, and remained over to hear the annual concert on Monday night. The piano and vocal solos were of a high order, and did great credit to the teachers in these departments.

Bro. E. Millar preached the missionary sermon Sunday at 8 P. M. Those who know this brother know how earnestly and forcibly the message was presented. Bro. Millar also gave an earnest and instructive address on Mon-

day morning, the appointed speaker not being present. I feel that the outlook for our colleges is brighter than it has been for years. Listen for some good news after our convention in July. O. T. KIRKMAN.

ARKANSAS BAPTISTS.

The Baptists of Arkansas number 125,169. Of this number 70,041 are white and 55,128 are colored. The first church organized in the State was in Little Rock, July 4, 1824. This church enjoyed a healthy growth, but a few years afterwards, because of doctrinal opinions, went over in a body to another denomination.

The present organizations in the capital city, viz., the First, Second and Immanuel churches owe their existence to later efforts, all of them having been organized since the civil war.

The first record of permanent work done was the organization of the Reed's Creek church in Lawrence county in 1829 by Elder David Orr, who came to the State from Illinois.

The early history of the denomination is obscure, because of lack of interest in collecting and preserving data. In recent years, however, many have felt the necessity of having a correct account of the beginning and development of Baptist affairs, and Dr. W. A. Clark as historical secretary of the State Convention has been and is doing some valuable work in gathering together the scattered materials as a ground-work for an intelligent and accurate history of Arkansas Baptists.

The Arkansas Baptist State Convention was organized in 1848. This body has grown in number and influence, and has proved to be a great factor among the constructive forces of the denomination. From the beginning it has been active in missionary work, and has as witnesses of the efficiency of the work done all the churches in the leading towns of the State, in addition to churches in many of the smaller towns and country districts.

Of the 1,200 churches in the State, 1,000 of them are in the country, and of the two hundred churches in the cities and towns, it is a liberal estimate to say that not more than one-third of them have preaching every Sunday.

There is much destitution both in town and country that the Convention, through its mission board, is endeavoring to supply. Hon. W. E. Atkinson, a consecrated layman and ex-Attorney General of the State is the efficient Corresponding Secretary of the State Board of Missions. He is a wide awake man and a safe denominational leader. Under his enthusiastic leadership plans have been projected to treble the amount of work done last year. Indications are favorable to the success of enlarged plans of work, and many devout men and women are praying and working for the realization of these hopes.

Working under the auspices of the Convention, also is the Sunday-school and Colportage Board. Rev. J. G. Doyle is the Corresponding Secretary, and in a quiet way is doing solid work. This is only the second year of this Board's existence, but already it has developed into a robust child. These two boards are doing their work in a most harmonious way, which promises much for the peace and prosperity of Zion.

The interest of the denomination in education is expressed in two very flourishing colleges. Central College at Conway for young women, with Prof. J. G. Lisle as

President and Ouachita College at Arkadelphia, for both sexes, with Prof. J. W. Conger as President.

Without disparaging in the least, Central College, the younger school, it can justly be said that Ouachita College is the pride of Arkansas Baptists. The school was organized twelve years ago and has grown each year until this session about four hundred students have been enrolled. President Conger has been with the school from the first and has established for it a character that is unexcelled by any of our Southern colleges. The buildings and grounds represent an outlay of more than \$100,000. The faculty is composed of twenty men and women, who hold diplomas from our leading colleges and universities. The influence of the school upon the ministry is already being felt, in giving to the churches native cultivated, consecrated pastors.

Arkansas Baptists are blessed in having one good wide-awake newspaper, the *Arkansas Baptist*. Dr. W. A. Clark has been editor for ten years. The paper has had its perils; it now has its problems and difficulties, but is upon a solid basis and is doing great good as a unifying force in the denomination. Thoroughly in accord with all of our denominational enterprises, it is an agreeable medium of communication and wields a strong influence in directing the energies of our people.

The State of Arkansas is being developed rapidly along all lines. The future has much of promise from a material and commercial standpoint. The Baptists are strongly fortified and will increase in numbers and influence as the State develops.

The Baptists of Arkansas are sound in doctrine. They are jealous of any encroachments upon the faith of the fathers. While it may be true that some are a little pugnacious, the great majority are content to hold and "to speak the truth in love."

Though there is much indifference and neglect, yet on every hand there are indications of more extended co-operation in carrying out the last command of our Saviour to "Go into all the world and preach the Gospel to every creature."

CHAS. W. DANIEL.

COVA-MATANZAS.

The following extract is from a letter received from Rev. J. V. Cova, Matanzas, Cuba, under date of June 13th:

I want your advice in a very delicate case now before me. The Methodists brought with them from Key West a Cuban preacher to work in Matanzas for them. The man is a consecrated Christian, as I have often discovered in my intercourse with him. Lead by his zeal and fervor to the cause of the Master, he began one day lamenting upon the differences of opinion among Christians for so slight misunderstandings of the Gospel. I naturally explained to him the causes of separation in what we Baptists are concerned. From that day (he is a very investigating man) he began to study in the Bible and several commentaries, the case of infant baptism and immersion, and he has come several times to hear me preach; and this week he came to me and declared that all his searches in God's work have brought to his soul the firm belief that infant baptism is unscriptural and immoral, that immersion is really the Christian baptism and

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the one accepted and sanctioned by Christ himself and that he came to ask me to be baptized and to become a member of our church. I was surprised and advised him to well consider his determination, but he replied it was his unchangeable resolution, and the work of the Spirit in his soul.

This man is supported by his denomination by a modest monthly sum, has four children of short age and his wife, and is disposed to abandon all his means of living and accept the consequences of complying with God first rather than with man. I have not dared to baptize him without first hearing your advice.

ITEMS FROM MIDDLE TENNESSEE.

Pastor J. F. Burns has resigned the care of the Seventh Baptist church, Nashville. Bro. Burns is one of our very best preachers. Hope he will not leave the State.

Round Lick church, Wilson county, has called Bro. J. H. Anderson, of Owenton, Ky. It is thought that Bro. Anderson, who is well and favorably known in this State, will accept. We would all rejoice to have Bro. A. return to his native State. He is a power for good, and his influence for good is felt wherever he goes.

Mill Creek church, five miles from Nashville, is still pastorless. Its former pastor, Rev. S. H. Price, is ministering to the saints at Lewisburg and Smyrna, making his home at the former place.

Bro. I. S. Baker has resigned the care of the Fairfield church, Bedford county. Bro. Baker has done a splendid work in this church, and the church will release him very reluctantly.

Bro. Miller Wood, having accepted work at Elkton and Trenton, Ky., moved, with his family, to the former place the first of this month. Bro. Wood is a young man of splendid ability, and we predict a brilliant future for him. He is assisted in his work by a noble, godly, sensible Christian wife. We of Tennessee regret the necessity of giving him up. May the Lord prosper him, and may he be returned to us er many years roll by.

Pastor Winda, the indefatigable, is still hard at work raising the necessary funds to complete the church at Winchester, Tenn. He is in sight of the end, and the house will certainly be one of which we may all feel proud.

ELSK.

God takes no pleasure in pain or sorrow, but he will impose both if thereby he may bring us to love him or make us more like himself. At such a time it is selfish, unbelieving, to complain and murmur—very wicked to find fault with God. There are medicines which, taken with wisdom and moderation, baffle disease and restore health; but abused, they weaken and destroy. So with sickness and sorrow, as we please to use them. To some they are what God means them for, a savor of life unto life; to others, a savor of death unto death. At such a time it is only wise to be very considerate, very humble, very submissive.—Lutheran Observer.

We go and fancy that each man is thinking of us; but he is not; he is like us—he is thinking of himself.

THE PASSING YEARS.

BY S. S. CRYST, D.D.

I.
An eagle that sail away upon the sea
Bearing their treasure to some distant
shore,
So sink our days behind the mist of
years,
That roll above the ever flowing
stream of Time.

II.
"A shadow that declineth," sang the
seer;
A more than shadow in our lives
are they;
A stream that flowing onward seeks
the sea,
And in its rapid progress will not
stay;

III.
A dream, a flood, a tale that's idly
told
By travelers as they sleep by some
camp-fire,
Whose flames make ghastly shadows
in the night,
That slowly sinking into gloom ex-
pire;

IV.
An arrow cleaving silently the air,
Shot by some unknown hand with
mystery power,
A post that swiftly flies away
Bearing the message of a passing
hour.

V.
So pass the years, and on their bosom
bear
Treasures of love more dear than
all beside,
White-winged ships that slip their
moorings here,
To glide away upon the ebbing tide.

VI.
We would not call them back to toll
and tears,
To share the sadness of our lonely
night;
Safe in the peace of God's eternal
years
They know no sorrow in that land
of light.

—The Occident.

OUR PULPIT

THE THREE-FOLD MISSION OF A CHURCH.

Matthew 28:19, 20 (R. V.)

BY W. D. NOWLIN.

[The annual sermon before the General Association at Mt. Sterling, June 17, 1890.]

My subject is not a three-fold mission of the church, but the three-fold mission of a church. I think this explanation proper and timely since the word church, of late, seems to convey totally different ideas to different people. Who was the "ye" to whom this commission was given? The answer to this question will explain what I mean by a church.

1. This commission was delivered to the disciples in their organic capacity, and not as individuals. If this commission had been given to the apostles as such, then when the last apostle died the commission would have been dead.

2. The fact that this commission was to be perpetuated to the end of the world proves that the body, or the "ye" to whom it was delivered, was to be perpetuated to the end of the world. Christ said, "Lo, I am with you always, even unto the end of the world." Then "you" will continue "always" to the end of the world. The Scriptures tell us what the churches are to be and do; history is supposed to tell what they were and did. Christ promised to preserve and perpetuate his churches, but he did not promise to preserve and perpetuate the record of these churches.

3. The church at this time was complete. It did not take the miraculous gift of the Holy Spirit to make it a complete

church; also every church which has not had this miraculous gift is incomplete, and to that extent is no church. Whatever is essential to the completion of anything is essential to its being. The fourth wheel of a wagon is essential to its completeness, and the fourth wheel is essential to its being a wagon. This body had every element and was performing every function of a Gospel church. It had every element essential to the carrying out of this commission. It is sometimes claimed that outside organizations have the elements and perform the functions of a church. My reply is that any institution which has the elements and performs the functions of a Gospel church is nothing less than a Gospel church.

4. The carrying out of this commission is not made obligatory on any institution which did not at this time have an existence. This commission can no more be made to apply to an institution which has come into existence since it was given, than the curse pronounced upon the posterity of Adam could be made to apply to a race of people who have come into existence since the curse was pronounced, and who have no vital connection with Adam's posterity.

5. The body to which this commission was given was a visible, tangible body. There may be such a thing as an invisible, intangible, incomprehensible, universal church, but I know nothing about it, and I know the church to which the evangelization of the world was committed was not this kind. It was a body that could be located, persecuted, wasted, &c. It is called a family, a flock, a bride, and these words convey the idea of visibility and tangibility.

6. This organization, though simple in form, has not only the authority of God back of it, but the wisdom of God in it. The three-fold mission of this organization, discipling the nations, baptizing the disciples, and developing the baptized disciple. This covers the whole field of church activity. The first point is missionary, the second doctrinal, and the third practical.

I. The Discipling of the Nations.
The churches of Christ were expected to be missionary. Their first and greatest mission in the world is the evangelization of the nations; and as a church ceases to be evangelistic she ceases to be evangelical.

First, what is the extent of this commission? Is the religion of Jesus Christ world-wide in its application and obligations? We notice that the promise given to Abraham was world-wide. "In thy seed shall all the nations of the earth be blessed." Every time this promise is repeated "all the nations" are included. The sacrificial death of Christ was for all. John says: "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." Christ in his death removed the legal obstacle out of the way of the salvation of all, making it possible for all to be saved who really desire it. The commission is, "Go preach to all nations," and the Gospel invitation is extended to all. "Whosoever will, let him come."

The Gospel imposes obligations and prescribes penalties upon all, so we must conclude all men are subjects of Gospel address. Then this commission is co-extensive with man; and so long as there is a Son of Adam unsaved, it is our duty to go to him with the Gospel. We should go,

not so much from a sense of sympathy for the lost, as from a sense of love and loyal devotion to the Master. "There is no service like his who serves because he loves." The commission, "disciple all nations," makes it impossible to go beyond the limit.

The second question is, what is a disciple? No one is so capable of answering it as the Master himself. "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." We are to subordinate our parents to Christ in our law. Christ is to be the supreme object of our love. So when we have a disciple we have one that loves Christ, one that is born of God, for "he that loveth is born of God and knoweth God. Then when you baptize one who has been disciplined, you baptize one who has been born of God.

We learn also that a disciple is a believer, and Acts 18:39 say, "By him all that believe are justified from all things." So a disciple is a justified person. Making disciples, then, is the bringing of people to love Christ, which means to be born of God; to believe in Christ, which means justification.

