

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JULY 13, 1899.

NUMBER 32.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

642 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance) \$2 00
After three months. 1 25
After six months. 1 50

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The man who needs the rebuke in a sermon the most is the very one who is most apt to pass it on to his neighbor with the greatest complacency.

"If the Bible indicates any other way of giving to the Lord than plain, downright giving, I hope some one will quote me the passage."—Williamson.

The late Bishop Williams, senior bishop of the Episcopal church, was asked what he considered the best work he had done during his long episcopate. He replied: "Well, perhaps the best work I did for the diocese, and for the church as well, was to keep a number of men out of the ministry."

The only reply to such nonsense and blasphemy as that of B. Fay Mills is to say bluntly that the man who can walk the streets of a city at night and say man is not a sinner in any sense, is either a fool or a knave or a Christian Scientist, who denies all facts.

VANITY it is to covet a long life; and neglect a good life. Vanity it is to mind only the present life; and not foresee those things which are to come. Vanity it is to set thy heart on that which speedily passes away; and not hasten thither where everlasting joy abides.

The Watchman says: "Our Northern Societies will have to adopt a similar system of delegated representation if the deliberations of our Societies in their annual meetings are to retain denominational respect and confidence. Every year fewer of our representative laymen attend the Anniversaries."

PRES. JORDAN, of the Stanford University, in an article in the Independent says: "The hope of getting something for nothing, which draws thousands of men to our great cities, makes of these same men the worst of citizens. * * Allied to the habit of seeking something for nothing is a disposition to look to national legislation as a relief from personal discom-fort."

DR. PARKURST has spoken words worthy of attention in these days of "machinery" to do the work of the church: "Any man cheapens God when he goes about to yoke God's Spirit alongside of carnal contrivances. It is the absence of such carnal contrivances that explains the rapid extension of Christianity during