The third question is, how are they made? It may occur to some of you that this is a useless question, "for everybody understands how disciples are made."

My brethren, if you will observe closely the preaching of many shallow, sensational preachers who dispense with the gospel and discuss reformation, regale their hearers with the latest scandal reveling in what Mr. Lowell calls "the stagnant goose ponds of village gossip." You will conclude that some either do not understand the method, or they willfully ignore it. The only thing that can get men into Christ is the gospel used by the Holy Spirit. The preaching that will strike deep and take hold of the hearts of men is the preaching that sets before the people the great truths of Christianity in all their purity, pathos and power. Men need to have ever ringing in their ears "Ruin by the fall, redemption by Jesus Christ and regeneration by the Holy Spirit." Such preaching the Holy Spirit will honor and open the hearts of the hearers for its reception.

Why do we find two sinners in the same congregation, hearing the same words, seeing the same earnestness on the part of the messenger, one convicted and crying for mercy while the other is laughing and scorning? Ah, the Holy Spirit has opened the heart of one and not the other. Disciples are made only by the gospel, aided by the Holy Spirit.

II. Baptizing the Discipled.
The church's second mission is baptizing the discipled. "Make disciples and baptize them."

The specification of one thing is the prohibition of every other thing. If this were not true there would be no definiteness in laws, commands or contracts. When you give a man a contract to build a house of stone, the specification of stone is the prohibition of any and all other material, and if the contractor should build the house of brick, claiming the contract did not prohibit the use of brick, the court would decide that the specification of stone was the prohibition of brick.

When God commanded Abraham to offer Isaac as a burnt offering the specification of Isaac was the prohibition of his wife

Sarah, or any other member of his family, and had Abraham offered up any other member of his family he would have been guilty of the sin of rebellion against God. Had he offered Isaac, and, in addition thereto, offered his wife Sarah, saying, "If God is pleased to have me offer up my son, he will be pleased the more to have me offer up my wife also, therefore I'll please God abundantly," he would have been guilty of murder.

When God told Noah to build an ark, the specification of gopher wood was the prohibition of every other wood, and it was not necessary for God to specify everything he did not want, for the specification of what he did want was the prohibition of what he did not want. Yet some people say "God is so gentle, tender and loving that he will not require his children to do a thing which is not pleasant or convenient." Now, so far as we know, God has never asked his subjects whether it was pleasant or convenient for them to obey or not.

If there ever was a person who could have said, "It is not pleasant to obey thee," Abraham has said that person. He might have said, "It is not convenient," for the "certain mountain in the land of Moriah" was a three days' journey.

"Well," replies some one, "whether God consults our pleasures or conveniences an act of worship or not, I do know every man has the right to worship God according to the dictates of his own conscience."

No, my brother, you have no such rights except as against men. Whatever religious rights we have we get from the Word of God, and we nowhere find that we have a right to worship him according to the "dictates of our conscience." If God had given us infallible guides in our conscience then he would not have given us the Bible as a guide.

Again, if God gives us the right to worship according to our consciences, then he must judge us according to our consciences. But Paul tells us that God will judge men by Jesus Christ and according to my gospel. When Paul was persecuting the church he did it in all good conscience. But he had a Jewish faith, and so had a Jewish conscience, but just as soon as his faith was changed his conscience was changed. A Christian faith has a Christian conscience; a heathen faith has a heathen conscience. When judgment decides a thing is right conscience says "do it," but conscience never speaks until judgment has decided. The Bible gives you the right to worship God according to your best understanding of his Word, and the fact that God holds you responsible for the obedience of his Word is proof that it can be understood. God would not hold men responsible for the obedience of a law which they could not possibly comprehend.

We have both precept and example for the baptism of disciples, and only disciples.

1. Let us notice the Precept. Baptize "them." "Them" is a relative pronoun, and has for its antecedent "disciple." The specification of "them"—the disciples—is the prohibition of all others. There are some, however, who say "them" means the disciples and their children. A relative pronoun can never include more than is embraced in its antecedent, as the word "them" is co-extensive with the word "disciple." But suppose we admit for argument's sake that "them" can include more than is embraced in its antec-

edant. Now if it does that in one case it does it in all cases, for the same cause will always produce the same results. So if when it says baptize "them" it means them and their children, when it says the angels shall separate the wicked from the just and cast "them" into outer darkness, it means them and their children. Every principle of logic and argument that will instill the children of the disciples to baptize will serve to cast the children of the wicked into outer darkness. It may be replied, however, that "we do not hold this position on grammatical grounds, but that the inherent righteousness of the children of disciples entitles them to baptism. Then the same logic would say the inherent evil of the children of the wicked entitles them to damnation, and that proves too much.

"But what about circumcision?" That was a national rite; baptism is a religious rite, and one cannot take the place of the other. To convince you that baptism did not take the place of circumcision, and that circumcision still had its own place after the institution of baptism, it is sufficient to remind you that Paul was baptized after he had been circumcised, and that Timothy was circumcised after he was baptized. If baptism had come in the room and stead of circumcision then there would have been no place for Paul's baptism, for he had the other, and there would have been no place for Timothy's circumcision, for he had baptism. Circumcision still had its own place as a national rite. But suppose we should admit that children ought to be baptized, it is still enjoined upon them to be baptized as disciples when they become such.

There is no provision made for those who have been baptized in infancy. The commission does not say make disciples and baptize them provided they have not previously been baptized, but make disciples and baptize them.

2. The Example.
We not only have Biblical precept for the baptism of disciples only, but we have Biblical example also. We have the example of John:

(1.) It is said "Christ made and baptized more disciples than John." So we see John "made and baptized" some disciples. Again, we learn that John refused to baptize some because they had not been discipled, saying, "Ye generation of vipers, who hath warned you to flee the wrath to come?" If you do not know what the Bible means by "a generation of vipers," let Christ answer. In Matthew Christ says "ye generation of vipers how can ye, being evil, speak good things?" and again, "ye generation of vipers, how can ye escape the damnation of hell?" So we understand from Christ that a generation of vipers is a generation of "evil" people, a generation of people who are the subjects of the "damnation of hell" and no person is a subject of the damnation of hell except an unforgiven sinner.

The reason why John did not baptize these people is very obvious, they were unforgiven sinners. If he had been baptizing the subjects of the damnation of hell in order to make them the subjects of heavenly bliss this would have been his opportunity. But Baptist like he said "bring forth the fruits," or "evidence of your repentance. They said then, 'What must we do?' not what must we do to be saved, but what must we do to satisfy you that we have repented and

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are proper subjects for baptism. John said prove it by your lives. "Let him that hath two coats impart unto him that hath none, and him that hath must do likewise." "Then came the publicans to be baptized, and said unto him, Master what shall we do?" John gave the publicans the severest possible for a publican, he said, "Exact no more than that which is appointed you." So John baptized only disciples. We have the example—

(2.) Of Christ. It is said "Christ made and baptized disciples," though Christ himself baptized not.

(3.) Of the Apostles. The apostles baptized only believers. "When they believed Philip preaching the things concerning the kingdom of God and the name of the Lord Jesus Christ, they were baptized, both men and women."

"Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house, and many of the Corinthians hearing, believed and were baptized." "Can any man forbid water that these should be baptized which have received the Holy Ghost as well as we."

There is neither precept nor example in the Word of God for the baptism of a non-believer.

There are four cases of household baptisms, but in every case there is something said in the connection to indicate that they were all disciples. For example, it says the jailer "was baptized, he and his straitway," but it says in the very next verse he "rejoiced believing in God, with all his house." I take it then that the specification of "them" in the commission is the prohibition of the baptism of non-disciples.

III. Developing the Baptized Disciple.

The third and last great mission of the church is the development of her membership. One great purpose which Christ had in view in organizing his disciples into a church, or compact organization, was mutual edification. There are certain phases of a Christian character which cannot be developed in seclusion.

Here is where the monks made a great mistake. One may develop a negative goodness by shutting himself in from the world, but while a Christian character has a negative, it also has a positive side to be developed. This positive side can only be developed by contact one with another. Social contact is one of the greatest forces in the development of a Christian character, and so we should

"forsake not the assembling of ourselves together." Whenever a church fails to develop her members as they come into fellowship, she fails to fulfill one of her great missions in the world. An undue thirst to be accounted a great evangelist has wrought havoc with many a church.

The most potent weakness of many of our churches to-day is the weakness of numbers. Oh, how many of our churches are full of raw recruits that have never been drilled a single day, and many of them are conscripts. But the commission says, "teach them"—the baptized—"to observe all things whatsoever I have commanded you," i. e., whatsoever I have commanded you as baptized disciples to observe, do you teach them—the baptized—to observe.

The importance of this teaching and developing will be seen when we consider—

1. We do not come into the kingdom, or into the church, full-grown men in Christ, but as babes; some of our churches have some thirty and forty-year-old babies, who have not yet cut their eye-teeth, and the only way the pastor can keep them quiet is to trot them on his knee and feed them with a spoon.

The pastor may be somewhat to blame, however. The importance of growth will be further seen when we consider—

2. We are commanded to come up to the "measure of the fullness of the stature as it is in Christ." Much depends upon our development.

(1) Our efficiency in Christian work depends largely upon development. It is impossible for an undeveloped Christian to accomplish great good for the Master as it is for an undeveloped babe to prove a physical giant.

(2) The recovery of the world from heathen darkness to the religion of Jesus Christ will depend upon the degree of efficiency we attain by growth in grace.

(3) Our enjoyment in the life to come will depend somewhat upon our development and efficiency in this life. I may be asked if I believe in low seats and high seats in heaven. I answer, no. I believe every one who reaches heaven will enjoy all of heaven he is capacitated for, but I believe some will have larger capacities for the enjoyment of heaven than others owing to larger growth in this life. There are no low seats and high seats in religion, but some get vastly more out of their religion than others. He who puts most into his religion gets most out of it. You put an unlettered child and a ripe old sage in a library together, and while there are no restrictions placed around either, one gets more out of that library than the other. The child admires the beautiful volumes, enjoys the bright pictures. He is as happy as he can be. But the old sage sees more than the beauty of the volume and the brightness of the picture, and goes far beyond these and gets a thrill of joy from investigation which the child cannot experience owing to his limited capacities.

See that mighty oak after a drenching rain; Every leaf is dripping with water. See that flower at its root; the little flower has but one drop in its cup, but it has all it is capacitated for; its little stem trembles under the weight, and looks up to the giant oak with his millions of sparkling diamonds, but would not thank him for a drop, for it couldn't stand another. I fancy Paul will have thrills of joy in Heaven that the thief who

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- 50c For Plain White Paris Muslin, 70 inches wide.
- 60c For Plain White Paris Muslin, 70 inches wide, extra value.
- 50c For Paris Muslin, 70 inches wide, in Blue, Pink, Light Green, Lavender, Red, Canary and Black.
- 10c India Linon, 40 inches wide.
- 25c For Plain White Organdie, 51 inches wide.
- 30c For French Batiste, 38 inches wide.
- 28c For real Swiss, 50 inches wide, extra quality.
- 40c For real Swiss, 60 inches wide, extra width and quality.
- 35c For extra quality Persian Lawn, 38 inches wide.

Black Summer Dress Goods.

- 30c For All-wool Albatross, 36 inches wide.
- 35c For Figured Etamine, 38 inches wide.
- 50c For All-wool Challie, 38 inches wide.
- 75c For All-wool Tamise Cloth, 42 inches wide.
- \$1.00 For All-wool Camel's Hair Grenadine, 41 inches wide.
- \$1.25 For Satin Striped Grenadine, 41 inches wide.
- \$1.30 For Priestley's Silk Warp Tamise, 41 inches wide.
- \$1.50 For Bright Mohair Crepon, 42 inches wide.
- \$2.25 For extra fine quality Silk Grenadine 41 inches wide.

Ladies' Pretty Neckwear, Ties, Collars, Etc.

- 20c For Ladies' White Net Ties, two yards long, with fluted ends.
- 24c For Ladies' Silk Chiffon Bows, in all colors.
- 15c For Ladies' White Pique Wash Ties, the newest thing.
- 100 pieces of one-inch Satin Ribbons, in cream, white and black, close at 10c per piece; ten yards to piece.
- 35c For Stylish Silk and Plush Striped 4-inch Belting, in Roman stripes; worth 50c.

Summer Draperies.

- Sash Mullins and Silkolines.
- 8c For new Silkoline, in pretty bright colorings; exact copies of the Silk Drapery.
- 10c For Sash Mullin, yard wide, in pretty Figures, Stripes and Dots, worth 16c.
- 14c For pretty Striped Lace Door Drapery, woven of good thread; will wash and wear.
- 10c For beautiful Satine Drapery, in very handsome and desirable patterns.
- 23c For extra quality White Savoy Net, with figure and border, for vestibule.

Summer Lap Covers.

- 45c For a Linen Lap Cover, Fancy Stripes and Fringed Ends, good value.
- 60c For plain Linen Lap Cover, with Fringed Ends just the thing for dusty weather.
- 75c For plain Linen Lap Covers, with Embroidered Center; all the newest and latest designs.
- 90c to \$1.30 For one lot extra large size Linen Lap Covers, hemstitched, with Fancy Center.

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died on the cross can never know. When Paul remembers his trials, his labors and suffering, how he has led many out of darkness into light, and from the power of Satan unto God; yes, when he sees his spiritual children coming up from Corinth, Derbe, Philippi, Thessalonica, Rome and other points, I imagine he will not only feel a thrill of joy, but will make the walking with his shouts of ecstasy.

In conclusion, let me say the Master not only left us a great mission, but he left us a great promise: "Lo, I am with you always." A Gospel church is the greatest, the most efficient, and the most enduring institution in this world. To be afraid for the results of the churches of Christ, as if they could not accomplish the mission for which they have been instituted, is to ignore the element of divine power with them, and which gives them their efficiency and the promise of perpetuity, and to degrade them to the level of mere human organizations. The ox-goad in the hands of a Shamar is a mightier force than the army of the United States in the hands of a Washington. The jaw-bone

of an ass in the hands of Samson is a greater weapon than the United States fleet in the hands of Dewey. The little smooth stone from the sling of David is a far deadlier missile than the dynamite bomb belched from the Veeuvius.

Yes, Christ is in his church, and says the gates of hell shall never prevail against her. The legions of Rome are moldering in the dust; the avalanches which Napoleon hurled upon Europe have melted away; the pyramids which the Pharaohs erected in Egypt are sinking into the desert sands; Tyre is only a rock of bleaching fishermen's nets, and Sidon has scarcely left a rock to mark the place of her existence, but still the church of the living God is here and flourishing as never before. These things remind us how fleeting and transient are the noblest monuments which man has erected, and how enduring is the least organization which Christ has instituted. Romanism has lighted for her many a fagot, infidelity has dug for her a grave, society has set for her many a snare, many a Judas has betrayed her with a kiss, many a Peter

has denied her with an oath, many a Dumas has forsaken her, having loved this present world, but still the church is here and will be here when He shall come the second time without sin unto salvation to receive His own.

Brethren, let us be loyal to this blood-bought and divinely-appointed institution, and help her accomplish her three-fold mission in the world, the disciplining of the nations, the baptizing of the disciples, and the developing of the baptized disciples for the salvation of man and the glory of God. Amen.

Special Rates via Southern Railway.

FOURTH OF JULY RATES.
All Agents Southern Railway will sell on July 21, 22 and 23, final limit July 7, 1906, round-trip Fourth of July excursion tickets. For further information, address nearest Ticket Agent Southern Railway.
KENTUCKY QUARTERS, LEXINGTON, June 27-July 7th.
For the above occasion, the Southern Ry. will sell round-trip tickets from its stations, Shelbyville and east thereof, to Lexington on June 28th to July 7th, at reduced rates, tickets good until July 9th. Apply to nearest agent Southern Ry. for further information.
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EDITORIAL.

The New Voice (N. Y.) makes a vigorous reply to the Courier-Journal's attack on the action of Walnut-street church in regard to liquor dealers. Among other things it says:

In the manufacture of prussic acid or arsenic, edged tools or gunpowder, the strong presumption always is that they will be put to useful purposes. In the case of whiskey, there is an equally strong presumption that it will be put to a baneful use. Of course, it is barely possible that it may be put to a useful use, such as preserving dead snakes or lizards. So the counterfeiter's half dollar may be used for babies to cut their teeth on. But the presumption is always the other way. * * * But to drive the distillers out of the church is to turn them over to the devil. The Colonel (Watterson) draws a graphic picture of Satan leering with enjoyment over the action of the Louisville church, and encouraging it in its course. Well, possibly; but if we are to judge the devil by his emissaries here on earth, the action of the church is pretty certain to excite his resentment and unqualified disapproval.

Since Col. Watterson is a Roman Catholic, it is entirely natural that he should take the Roman Catholic view that salvation depends on church-membership, and so regard refusing to receive liquor dealers into church-fellowship as equivalent to shutting them out of Heaven. Hence the editorial in question, "Shall Distillers be Permitted to Go to Heaven," was written from that standpoint.

If the church be in any sense a saviour, and membership in it be essential to becoming a Christian, then to refuse any man church-membership is to shut him off from all access to the means of salvation. This is the Roman Catholic notion. Hence membership in that communion does not at all depend on character. The worst sinners are welcomed in order that by means of the sacraments, &c., they may be brought to salvation. We confess we do not see how Roman Catholics could refuse admission to liquor dealers or to anybody else.

But Baptists stand upon a very different platform. We hold that people must not join the church in order to become Christians, but because they are already Christians. So far from church-membership's being essential to salvation, salvation is essential to church-membership. No unsaved man should be received into church-fellowship.

Hence among Baptists the only question that can be fairly raised in regard to this matter is whether liquor dealers, on account of the business they follow, are walking "disorderly" to an extent to warrant refusing to receive or retain them in church-fellowship. When one fairly faces the frightful results of the liquor traffic, killing, in the United States alone, over 60,000 and paralyzing 200,000 every year, to say nothing of the great misery and wretchedness involved, one can hardly be in doubt as to the proper attitude of the churches toward this titanic evil.

Mrs. ANSKY lives at Port Chester, N. Y. She has a little husband who lives with her. She is of large proportions and quite muscular, while he is of small stature and not robust. Mrs. Ansky has her own views on the subject of membership in the family. Her little husband also has ventured to have some views on the subject which he has attempted to put into practice. Recently there was a crisis in

the Ansky family, because of a conflict of view between Mrs. and Mr. Ansky. She, with a tone of authority, directed him to bring up a scuttle of coal from the cellar. He delayed obedience. She repeated her command, and he still delayed. Presently the delay reached the point where, to her mind, it meant open rebellion against her authority. Then she arose to the occasion. It must then and there be settled whose views on family headship should prevail in that home. Mrs. Ansky is not a woman to flinch from responsibility. So she seized her little husband, and, despite his most vigorous resistance, threw him across her lap face downwards. Holding him firmly with her left hand, with her right she wielded a slipper, and for the occasion, inflicting repeated blows, "where they would do the most good."

When the spanking ceased, either because the feminine arm grew tired or because her gentle heart regarded the punishment as adequate, she returned to her housework, while he rushed off to a magistrate to lay his complaints before the courts. He swore that she spanked him "unnecessarily and cruelly," and he regards that slipper in Mrs. Ansky's hand as a "deadly weapon." He claims, moreover, that a wife has no right to chastise her husband for not bringing coal from the cellar, and he tenaciously clings to his own views of family headship.

The case will be decided by the courts, and the rights of husbands in the premises will be duly passed upon. We declare, however, that in this contest our sympathies are with Mrs. Ansky, though we do not endorse her views of family headship. Meantime we will watch the outcome of the trial with interest, as will many others whose rights may be affected by the decision.

We recently published statistics from the New York Christian Advocate, showing that the Methodist Episcopal church, South, had, during the past year sustained a net loss of 9,000 members. The Christian Advocate, of Nashville, the official organ of the M. E. church, South, had previously published figures putting this loss at 8,800.

The editor of the Nashville Christian Advocate has gone over the reports of the Conferences, and he finds figures to show that there were "31,879 more persons received into the church last year than were dismissed," and adds: "If there was a loss, can any one account for the 31,879?"

It does not seem to have occurred to the editor that all the deaths must come out of the 31,879. Southern Baptists last year report 29,189 deaths. Also all the exclusions and all those dropped from the rolls must be deducted. We suppose that these in the aggregate were 9,000 more numerous than 31,879, and that herein was the loss.

This editor claims that instead of losing 9,000 members, the Southern Methodists gained last year 31,879. He says: "We base our faith on the fact that a Methodist pastor knows two things and reports them correctly; one thing is, how many members he receives into the church; and the other, how many are dismissed." Now since all the additions must be included in the members received, if all the losses were included in those dismissed, then the number dismissed subtracted from the number received would give the net gain. But since the number dis-

missed does not include all the losses, such a result cannot be trusted. We would suggest to our esteemed contemporary that it is just as likely that a Methodist pastor knows how many of his members die, how many are excluded and how many are dropped from the list, just as well as he knows how many are dismissed, and that he reports those as correctly as he reports these. We would be glad to have it shown to be a mistake that the Southern Methodists lost 9,000 members last year, but the Christian Advocate fails to show it.

THE more we see of the Revised Version, the surer we become that it will never supplant the Received Version among the masses of the people. As a rule, it is more accurate in translation, but it is in weaker English, and thus comes with less force. A translation may be at the same time very literal and very weak.

Many of the changes, however, seem to have been made for other reasons than to make the meaning clear. Here are a few taken at random: "Therefore said the disciples one to another" is changed to "The disciples therefore said one to another" (John 4:38). "No man receiveth his testimony" is changed to "No man receiveth his witness" (John 8:32). "Immediately" is changed to "straightway" (John 5:9). "Do not think" is changed to "Think not" (John 5:45). "Labor not for the meat that perisheth" is changed to "Work not for," &c. (John 6:27). "Abraham is our father" is weakened into "Our father is Abraham" (John 8:39). "Putting his hands on him" is changed to "Laying his hands on him" (Acts 9:12). "I have lived in all good conscience before God" is transformed into "I have lived before God in all good conscience" (Acts 23:1). "Ananias the high priest descended" is changed to "The high priest Ananias came down" (Acts 24:1). "If I be not an apostle to others" is made "If to others I am not an apostle" (1 Cor. 9:2). "Blameless" becomes "without blame" (1 Thess. 5:23), and in the 26th verse "greet" is changed into "salute."

These are samples of many that might be cited. We confess that we can see no good reason for these and similar changes. There are, however, a good many changes which are proper, since they make the meaning clearer.

We think the Revised Version should be kept at hand to be consulted as a convenient commentary on the Received Version, but we do not believe it will ever with the people take the place of the latter, or that it ought to do so.

THE Rev. Dr. Howard S. Bliss, who was Dr. Lyman Abbott's assistant at Plymouth church, now pastor at Upper Mt. Clair, N. J., has ready a proposition, to meet Sept. 20th in Boston, to abolish infant baptism and to substitute infant dedication instead. Various leading Congregational divines have been consulted, and a number of them favor the change.

Dr. Gunzsaulus, of Chicago, says: "Infant baptism is only a service of dedication anyhow, therefore it cannot mean a great revolution." Dr. Fisk said infant baptism "is now largely a service of dedication." Dr. W. E. Thorpe says: "This movement, as I understand it, is in entire harmony with the spirit of liberality of the Congregational church."

We hail this movement with joy. For although there is no Scripture warrant for "infant dedication," that is a rite which would not displace baptism, as infant baptism does wherever it is practiced. Infant baptism is not only unscriptural in itself, but it supplants and destroys New Testament baptism wherever it prevails. If now infant dedication should be put in the place of infant baptism, the baptism of believers would remain untouched, and it would recover its lost ground among Pedobaptists.

If this movement shall spread it will root out Pedobaptism, and so greatly bless the world. Of course, it were infinitely better to leave infant baptism off, and put nothing in its place, but observe the proper baptism of all believers. We know of no one who denies that a man who has done nothing for baptism, and who believes on the Lord Jesus Christ, is a Scriptural subject for baptism. Hence all can observe believers' baptism without conscientious scruple. Why not let that, then, be the rule among all professing Christians? We hope good will come from the "infant dedication" movement.

THE Presbytery of New York has taken up the McGiffert heresy case. At the recent meeting they passed the following:

"Whereas, the General Assembly having committed to the Presbytery of New York the care of the case of Dr. McGiffert, Resolved, That the matter be referred to a committee, of which the Moderator of the General Assembly shall be chairman, which committee shall report not later than the November meeting."

So the case is under way. Since the General Assembly has laid down the doctrine this Presbytery must maintain, which doctrine Dr. McGiffert is very far from believing, we do not see how they can retain him in the Presbyterian ministry. It is suggested that he will follow Drs. Briggs and Shields into the Episcopalian fold. He may be able to "take orders" under Bishop Potter, unless the society recently organized to prevent such ordinations may hinder him. Bishop Huntington has come out against Bishop Potter's action in ordaining Dr. Briggs. We are glad to see that many Episcopalians are ready to stand squarely for other things beside "the orders."

A SERIES of books is appearing which contains paraphrases of Scripture. The idea is to take the thought of the text and put it into such language as will impress the thought on the reader most easily. Some rather remarkable results are reached. For example, Isaiah 6:1-4 is thus paraphrased: "Just after the death of my wise, revered sovereign Uzziah, while meditating in the temple on the outlook before my beloved people, I suddenly found myself standing in the very presence of Jehovah, enthroned in majesty. His ample robes seeming to fill the space before me. Around Him stood a retinue of heavenly beings, veiling in deep reverence their faces and forms, while they joined in continual praise to His holiness, power and glory." This fits very well with the "higher criticism."

THE Scripture bids us pray for our enemies, and love our enemies, but nowhere does it bid us trust our enemies.

Editorial Varieties

It is said that "there has been a great revival of good men in France during the last six months." Let us hope the revival will extend to America.

We are pained to learn of the sudden death at Temple, Texas, of the Rev. Dr. H. W. Dodge. He was an able minister of Christ, widely known and well beloved.

The venerable Dr. Hillier has just celebrated his 84th birthday in Atlanta. We extend our congratulations. Dr. Hillier has for all these years been a great power for truth and righteousness.

We have received a copy of the Souvenir Number of the People's Baptist. It is a handsome pamphlet (24 inches) of 80 pages, besides the cover, and is filled with information in regard to Baptists on the Pacific coast.

Christian Work quotes Dr. W. H. Harper as saying "no institution which has less than \$100,000 endowment should be allowed to confer degrees." This is laying down a proper qualification for schools and colleges.

"It is sometimes easier to charge unfairness than to point it out. The latter is the honorable course."—H. McDermid. Yes, but when a poor fellow is overwhelmed by the arguments of his opponent and is determined not to yield, what can he do but cry out "unfairness"?

During the General Association at Mt. Sterling, the writer, along with several others, was handsomely entertained by one of the Old Guard of the RECORDERS—Mrs. James Hight. She began taking the paper when she was very young. The hospitality of Mt. Sterling was at high-water mark.

"In nearly all controversies it is the usual resort of those on the weaker side, through want of strong arguments, to invent false issues."—J. W. McGarvey. That is certainly true. But it becomes grotesque when those who invent the false issues boast of their devotion to "truth."

After Dewey destroyed the Spanish fleet at Manila, Dr. Penicost proposed to the Presbytery General Assembly to promptly establish a mission station at Manila. He made an appeal to his church and got \$1,000 to pay the missionary's salary the first year. A Mr. Rodgers was sent and now Dr. Penicost has raised another \$1,000 to pay his salary the second year.

The State Democratic Convention began its session in Nashville on Wednesday morning of last week. It has been a stormy session. It appears, however, to have been accompanied with less drinking than is usual. A good many Baptist brethren were in attendance as delegates and as candidates for the various offices from Governor down. We enjoyed seeing many of the brethren.

One remarkable thing has often impressed us in connection with our general meetings, viz.: the inability of brethren to talk in a whisper. When two brethren begin to have a private chat, they invariably speak in a low but quite audible tone of voice. Since some private conversation in such meetings seems inevitable, we recommend that the brethren take lessons in whispering.

The crop of D.D.'s this year is unusually small. We note especially three—the Rev. J. D. Jordan, T. W. O'Kelley and A. J. Barton. The first two were thus remembered by Mercer University and the last by the southern Baptist University. There are several others, but they do not occur to us just now. Judge J. O. C. Black, a Kentuckian, received from Mercer University the degree of LL.D.

Very many brethren commented enthusiastically on the admirable spirit manifested at the General Association. There were no sharp things said. Probably the nearest approach to a quarrel was on the discussion of the State Mission report; but nothing unkind was said there. One brother answered some criticism and another brother answered him. Practically all the votes were without dissent, except the one as to the place of the next meeting. The Association began its quarrel on the discussion of Dr. Kerlock Moderator, and that spirit continued throughout.

The special rules made by the Chesapeake & Ohio Railroad (whose equipments are first-class in all respects) for delegates and visitors to the Young People's Convention in Richmond, Va., (July 15-16) offers a fine opportunity for some most delightful trips at low cost. The side trips to Washington, Old Point Comfort and other places are also offered at low rates. So, whether people are specially interested in the Convention or not, they have an opportunity to take some charming trips very cheaply.

The New York Herald holds that there is a good deal of "the Word of God" outside the Bible, while a good deal of the Bible is not the Word of God. We have been long trying to get some of those semi-believers in Scripture to give us some samples of the Word of God outside the Bible, but we have not been able to get any. They tell us people are inspired to-day as much as ever, and when we call for specimens of the modern inspiration, we get no reply. It is really better than ever. It is good inspiration to have them say that the Bible, why can they give us no specimens?

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Sunday School Board

Each member contributes to the Bible Fund, and features the Sunday-school interests of the Convention. PRICE LIST PER QUARTER. The Teacher, Advanced Quarterly, Intermediate Quarterly, Primary Quarterly, The Lesson Leaf, The Primary Leaf, Kind Words (weekly), Kind Words (semi-monthly), Kind Words (monthly), Child's Own Bible Lessons Pictures, Picture Lesson Cards, Convention Almanac (per year), Infant Class Question Book, Rev. J. W. Jones, D. D., Little Lessons No. 1 & 2, Rev. J. W. Jones, D. D., The Child's Question Book, Part 1 & 2, The Sunday School Primer, For Little ones, 8 pages, Class Books, Class Collection Envelopes, Complete Sunday School Record (teach.), Polakoff's Notes, cloth (each), Reward Cards, Reward Tickets, Song Books.

MAS NO EQUAL GAIL BORDEN EAGLE BRAND CONDENSED MILK. SEND FOR 'BABIES' A BOOK FOR MOTHERS. Borden's Condensed Milk Co., New York

leaving. God will send them a leader. Bro. J. H. Dew writes from Spartanburg, S. C., June 17: "Last night I closed a meeting of great spiritual power with the Green-street Baptist church here. There were 150 additions to the church. My next meeting is with the First church, Albemarle, N. C."

A correspondent of the Shreveport (La.) Times says: "Rev. J. E. Hixon, of Christianburg, Ky., has accepted the care of the Keaslie Baptist church, and preached his first sermon Sunday morning. If first impressions are to be taken as evidence, the church has made a wise selection." The longer Bro. Hixon stays, the more thoroughly will the saints be convinced of it.

A meeting in the old Mount Tabor church, S. C., closed with 25 additions to its fellowship by baptism and 10 by letter.

A week's meeting in the Pleasant Hill church, S. C., closed with 22 additions to the fellowship of the church.

Pastor E. S. Pearce held a meeting in his church at Lawrence Cross Roads, N. C., which closed with 23 additions to the fellowship of the church.

A church has been constituted at Dover, Craven county, N. C., and Elder C. W. Blanchard chosen as pastor.

The White Wing church, Va., has set apart Bro. J. H. Gordon to the full work of the Gospel ministry.

A meeting in the Louisville church, N. C., closed with 20 professions of religion and 15 additions to the fellowship of the church, with others to follow at the next meeting.

Eighteen have been added to the fellowship of the Jackson church, N. C., 17 by experience and baptism.

A meeting in the Howells church, N. C., added 14 to its fellowship and greatly revived the church.

The Yanceyville church, N. C., has set apart Bro. Edwin E. Harris to the full work of the Gospel ministry.

A five weeks' meeting in the Fairport church, Mo., closed with 23 additions to the fellowship of the church.

Elder W. T. Parker held a meeting in the Old Pleasant Grove church, Wade county, Mo., which closed with 10 professions of religion and 15 additions to the fellowship of the church.

A meeting in the Shiloh church, Mo., closed with 30 professions of religion and 9 additions to the fellowship of the church, with others to follow.

Pastor F. Y. Campbell, of the Warrenburg church, Mo., held a meeting in his church, which resulted in 25 additions to its fellowship.

A three weeks' meeting in the East Sedalia church, Mo., closed with 16 additions, 11 by baptism and 5 by letter.

A meeting in the Liberty church, Dixon Association, Mo., resulted in 17 additions to the fellowship of the church.

Eld. J. R. Eldridge held a meeting in the Basin church, Bates county, Mo., which resulted in 13 additions to the fellowship of the church.

A meeting in the New Liberty church, Charlton county, Mo., lasted two weeks and resulted in 11 additions to the fellowship of the church.

Twenty-five have been added to the fellowship of the Memorial church, Pettis county, Mo., as the result of a recent meeting.

The Fulton church, Mo., has set apart Bro. H. L. Weaver to the full work of the Gospel ministry.

Twenty-two have been added to the fellowship of the Taylor's church, S. C., all by experience and baptism. Among them was a father, mother and son, the entire household.

There were 25 professions of religion and 34 baptisms as the result of a meeting in the Swift Creek church, S. C.

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Richmond, Va.

YEAR OPENS WELL, BUT BETTER WORK YET REQUIRED.

In the absence of Dr. Willingham, who has been out for some two weeks stirring up the pure minds of the brethren, it is my pleasant duty to send out a note of good cheer as to the opening of our new year's work. It is great gain when one's team gets sufficiently over the raw state to pull up to the top of the hill, or through the bog, steadily, without any slacking of lines or cracking of whip, jumping or dashing. The year just past is the only year for some time that we have pulled over in that quiet, steady way, having some "wind" left, as the teamster would say. We had just borne down on the traces hard enough to make us feel like taking a fresh start. This largely explains the unanimity and enthusiasm with which the Convention ordered enlargement in the work.

Enlargement is the one note that we heard at Louisville, and that resounded now throughout the Convention. Editors, correspondents, pastors and deacons, laymen and all have joined in, and there are heard everywhere the strains of a mighty chorus. The one burning desire of every heart that truly loves God, and is fixed on the things that make for his glory is that we may do more. The air seems surcharged with this spirit.

Better than all that, it is not to be enlargement by resolution simply, but it is, if we may judge by present indications, a fact, that is, something done. The first day of the new year, before the Convention's action, the Corresponding Secretary sent a letter to each pastor, asking for a special contribution to defray the expenses in May. The responses were very gratifying, many of them sending several times as much as was asked. The first of June's letter was sent to a large number of laymen asking for a special contribution for the expenses during June. Many have responded, and with one voice they have thanked the Secretary for writing them, and expressed the keenest joy at the good report made at the Convention and the hopeful outlook, nearly every one who has responded sending a contribution, and many of them sending much more than was asked.

So the year begins hopefully. But, notwithstanding, one or two very earnest words ought to be said. As will appear from the receipts published below, we had not, up to June 15, gotten enough money to meet the requirements of the work for that time—one and a half months. The conclusion is, that we have not settled down to work so promptly and earnestly as the exigencies of the case require. There must be no slacking of traces, every one must pull all the time, and pull harder than ever before. Falling behind at the start, even if it be only a little, is a bad way to enlarge; steady pulling is unquestionably the best, but it must be pulling.

The receipts up to June 15 stand as follows:

Table with 2 columns: State/Territory and Amount. Alabama: \$212.08, Arkansas: \$114.43, Indian Territory: \$19.50, District of Columbia: \$11.00, Florida: \$7.10, Georgia: \$1,002.69, Kentucky: \$1,176.85, Louisiana: \$484.80, Maryland: \$265.68, Mississippi: \$304.70, Missouri: \$308.79, North Carolina: \$198.14, South Carolina: \$583.66, Tennessee: \$338.54, Texas: \$1,370.08, Virginia: \$9.08, Oklahoma: \$45.00. Total: \$8,804.54. Gift subject to annuity: \$2,000.00. Grand total: \$10,804.54.

A. J. BARTON, Assistant Sec. Sec'y.

Richmond, Va.

We extend our sympathy to Bro. W. L. Norris in the death of his dearly beloved wife. She was paralyzed on one side four years ago, and the tenderest care kept her living till now.

PROGRAMME.

The following is the programme of the Gasper River Baptist Ministers' and Members' Meeting, to be held with Ebenezer Baptist church, Mulhensburg county, Ky., July 28-30, 1890: What relation should the church at home sustain to the missionary on the field?—I. B. Stuart. Scriptural qualification of pastor having the oversight of Church—W. B. Fitzhugh.

The work of the Holy Spirit in carrying out the plan of Salvation—J. H. Newman. The evils of the tradition of Man—J. W. Gill.

Training of Children—G. W. Pendley. Do the Scriptures forbid Woman's Preaching?—T. W. Pritchett. Whose fault is it that we do not have revivals as the ancients had?—S. A. Posey.

How to make a Sermon—O. L. Weir. Do the Scriptures teach there is a difference between the saints in glory in respect to rewards?—B. S. Stuart. The Design of Water Baptism—M. C. Hughes.

Nature and design of the Lord's Supper—J. E. Gardner. Are the Apostolic Churches for Missionary Baptist Churches identical in form and practice? If so, prove it—G. W. Mham. Is giving to Gospel Missions worship? If so, can one be a true worshiper without giving?—W. Y. Clardy.

The duty of church to Pastor—Calvin Roads. How can a church let her light shine?—P. M. Night.

What should be done with church-members who take no interest in their church and stay away?—J. Johnston.

And if the editor of the WESTERN RECORDER will come he shall have this subject: "The best way to get Baptists to take the RECORDER." Ebenezer is one mile from Drakeboro, on the L. & N. railroad, and you can see a home with the dear brethren of old Gasper River Association. G. W. MILAM, Sec.

MARRIED.

At the residence of the bride's parents Deacon and Mrs. A. C. Thomas, in Louisville, by Pastor T. T. Eaton, on June 21st, Mr. Preston M. Collier and Miss Della Thomas. The wedding was quiet owing to the death the week previous of Mr. Harry Thomas, a brother of the bride.

THE Christian Index speaks of "the continued and persistent attacks on Dr. B. F. Riley, of the State University" in Georgia. "Obviously," says the Index, "these attacks are on the ground of incompetency," but adds: "We are sure there must, somewhere be a motive more positive than this." The Index does not tell us from whom these attacks come.

SOUTHGATE-STREET Baptist Sunday-school was honored with the presence of Sisters Hollingsworth and Coombs and forty of the little orphans last Sunday morning, June 25. We had something over 300 present in the school, in spite of the extremely hot morning. We had a very nice programme for the occasion, and our collection amounted to \$6.11.

MISS BESSIE NEWMAN, daughter of Prof. A. H. Newman, of Toronto, Canada, has been secured to teach mathematics and physics at Hollis Institute next session. She is a rarely gifted and a most highly accomplished young lady, with her father's brains and her mother's loveliness.

WHAT shall we do to-day—today, which passes while we are yet speaking? Shall we remember the folly of last night, or resolve upon the exercise of virtue tomorrow? Last night is certainly gone, and tomorrow may never arrive. This instant make use of,

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Two received under watchcare. Sunday-school excursion Saturday.

Broadway.—Pastor Jones preached. Three received for baptism and baptized. Bro. J. Wm. Jones will supply the pulpit during the summer vacation of the pastor.

Chestnut-street.—Pastor Weaver preached. One received by letter.

East.—Pastor Christian preached.

McFerran Memorial.—Pastor Eager preached morning and night.

Twenty-second and Walnut.—Pastor Hunt preached. Two received by letter and one for baptism since last report.

Franklin-street.—Pastor Jenkins preached. Since last report eleven were received for baptism, eight by letter, one restored and thirteen baptized.

German.—Pastor Wm. Ritsmann preached.

Highlands.—Pastor Dawes preached.

Logan-street.—Pastor Montgomery preached as usual.

Parkland.—Pastor Gordon preached. Money raised to pay for public improvements.

Portland-avenue.—Children's day observed in the morning and Pastor Tralle preached at night.

Southgate street.—Pastor McFarland preached. Three deacons ordained.—Bros. Owens, Parry and Price.

Third-ave.—Pastor Boyet preached in the morning and Bro. H. A. Balson at night. Pastor has organized a Sunday-school class of married women and widows.

Twenty-sixth and Market.—Pastor Thompson preached as usual.

Thirty-sixth and Grand-ave.—Bro. C. H. Pack preached.

Jeffersonville (Ind.).—Pastor Marks preached at both hours. Mill Creek—Pastor George preached at night and Bro. Phipps in the morning. Seven received by letter and one for baptism.

THE STATE.

Bro. W. H. Major accepts the call to Carlisle.

Pastor J. F. Heacock writes: "We have just closed a good meeting at Oak Ridge, Kenton county, which resulted in 11 additions to the fellowship of the church, ten of which were by experience and baptism. Bro. Helm, of Beymore, Ind., and Bro. Middlekauff, of Newport, Ky., did the preaching. Bro. Yohannon was with me at Pleasant Home, Owen county, last Sabbath and preached to the largest congregation I ever saw at that place. The church-house and the yard were full. We took a good collection for missions. Bro. Yohannon gave his lecture on Persia on Sunday night at the same place."

The regular services held in Stephensport Baptist church June 11 by our pastor, Z. Ferrell, was so out of the ordinary that we feel it worth our mention. This was one of the best services ever known in our church. The Holy Spirit is all his power was with us, and the words of our pastor seemed, indeed, to be blessed. A wave of praise and thankfulness spread over and through the entire congregation. At the close of the service four united with the church, one by letter and three by experience, one having been converted during the morning service, and one, an old man who is growing feeble with age, came forward, but, not being entirely satisfied with his experience, asked for more time and the prayers of Christians. This service will long be remembered by those present as one of our best, and our pastor is endeavoring himself to us more and more. The additions were Mr. and Mrs. Sam Dix and Mr. Hewitt Hixson, by experience and Dr. G. E. Shively by letter."

OTHER STATES.

Pastor E. E. King, assisted by Bro. Sid Williams, who holds a warm place in the hearts of Louisville Baptists, has just closed a meeting in the McKinney church, Texas. One hundred and forty were added to the fellowship of the church.

Pastor A. N. Couch writes from Samburg, Texas: "Preached three times since June 15 to large crowds, morning and night, and to men only in the afternoon. A large number asked for prayer. This was my last day as pastor, having resigned three months ago to take effect June 15. Many warm friends seemed and at my

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Arrive Old Point Comfort, 5:00pm
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Returning arrives in Louisville, 12:00pm

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Arrive Washington, 8:00pm
Arrive Baltimore, 10:00pm
Arrive Philadelphia, 12:00pm
Arrive New York, 1:00pm
Arrive Boston, 3:00pm
Arrive Old Point Comfort, 5:00pm
Arrive Norfolk, 5:00pm
Returning, arrives in Louisville, 11:00pm

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BAPTIST BOOK CONCERN,

Louisville, Ky.

"any kind of verse, just so it's out of
the Bible."
A little girl, whose family always
recited texts at breakfast, had her
own morning verse yet in mind, and
piped out in the absolute stillness.
"God in love."
The pastor fell back upon firmer
ground. "All right," he cried obscru-
lously, "let's have the ten command-
ments. We can't bear them too
often. Who'll say them all, or half
of them, or even one?" He waited.
A boy back by the door, his cheeks
flushing at his boldness, said with
downcast eyes, "Thou shalt not
kill," and a little girl in the infant
class stood up and said solemnly,
"Remember the Sabbath day to
keep it holy."
The pastor tried again "Where
was Jesus born?"
"Bethlehem," answered a new boy,
daring from stereotyped Sunday.
The pastor stopped asking ques-
tions and began to talk to the chil-
dren. He told them about his own
boyhood, how he earned his first bit
by learning the twenty-third
 Psalm, and the ten commandments,
which he proceeded to recite for
them. How his birthdays were cele-
brated by reciting now the Beati-
tudes, or first Genesis, or thirteenth
 Corinthians, and at the mention of
 each he gave it to the children, word
 for word, as it was in the text.
Afterward, when Mr. Parr and the
 teachers gathered about him, the su-
 perintendent declared with much
 dependency, that they had been con-
 ducting a Bible school with the Bi-
 ble left out, but the pastor showed
 them that the fine training in obedi-
 ence, seal and promptness, was ne-
 cessary in the real work to be done.
 Such work never could succeed, as
 the Master looked at success, unless
 carried on with the tact, enthusiasm
 and intensity that were the superin-
 tendent's peculiar gifts.—Baptist
 Teacher.

THE MOUNTAIN CABIN.

BY REV. EDWARD A. BARD.

"This is—this is—just jolly!" And,
as he said it, a boy's blue eyes opened
 wider and wider, and a smile spread
 across his face like a sun ray flashing
 across a brook by the roadside.

Harold Batt was looking into a
 cabin built of logs and located half
 a mile up the road over Long Moun-
 tain. In this cabin were a oook-stove,
 a table with two chairs and two bunks
 in a corner. Harold saw all this, and
 he also caught the scent of the sup-
 per. Grandpa Batt had just cooked
 on the cabin stove—a big piece of veni-
 son, and potatoes fried to a rich
 brown.

As a guest of his grandfather on a
 hay-making visit to these upland
 fields, Harold had trudged three
 miles that day, and he was prepared
 fully to enjoy the odoriferous meal.

"Welcome, welcome, my boy!"
 shouted Grandpa Batt. "I've been
 'specin' ya. Got an extra supper for
 ye. Come right in and make your-
 self at home. We'll lose no time, but
 eat right away. Take right hold, man
 fashion."

Harold always recalled that supper
 in Long Mountain Cabin as one of the
 best he had ever eaten. He would
 have said it was the best, but—but—
 he did not like one thing. Grandpa
 finally held out a tumbler and said
 coaxingly:

"Have a little of this, sonny?"
 What was in the tumbler did not
 look exactly like the crystal water
 from the spring back of grandpa's
 orchard, and Harold asked heart-
 ingly:

"Why, why, ah—that's all."
 Harold thought a moment. Had
 he not signed the pledge? Yes. That
 settled it.

"No, I thank you, grandpa."
 "Humph!" exclaimed grandpa.
 It was all he said, but the tone was
 like the edge of a carving-knife.
 No other word was said, but Harold
 kept on thinking. Hada's to be heard
 people say that "Grandpa Batt was
 a-takin' more liquor than was good
 for him," and then again, "Drinkin'
 was 'grov'in' on the old man Batt!"
 What would be the end of all this?
 The end was suggested in a conver-
 sation he had with grandpa about an
 old tree near the cabin. A heavy
 vine had grown up the trunk and
 over the lower limb of the tree, which
 was near the cabin.

"Hanna, Hanna! don't know best
 what to do with that tree limb."
 "Why, what?"
 "That vine grows heavier and heav-
 er every year, and it will break the
 limb. Do you know what it is? It's
 a bad habit, that grows wiser, and
 wiser, and wiser. It might come

down—that 'ere vine—and bring the
 tree down, too, any moment, and do
 lots of damage. I a'pose I ought to
 cut it down right off, but—there!"
 He said no more, but went into the
 cabin, and filled a tumbler with ale
 and emptied it.

"A bad habit!" thought Harold.
 He sat thinking that night while
 Grandpa Batt was away to buy
 "a few groceries" at a store at the foot
 of the mountain. Harold knew a jug
 of ale would be one of the "few."
 "O dear!" he groaned there in the
 cabin alone.

"See here!" said a voice within the
 "thinker. "Didn't you promise, in
 your pledge, not only to let intoxicat-
 ing beverages alone, but to use your
 influence against them?"
 "Yes."
 "Well, are you doing it? Ought you
 not in some way to let your grandpa
 know?"
 "Oh! stop, and I'll—see about it."
 He wished he could see pen and
 ink and paper. Did not grandpa have
 them? Yes, and kept them on a
 shelf this side of a sugar-bowl. Har-
 old found them and began to write.
 "Dear Grandpa: I—I know you
 won't think hard of me, for you are
 real kind; but I have taken the
 pledge, and—I—and I wish—"
 There the pen halted. What next?
 It seemed to Harold as if he could
 not write another word, and, indeed,
 he did not know what to say. He
 hemmed, he chewed the end of his
 penholder, he got up from his chair
 and walked about the cabin, he sat
 down and again he wrote:
 "You know I love you—and I
 wish—"
 Suddenly it seemed as if the sky
 had tumbled down and crushed the
 roof in.

Harold jumped up and ran toward
 the door, holding on to his head. He
 wanted to make sure of so much of
 his property. Whether he noted
 out of the door with it was at first
 very doubtful. He succeeded, and,
 running off into the mountain road,
 sat down on a grassy bank, and in
 much perplexity waited for the next
 event. A voice was the next event—
 a voice calling tearfully:
 "Har-rod!"
 "It is grandpa," he said, and ran
 toward the voice.

"I saw Grandpa Batt in the light-
 ed cabin door. What a happy grand-
 pa face he had when he saw Har-rod!"
 "Oh! I see you here, grandpa!"
 "Yes; and how thankful am I to
 see you! Dreadful soul! Yes; and
 that branch of the old tree has fallen.
 It did not hurt the cabin, but struck
 the roof of the shed near by. It's no
 matter, long as you're alive but I
 was dreadfully scared. But see here.
 Did you write that on the table?"
 Harold hung his head.

"Yes, sir."
 He thought Grandpa Batt would
 speak sharply, but he did not. His
 voice was very mild.

"I must go to sleep," he said in the
 mornin', afore you're up, but you'll
 find your breakfast on the table, and
 an answer to this 'ere beside your
 plate."

In the morning Harold found this
 note beside his plate:

"My dear Grandson: I think I
 know what you meant in your note,
 and I thank you. God sent his warn-
 ing to me through the falling of that
 limb. What if it had come down on
 the cabin, and we had been inside!
 It's God's warning, and he is saying
 to me I am like that limb, and I'll
 have a tumble if I don't look out. I
 know if folks take on, and keep tak-
 ing ale, they will want to take more
 and more and more, and I must stop
 it. I must out the vine down, or
 there will be a tumble. So I am go-
 ing to stop drinking, and if you look
 out near the limb that fell upon the
 shed, you'll find a broken jug. Pray
 for your poor old grandpa."

It was very still in the mountain
 cabin. Harold thought he could hear
 his heart thumping away. Some-
 thing else could soon have been
 heard—a boy's voice pleading with
 God in a boy's way, or his "poor old
 grandpa"—S. B. Times.

Master—Late again, Sandy! Can't
 you manage to get here on time?
 (Sandy with a doleful headshake)
—I canna sleep o' nights, sor, an' so
 I'm loath to get up in the mornin'.
 Master—Eh, man, sleeplessness!
 Why don't you consult a doctor and
 get at the cause?
 Sandy—I got at the cause wael
 enoch, but it'll no shut up. It's six
 weeks said, an' an' awful yellin'.
 Glasgow Times.

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Lv. Louisville	No. 41	No. 44
Lv. Louisville	7:00am	6:00pm
Lv. Owensboro	11:00am	11:00pm
Lv. Paducah	12:00pm	12:00am
Ar. Evansville	1:00pm	1:00am
Ar. Mt. Vernon, Ill	1:15pm	1:15am
Ar. St. Louis	7:00pm	7:00am

ST. LOUIS TO EVANSVILLE & EAST.

Lv. St. Louis	No. 44	No. 41
Lv. St. Louis	8:00am	8:00pm
Lv. Mt. Vernon	11:00am	11:00pm
Lv. Paducah	12:00pm	12:00am
Lv. Henderson	7:00pm	7:00am
Lv. Owensboro	1:00pm	1:00am
Ar. Evansville	7:00pm	7:00am

LOUISVILLE TO EVANSVILLE.

Lv. Louisville	No. 41	No. 44	No. 41
Lv. Louisville	7:00am	4:00pm	6:00pm
Lv. Evansville	10:00am	6:00pm	11:00pm
Lv. Paducah	11:00am	7:00pm	12:00am
Lv. Henderson	12:00pm	10:00pm	12:00am
Ar. Evansville	1:00pm	10:00pm	1:00am

EVANSVILLE TO LOUISVILLE.

Lv. Evansville	No. 44	No. 41	No. 44
Lv. Evansville	7:00am	7:00pm	11:00am
Lv. Paducah	8:00am	8:00pm	12:00pm
Lv. Henderson	9:00am	9:00pm	1:00am
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N.E.A.

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FROM A FUGITIVE KENTUCKIAN.

It may be a few lines from a Kentucky exile would be of some interest. I fancy I have not a few friends on "the dark and bloody ground."

We are to meet in State Convention at Alexandria July 13, and surely where you have so many readers you should have a representative.

Just now the outlook for Baptists is very bright. Almost everywhere, and that too in some fields hitherto very unpromising, the work is growing to a gratifying degree.

At the First church, Shreveport, we have had more than a hundred additions since last October, and still they come. Many very valuable members have been received.

The Park View church, just a little over a year old, has nearly a hundred members and additions at almost every service.

North Louisiana is a delightful place in which to live. We do not suffer with heat any more than in Kentucky, in fact I do not believe so much, as we have such delightful breezes.

The educational problem is one of the grave questions before us. A committee is to report on this at Alexandria. Both of the colleges—Mt. Lebanon and Keachie—have been tendered to the Convention for absolute control.

I have just read the proceedings of the Kentucky Convention. I enjoyed doing so, and yet I wonder why so few delegates are present from so great a Baptist State.

We hope to surpass you at Alexandria, and we have not 40,000 white Baptists.

I call to mind that old Elkhorn to meet this year with Hillsboro church, in Woodford county. How I would enjoy being present. This was the church I joined, and the church that licensed me to preach.

Fraternally, J. S. FRELIX. Shreveport, La.

"SAVED TO THE UTTERMOST."

(Hebrews 7:25.)

The marginal rendering in my Teachers' Bible has it saved "evermore." This is the true meaning of the text, no doubt.

Mr. Spurgeon, in his gem of a book, "All of Grace," explains how this is. He says: "The angel said of our Lord, 'Thou shalt call his name Jesus, for he shall save his people from their sins.'"

"If, however, you are troubled about the power of sin and about the tendencies of your nature, as you well may be, here is a promise for you. Have faith in it, for it stands in that covenant of grace which is ordered in all things and sure. God, who do not lie, has said in Ezekiel 36:26: 'A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.'"

"It is well worthy of consideration that when the Lord takes away the stony heart, that deed is done; and when that is done, no power can ever take away that new heart which he gives, and that right spirit which he puts within us. 'The gifts and calling of God are without repentance; that is, without repentance on his part; he does not take away what he once has given. Let him renew you and you will be renewed. Man's reformations and cleanings up soon come to an end, for the dog returns to his vomit; but when God puts a new heart into us, the new heart is there forever, and never will it harden into stone again. He who made it flesh will keep it so. Herein we may rejoice and be glad forever in that which God creates in the kingdom of grace.'"

Blessed thought! "When God puts a new heart into us, the new heart is there forever." This is indeed comforting. Mr. Spurgeon, in confirmation of this truth, quotes Paul's language: "Who shall confirm you unto the end that ye may be blameless in the day of our Lord Jesus Christ." Then he adds: "This is the kind of confirmation which is above all things to be desired. You see it supposes that the persons are right, and it proposes to confirm them in the right."

Hence Jude says: "We are preserved in Jesus Christ and called." And Peter says: "We are kept by the power of God through faith unto salvation, ready to be revealed in the last time." "Kept," yes, and kept by the power of God. What power can overcome God's power? Then we are safe surely. "We are hid with Christ in God," says Paul. Surely this is double, yes, more than double, security. "With Christ in God," a safe and sure retreat. Hence Paul adds: "When Christ who is our life shall appear, then shall we also appear with him in glory." You see it is "shall," "shall," not may. It is very positive. "Saved to the uttermost," saved evermore. "Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lord for ever and ever for his saving and sure grace."

T. E. RICHY. Princeton, Ky.

MEDITATION.

The Psalmist pronounces a blessing on the man who meditates in the "law of the Lord day and night." He shall be like a fruitful "tree planted by the rivers of water." Meditation is necessary to thought. This is a reading age, but not a thinking age. Men strive not for profundity, but for polish. They seek not to teach, but to please. They build structures, but lay no foundations. They seek after knowledge, but ignore wisdom. They nourish reputation but give but little concern to character. We have but few philosophers, yet many would-be orators. There is no class in which these things are more signally true than the ministry. The stern and powerful characters found in the ministry of our fathers are not numerous to-day. It is not for the want of intellect, but for the want of meditation and thought. I believe it was Lowell who said: "My brain requires a long brooding time ere it can hatch anything. As soon as the life comes into the thing it is quick enough in clipping the shell."

THINGS WHICH MILITATE AGAINST STUDY.

1. The displacement of the staid old doctrines with light, trashy matter. Our fathers were accustomed to preaching on such questions as God's Sovereignty, the Trinity, Atonement, etc. These required thought in both pulpit and pew. Then they discussed the principles of life from which were evolved all the graces which flow to fallen humanity. Things have been largely changed now, and by human machinery we propose to manufacture children for God and grow them to manhood on the gruel of human wisdom, or, rather, the lack of it.

2. The hurry of the present gives but little time for meditation and prayer. It is not because, as a rule, our pastors are indolent, but because they are too busy. Custom has changed him from a pastor to an ecclesiastical tramp. Instead of giving himself "continually to prayer and the ministry of the Word" he must tramp from house to house and engage in all the gossip of the day. Then here is this society which claims his attention, and that society must have his presence. Then comes the "children's day," the "paper day," the "social," etc., and so on ad infinitum—ad nauseam. Lowell describes the minister trying to study in these surroundings as a hen setting to hatch a brood, and,

at the same time, being required to tend a door bell. Poor preacher, poor flock. He wears out, and they starve out.

3. The lack of time brings about another hindrance to meditation. He learns to rely on helps (which must necessarily be superficial) instead of by prayer and meditation—generating thoughts of his own.

4. Another trouble is reciprocal in its nature. A superficial gospel will produce Iahmaelites instead of Isaacs. Hence an unregenerate membership, having no spiritual life, will have no desire for spiritual food, but demand that which will feed the evil propensities of an evil nature, and sorry to say that too many of our pastors pander to this demand and leave the gospel to dish out to their people rhetoric and sensational stories.

RESULTS.

As a result of these things we have many evils. It destroys the unction in the minister. No minister can have unction who does not meditate and pray. Hence, his sermons are mechanical and lack that fire which comes only from contact with the altar. Again, such preaching will never give strength to our churches. They will grow up weaklings both in spiritual stamina and doctrinal soundness, and the least provocation will cause disension and trouble.

Lastly, the pastor loses the love of his people. Such preaching never produces love, but admiration, and when he ceases to please they seek a new man.

J. H. GRIMS.

Watertown, Tenn.

HOW OLD AND NEW SUBSCRIBERS CAN GET PREMIUMS.

"Baptist History Vindicated," by Dr. J. T. Christian, is just from the press. The book is bound in cloth, and contains over 200 pages. We want to circulate 25,000 copies. The price, post paid, is \$1. Any old subscriber, who is now receiving the WESTERN RECORDER, can have a copy free by getting one new subscriber and sending us \$2. In addition, we will mail, post paid, a copy of the book to a new subscriber. Tell this to your neighbors. Get your pastor to announce it and help to circulate a book that reflects more light on the history of Baptists than any book yet published.

The attention of our readers is called to the advertisement of Mr. Chas. P. Scribner, of Austin, Texas, Special School Land Agent, which is certain to interest every one who is without a home, and who wishes to secure one in a mid-land where every branch of agriculture and stock raising can be engaged in. Texas is attracting wide attention, and the fact that the Legislature now in session has just passed an act in accordance with the decision of the Supreme Court of Texas, placing the entire Public Domain of that great state on the market at \$100 per acre on 40 years' time at 2% interest is certainly the best opportunity offered in the United States for the securing of a home. Every home already has a home should now buy a certificate of land for such of his children in Texas. Mr. Scribner's book will give you full information in regard to the resources of Texas, and the character of the land, the various sections of the state, and will also contain a full text of the law regulating the sale of school lands together with a copy of the present act of the Legislature and a map of Texas by counties. We trust that all our readers who are in need of a home will respond to Mr. Scribner's advertisement and secure a copy of his book.

In such a world as this, with such hours as ours, weakness is wickedness in the long run. Whoever lets himself be shaped and guided by any thing lower than an inflexible will, fixed in obedience to God, will in the end be shaped into a deformity and guided to wreck and ruin.—A. MacLaren, D.D.

THE MARKETS.

LIVE STOCK.

Report for week ending June 24.

Table with columns for livestock types and prices. Includes CATTLE, HOGS, SHEEP AND LAMBS.

LEAF TOBACCO.

Report for week ending June 24.

Table with columns for tobacco sales and prices. Includes SALES WITH COMPARISONS and REMARKS.

REMARKS.

Table with columns for tobacco sales and prices. Includes RECEIPTS.

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MIDDLESBORO DEDICATION.

Middlesboro has a population of about 6,000 and many elegant buildings, with many of the cosmopolitan characteristics. It is not, and may never be, as large as some believed it would be, but it is a live and enterprising city. The pay-rolls show that at least \$25,000 are paid out every month.

Last Sunday will long be pleasantly remembered by the Baptists and the citizens of Middlesboro and surrounding country. Rev. G. W. Perryman, recently pastor of the First church, Cincinnati, O., and for many years the much-beloved and successful overseer of our church in Newport, Ky., accepted the care of Middlesboro church about six months ago. He found our cause at a low ebb on account of the reverses that followed what is remembered as the "boom."

The church building was dilapidated and too small to hold the large congregations. The brethren were discouraged. The pastor, strong in faith, saw his opportunity, amid discouragement, to place the Baptist cause in the forefront, and about three months ago inaugurated a movement to remodel and enlarge the building. Completed, the church is seventy-five feet long by thirty-three feet wide, with baptistry, dressing-rooms, elegant pews, cathedral glass windows and artistically frescoed walls and ceiling. Also an elegant carpet, and the fact that it was selected by Bro. E. B. Sayers, of Covington, Ky., is a guarantee that first-class taste was exercised in its selection.

I must not omit to mention the elegant organ, claimed to be the finest in Kentucky outside of Louisville. The original price was \$2,000, but, as it was replaced by a much larger and more costly one in a fashionable city church, it was obtained for \$500. The choir is up to date and worthy, in all respects, of the cultivated audience and the elegant organ and model pastor. The seating capacity of the audience room is between 500 and 600.

The writer preached the sermon. The anxious time came to raise the \$2,000 indebtedness. Doubt and fear attended with faith and hope. To the agreeable surprise of many every dollar of the amount was secured and the building was dedicated free of debt.

Among those who contributed liberally to the payment of the debt I remember R. C. Ford and A. L. Voria, bankers; J. W. Logsdon, Division Superintendent L. & N. Railroad; Judge Boswell, E. L. Howard, W. H. Gagle, James Shumate, Judge Sampson, Jack Bohlen, Joseph Green, H. E. Paris, E. A. Petra, E. J. Howard, B. B. Campbell, John Turner and John Marshall, the architect and builder.

The pastor, enjoying as he does the enthusiastic co-operation of a united church, and, guided by the Holy Spirit and his wise leadership, holds a commanding position of great usefulness throughout Southeastern Kentucky.

The writer was made happy over the raising of the debt, and the fact that many enrolled themselves as subscribers to the Western Recorder increased his high regard for the saints at Middlesboro. W. P. HARVEY.

It is well known in Louisville that Pastor Calvin M. Thompson and his church at Twenty-sixth and Market are doing a great work. For harmony, spirituality, enthusiasm and all good work they are distinguished.

The spirit of revival prevails, and the church is increasing in all the elements of church power. They are a reading people, and have a circulating library of denominational books, among them "Grace Truman," "Little Baptist," "Faith of the Baptists" and "Theodosia Earnest." They also have a supply of tracts for the unconverted, and missionary literature. Many churches, yea all churches, would do well to follow the example of Twenty-sixth and Market-street Baptist church. We are told that there are seventy-five subscribers to the WESTERN RECORDER in this church.

PROGRAMME.

The following is the programme of the ministers' and members' meeting of West Union Association. This meeting convenes with North Ballard church on Friday night before the fifth Sunday in July:

1. Sermon for criticism—Text: Eph. 2:21, 22—Matt. Grace.
 2. Parable of the Tares—Ben Doudy and James Sullivan.
 3. Mission of North Ballard church—Eq. Haygood and N. L. Martin.
 4. Indications of a revival—T. B. Rouse and E. B. Sullivan.
 5. Repentance—J. B. Stewart and J. A. Giles.
 6. Faith and works—W. H. McMurry and F. M. Rollins.
 7. Spiritual death and spiritual life—G. M. McGhee and G. L. Cull.
 8. Condemnation and justification—T. H. Pease and J. B. Gooch.
 9. Election and predestination—W. K. Penrod and W. H. Hughes.
 10. Sunday amusements, such as base ball, etc.—Gus Holt and A. J. Arington.
 11. Sunday-school work—B. F. Billington and H. Ballance.
- The query box will be a prominent feature. J. B. Gooch, Chairman.

PROVIDENCE CHURCH.

DEAR EDITOR:—Please allow space for this epistle and I will give you a short history of Providence church. It was organized in 1856 by Eld. J. J. Edwards, one of the old pioneer preachers of the mountains of Kentucky. Here he has labored for more than thirty years as pastor, or until he could no longer act as our moderator. During that period, through his labors a nice church has been built. He is in poor health and cannot hear any at all. Since his health failed we have not been able to have a pastor all the time and our church became in a cold and lukewarm state and continued so for about twelve or fourteen years, but the Lord sent us a good man, Eld. J. W. Parson, of Berea, Ky., a nephew of Eld. J. J. Edwards. He won the confidence of our people and served us for three years. The church was revived under his care, but alas he resigned. Last Saturday we called Bro. Parsons again; he was present and accepted care of us again, and to sit and listen to him is to have our souls fed upon the good things of our Lord. He preached Saturday and Sunday to large and interesting congregations, and many were those who went out murmuring, "it seems like old times," and we predict a great outpouring of the Holy Ghost upon the hearts of our people and a great ingathering of souls for our Master during Bro. Parson's pastorate. J. T. TURPIN.

Kings Station Ky.

FROM NEBRASKA.

In connection with the commencement exercises of Grand Island College, the Baptist ministers of the state held an institute. The leading topic of these meetings was the atonement, but papers were also presented on "Christian Science" and on the "Sabbath Question." The papers were ably prepared and brought out considerable profitable discussion. The following is a list of the subjects:

Pastoral leadership—President Geo. Sutherland; The Bible doctrine of sin—Rev. I. W. Edson; The Deity of Christ—Rev. W. D. Bancroft; The substitutionary theory of the Atonement—Rev. A. B. Bohannon, D.D.; The application of the atonement by the Holy Spirit—Rev. W. W. Theobald; The duty of preaching the Atonement—Rev. J. D. Pullis; Christian Science—Rev. C. W. Brinstad; The foundation of the Sabbath—Rev. A. H. Ballard; The change from the seventh to the first day of the week—Rev. E. F. Jordan, Ph.D.; Proper observance of the Christian Sabbath—Rev. U. N. Spear.

At the same time a Baptist public school teachers' conference was held at the college. Several papers and addresses were given, setting forth the moral bearing of certain subjects and of certain educational ideals. It is hoped that these conferences will become a permanent feature of commencement week, because it is believed they will result in much good to the denomination and to the college.

The college exercises proper were begun on Sunday with the commencement sermon delivered by Rev. T. C. Webster. On Monday evening occurred the declamatory contest for the prizes given by E. H. Patterson, of Omaha. Wilella Payne won the first prize, C. J. Johnson second and E. H. Sutherland third.

Two graduates, Arthur Sutherland and C. P. Kirby, received the degree of B. A. Each of these presented masterly orations. The college has just closed a very successful year. Additions have been made to the library, new apparatus has been purchased for the laboratories, and a larger number of students than in preceding years has been in attendance.

BLANK CHURCH LETTERS.

Blank letters have been mailed to sixty-three clerks of District Associations for the churches. If the clerks will distribute promptly and urge their churches to give special attention in reporting all church and Sunday-school work as indicated by the blank letters, then I am sure that there will be improvement in our statistics for the year 1899.

I have received no minutes from Lynn Camp and Panther Creek Associations for some years, consequently cannot report their work nor send them letters. Will gladly supply them if I can learn to whom they should be sent.

J. K. NUNNELLY, Secretary.

HOI FOR RICHMOND.

The Ninth International B. Y. P. U. A. Convention meets in Richmond, Va., July 18-16. A great programme has been provided. Great themes and great speakers will be the order of the day. The official route from Kentucky in the fine scenic O. & O. R. R. The mountain scenery in Eastern Kentucky and in Virginia is exceedingly

EDUCATIONAL.

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Geo. J. Burnett, Vice-Pres't., Glasgow, Ky.

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fine. There are to be side trips at very low rates from Richmond to Washington City, Atlantic City, Old Point Comfort, Lauray Caverns, Natural Bridge, Virginia Beach and other points of interest. Richmond itself is full of historic interest. Good board may be had at \$1.25 and up per day. Round trip tickets at half rate. Sleeping berths at \$3.50 from Louisville to Richmond. Tickets good for one month on deposit of the same at Richmond and the payment of a fee of fifty cents. The advantages of this trip are open to all.

M. P. HUNT, Transportation Leader.

THE CHRISTIAN A SOLDIER.

Each Christian needs to get the idea that he is a part of a great whole, and that the interests of the whole are dependent upon the success of all the parts. He needs to get his soul inspired with the idea that the Church Militant is on a great campaign in the enemy's country, and that the success of the whole campaign is dependent upon the success of every division and every regiment of the great army, and that the success of each body of troops is dependent upon the courage and activity of each individual soldier. He needs to catch the spirit of the old hymn:

"Am I a soldier of the cross," and say to himself, "Were I must fight if I would reign; Increase my courage, Lord; I'll bear the toil, endure the pain, Supported by thy word." —Exchange.

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TEACHERS WANTED—REGISTRATION FREE. The Shenandoah Teachers Agency, Charlottesville, Va., supplies teachers for Schools and Families with teachers free of charge. Secure positions for teachers at moderate cost. Send stamp for information. MISS J. F. WASHINGTON, MISS J. E. WASHINGTON, Mrs.

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The Southern Railway has just issued a handsome Summer Folder, of about 20 pages, giving description, rate and complete information about the Summer Resorts in the South, reached by this line. Copies of this Folder will be mailed free to any address by Wm. H. Taylor, Asst. Gen'l. Pass. Agent, 216 Fourth Ave., Louisville, Ky.

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THE FARM

KENTUCKY TRADE ITEMS.

A. E. Logan, of Boyle, sold to Dick Gentry 90 900-pound cattle at 44c.

Hudson Bros., of Louisville, bought in Adair 18 aged mules at \$65 to \$80.

Pulaski's wheat crop is better than was expected, says the Journal.

Lazarus & Co., Horse Cave, bought last week 12 good mules at an average of \$65.

Robert Hutchison bought in Pulaski a bunch of fat hogs at 8 1/2c, and several heifers at 8 1/2c to 8 3/4c.

L. C. Dunn sold to McBrayer, of Anderson county, 20 yearling steers at 5c, and a calf for \$15.

Local mule dealers are engaging mule colts in Mercer county for October delivery at \$40 to \$50.

Powell & Harper bought of J. W. Allen 20 900-pound cattle at a little less than 44c. F. Reid sold to Jos. Bates for Schwartha-child two car-loads of export cattle for July delivery at \$4.85.—Interior Journal.

There were only about 100 cattle on the market court day at Stanford, and the highest price was for a bunch of 2-year-old steers, which was 5c. Heifers were quiet at 8 1/2 to 8 3/4c; butcher stuff 2 1/2 to 3 1/4c. The horse and mule market was unusually dull.—Interior Journal.

The Richmond Olimax reports that J. W. and L. A. Ballard bought 80 steers from Mat Gibson at 4.10, and 11 heifers from John D. Harris at 4c. Sales of a car-load of hogs at 8.65, and 20 heifers for July delivery at 4.15c are also reported.

Butcher cattle in good demand, and three car-loads of slop cattle sold this week at 4 to 4 1/2c per pound. Fat hogs slow sale at 8 1/2c, and stock hogs at 8 1/2c. Lambs are brisk at 5c, and yearling wethers at 4c. Mr. Gooch, of Virginia, bought a car-load of mules at from \$60 to \$120.—Lexington Gazette.

The United States weather and crop bulletin for Kentucky, for the week ending Monday, says that in most of the counties in the State early wheat was being harvested during the latter part of the week, and good progress was made.

The Glasgow Times says that the tobacco men of Hart, Green and other tobacco counties have had a hard time getting in a good crop of tobacco this year. Some farmers find it necessary to plow up their tobacco and put the ground in corn.

The harvest of Bluegrass seed in Bourbon county has about been completed, says the News, and it is estimated that the county yield will be about 300,000 bushels, which will put about \$75,000 in the pockets of the farmers.

An exchange says one of the best materials for making hen's nests is the outside peel of onions. It will drive away, if it does not destroy, hen lice. These peelings, or a piece of the onion itself, ought to always be in the nests where hens are sitting on eggs. The warmth of the hen's body will so scent her feathers that the lice will be glad to clear out, and the hen will be equally glad to have them do so.

THE BEST-FLAVORED BLACKBERRIES.

Eds. COUNTRY GENTLEMAN.—Blackberries are becoming more and more popular each year. This splendid fruit is now extensively grown not only by commercial fruit-growers, but by those who grow their own small fruits for family use. In fact every first-class home fruit garden has at least one hundred plants of this grateful, health-imparting fruit. My close connection with horticulturists and with those who only cultivate their private gardens assures me that there will be an unusually heavy planting of this fruit during this season.

I am writing solely for those who contemplate planting and wish to have the best flavored and most desirable varieties for their own table. If I were thinking about the best varieties for profit for market purposes, where the eye has to be pleased rather than the taste, I should revise my list. Those of us at least who grow our own fruit should have the best, quite regardless of the productiveness of the varieties selected for this purpose. Fortunately, however, the kinds I recommend here are prolific bearers, and with one single exception, which I shall mention, I have fruited a 1 of them. There are some other good sorts for the purpose named. However, these are my choice.

The Wilson Jr. is the earliest to ripen its fruit. I have found this variety a good grower and perfectly hardy. A peculiar characteristic of this berry is the fact that it propagates from the tips of the plants like the black-cap raspberries. Wilson Jr. is productive, fruit of large size and handsome appearance, of beautiful color, luscious and sweet as soon as colored.

The Eldorado ripens its fruit a few days later than the Wilson Jr. If I were restricted to one variety of blackberry for home use, I should probably select Eldorado on account of its many good qualities. I have fruited it under the most trying circumstances on cold, exposed situations. It has never winter-killed or failed to produce a good crop of fruit, which is of good size and most excellent flavor. The fruit is jet black, has no hard core, is very sweet, juicy and luscious. The canes are strong, clean, healthy growers.

Agawam, often called the Sweet blackberry, is another fine-flavored variety; fruit of medium size, jet black, juicy and melting when fully ripe.

I want to include in this list also the old and trustworthy Lawton, which is quite often grown under other names. This is a most excellent variety, having nearly all the good qualities that make the blackberry popular. The Lawton ripens later than any of the kinds heretofore named. The canes grow very large and strong. It is productive of very large fruit of the best flavor—juicy, sweet and luscious when well ripened. It is of jet black color, and continues in fruit for a long time—a beautiful-looking blackberry, that should be a part of every fine fruit garden.

I have a new white blackberry, called Iceberg, that comes to me with the best of recommendations. If it fulfills all the good claims made for it, it will be a very valuable acquisition to our blackberry family. The fruit is said to be as large as the Lawton earlier, sweeter, more tender and melting throughout. Comes hardy, and productive of fruit that is not only white, but so transparent

ent that the seeds, which are unusually small, can be seen in the ripe berries. This would seem to be a great improvement on the old "Crystal White" variety of blackberry of many years ago, which was quite worthless on account of its flat, inferior flavor. The Iceberg is worthy of a trial, and we are going to plant some of it for our own fruiting. In addition to its value as a table fruit, it will most certainly be a very interesting novelty for some time to come. I cannot imagine anything more useful, pleasing and desirable than a dish made up with black and white blackberries. It will be a fine ornament to the table.—T. J. DWYER, in Country Gentleman.

NITRATE OF SODA AND ROOTS.

In certain experiments carried out during the past season by the permanent nitrate committee, Dr. Dyer found that strawberries, dressed with nitrate of soda, gave extraordinary yield of well over three tons per acre. This large quantity was obtained on a plot annually dressed with artificials, including two cwt. of nitrate of soda, with the addition of superphosphate or basic slag, and twenty-five tons of farm-yard manure per acre. A plot dressed with twice the quantity of dung without artificials gave less produce by nearly one ton per acre. The plot on which the larger quantity of dung was used presented a very vigorous appearance, but the crop of fruit was much less than might have been expected, showing that an excessive quantity of dung practically defeats the object of the cultivator, as although it causes an extraordinary development of plant, there is not by any means a corresponding yield of fruit.

In the case of rhubarb the use of chemical fertilisers in conjunction with dung has, in the small or fine varieties of the plant, nearly doubled the crop, and even where chemical fertilisers, including 4 cwt. of nitrate of soda, were used without dung, the yield was greater than that obtained by the double dressing of dung without the aid of artificials. On asparagus the use of nitrate of soda proved highly remunerative, particularly where used in conjunction with potash salts.

The judicious application of artificials, accompanied by dung, has doubled the weight of produce, the advantage being found, not only in a very large increase in the number of heads cut, but also in a remarkable degree in regard to their size and thickness. Experiments with hops have also been conducted and proved very interesting. As a result of simultaneous trials on seven different plots, nitrate of soda was found to be profitable when used in quantities up to 8 cwt. per acre. Another plot which received 10 cwt. per acre yielded 18 cwt. of kiln-dried hops. It is worthy of notice that this plot had been dressed in the same manner for three years in succession, and probably many hop farmers will learn with surprise that as much as half a ton of nitrate of soda can be used on the same ground for such a period without the slightest effect on the quality of the hops.

TRY ALLEN'S FOOT-FASE.

Allen's Foot-Pase is the best remedy for all kinds of foot ailments, such as corns, bunions, and itching feet. It is a sure cure for all these troubles, and is sold by all druggists and shoe stores.

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our oft-changing; second, when a Methodist preacher leaves a field there is another opened for him for all his time with, as a rule, a house furnished; but when a Baptist preacher leaves a field he may have a field to go to or he may have a part of a field or he may be blank. This, by the way, is not written because of being out of employment for I have been one of the fortunate ones who have had more work offered me than I can do; but it is written, if possible, to prevent a great evil before it is too late.

There are now to be found, in the above described bounds, men of ability, culture and consecration who are either without employment or with one half or three-fourths of their time employed. Third, a Methodist preacher on entering a field, it being all near, does not have to spend a large part of his salary to reach his appointments. Intelligence rules this age, and as soon as our ministry becomes secularized, giving their attention to some secular calling, as they will be compelled to, to support their families, their sermons will at once evince a lack of thought, besides pastoral work being out of the question; and while the older members who are fixed in their religious convictions, may as a rule remain, yet their children will drift to where they will find culture so that a generation or two, at most, will bring about the revolution. I could now point to places where the change is already being made. Columbia, Ky., where I was pastor for 18 years, has never taken more than one-half of their pastor's time yet we joined with other churches and built a parsonage, (so the exception that modesty if nothing more would compel me to make) they have been able all the time to hold a strong man there, as under those circumstances a pastor can be supported with less salary. The same might be done anywhere. I would not advise a church to dismiss their pastor, yet can they not, as fast as they have to call a new pastor, call the pastor of a neighboring church and thus set on foot a remedy, for this great evil that can be remedied and thus relieve ourselves of the blame of the downfall of the Baptist cause.

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UNNECESSARY OBSTACLES.
 "We may never expect to see the day that the world will be friendly to religious prosperity, "for it must need be that offences come" as long as sin is in the world, but we ought to expect the day when churches will remove the unnecessary obstacles. One obstacle is, the unwillingness of adjacent churches to have the same pastor. I was talking to a brother, not long since, of two churches about four miles apart whose pastors traveled, one about fifty miles, the other about 80 to reach their churches. Two other churches about the same distance apart had pastors one about 60, the other from 150 to 200 miles away. Another unnecessary obstacle, is the continual change of pastors. I came here from Horse Cave last spring and am very well acquainted with the churches in Hart, Barren, Allen, Warren and Simpson counties. I noticed that the census report of 1890 gave Barren county forty Baptist churches, so I suppose in the five counties there are at least 150 churches and of that number I cannot now think of more than five or six of any strength that has had a pastor more than two years, and only two or three of that number that date back as long as 5 years; in fact, I don't suppose one dozen will date back more than one year. I speak of these bounds because of my acquaintance; the same is probably true in other places. What will be the legitimate result of this? It will be, first to secularize our ministry and by that to cause religious sentiment and influence to pass from our hands to that of others. Much has been said of the hardships of Methodist preachers in having to be moved so often, yet a little thought will show that their hardships do not compare with that of Baptist preachers because in the first place, we are outdoing the Methodist in

PROGRAMME.
 The following is the programme of the Owen Ministers' Meeting to be convened with Pleasant View Baptist church, beginning on Friday night before the fifth Sunday in July:
FRIDAY NIGHT.
 Address of Welcome—Pastor J. A. Head.
SATURDAY MORNING.
 Final Perseverance of the Saints —H. F. Aulic, J. W. Vance. Query Box.
 Can the Heathen be Saved in any way without the Gospel? —Rev. J. D. Clark, — Vogel.
NIGHT.
 Sermon—H. Y. Haven.

SUNDAY MORNING.
 Are we, as a Church, doing our duty for Missions?—Rev. R. E. Carlton, W. T. Ellis. Query Box.
 What has the Christian Religion done for this Country?—Rev. J. W. Head, J. W. Waldrop and H. Y. Haven.
 W. T. BELL,
 Geo. HILL,
 R. E. CARLTON, } Com.

Items of Interest.
 NEWS THE WORLD OVER.

The war between capital and labor has broken out in several places. In Colorado 8000 mine-workers are on a strike. The Legislature passed a law making eight hours a working day. The employers met this by refusing to employ men by the day but by the hour. In Cleveland there is a street car fight in which rioting has taken place. In Knoxville, Ind., there has been bloodshed because negroes from this state were carried over to take the place of the strikers.
 It was hoped that the new sanitary arrangements at Santiago would prevent an outbreak of yellow fever there. Hence a dispatch from that port announced the death of two United States soldiers at that place. There have been some deaths at Puerto Principe, and one is rumored in Havana. Would it not be possible to withdraw the white regiments from the island? Is question mothers and sweethearts are asking.

The omnipotence of the reporter is phenomenal. As is well known, Dutchmen are not given to talk on any subject, and the veteran general do not stand on the street corners and effusively describe their plan of campaign. Yet we are told at length what the plan of campaign of Gen. Joubert, commander of the Boers, is, in case there was between the Transvaal and England.

We have now an authoritative statement in regard to the inability of the Joint High Commission being unable to come to an agreement. Canada has always insisted that the "cease fire" is from headland to headland and does not go up little inlets. The United States Commissioners insisted that it did. Canada offered arbitration exactly on the lines of the Venezuelan case; the United States Commissioners refused, and the Commission adjourned, having accomplished nothing. The explanation for the refusal is awaited for with interest.

The New York Christian Advocate is indignant, and justly so, at Gov. Roosevelt's statement. He had a review of the state troops at eleven o'clock on Sunday morning at Preskill, marching at the head of the column himself. The Advocate quotes Lincoln's general order against Sunday parades issued while the war was going on, and President Harrison's during his term. Had Roosevelt resolved to alienate the "Better Elements" among whom he was a shining light?

The worst disaster in the history of the coal-mines of Cape Breton was the explosion in the Caledonia mine at Glace Bay. Fortunately the night workers had just come up, and there were comparatively few men who had gone down. Many of those escaped by a slope. But thirty are missing and thirteen dead bodies have been taken out. The explosion was caused by the gas which had accumulated in old workings.

The country has so lost interest in the Venezuelan matter that when the three arbitrators met recently in Paris, it is doubtful whether one person in a hundred could recall the names of the men. The United States man is Chief Justice Fuller, the Englishman Sir Richard Collins, the umpire Prof. De Martens, the great Russian authority on international law. The first speech, Mr Richard Webster's opening one for England, will be sixteen days long. At this rate we can again forget the whole thing for a year.

There is to be a race between the French Automobiles and those manufactured in the United States. M. Charron, the French one, accepted the challenge. The race is to be between New York City and Chicago. We hope all the new vehicles will be on hand and the test made so fair and so thorough every one can know the advantages and the disadvantages of these machines.

Lord Ocell Compton served for five years in South Africa in the English army, and knows the people. He says England would have a severe struggle to conquer the Boers. He says: "They are expert marksmen, born rough-riders, and their courage and tena-

\$100 WEEKLY
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 MONEY TO BE HAD
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To Buy Clothing, Hats, Furnishings and Shoes for One-Fourth of the Real Value.
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- Furnishing Goods.**
- Marl & Wilson's Collars, sold for the world over; "got-to-get" price 15c
 - Silk Tabular Ties, imported Madras Wash Ties, values up to 50 cents; "got-to-get" price 5c
 - 4-ply Linen Cuffs, slightly soiled, value 25 cents; "got-to-get" price 9c
 - Jersey-ribbed Undershirts, French neck; value 50c; "got-to-get" price 15c
 - Zephyr Madras and Oxford Negligee Shirts, neck band beautifully made, with detachable link cuffs, value 75c and \$1.00; "got-to-get" price 54c
 - "Manhattan" White Laundered Shirts; "got-to-get" price 80c
 - Extra quality Black Sox, guaranteed stainless, double heels and toes, value 50c; "got-to-get" price 10c
 - "Shaw-Knit" Sox, sold the world over for 50c; "got-to-get" price 19c
 - All-kill Teck Beards, band bows, four-in-fives, value 75c and 50c; "got-to-get" price 12c
 - Good quality Elastic Suspenders, wire buckles, value 20 cents; "got-to-get" price 8c
 - Silk Suspenders, all new patterns, flat elastic and kid-ends, value 60c; "got-to-get" price 24c

- Boys' Clothing.**
- 75c For a Child's Double-breasted Wool Suit; sizes from 7 to 16 years; light and dark plaids and solid browns; \$1.50 and \$2.00 suits.
 - \$1.49 For Child's All-wool Vest and Double-breasted Suit, from 2 to 8; they are made with different colored vests and collar also; trimmed and braided, and from 1 to 10 coats are made like papa wears; can give you any color of Mocha mixtures, blue or black Cheviots, broken plaids, etc. \$2.00 and \$2.50 suits.
 - \$2.38 For all our \$3.50 and \$4 Vests and Double-breasted Suits; small sizes, silk braid d, and all fancy trimmed, any color; and 8 to 16 are made with double seat and knee; can give you blue, black and broken plaids and checks in gray or brown and mixtures.
 - \$3.48 For choice of any short-pants Suits in the house; this lot includes all our \$4, \$5 and \$6 Suits; they come in blue serge, fancy pin-checked worsteds, broken plaids and all the new, up-to-date colors; small sizes, from 2 to 8, silk-braided and trimmed nicely with pearl buttons, etc.; 8 to 16 double-breasted, with double seat and knee; sewed with linen thread.
 - \$3.25 For Boys' All-wool Long-pants Suits, sizes from 11 to 16 years; they come in blue and black cheviots, and gray or brown Mocha mixtures; regular 8 and 10 Suits.

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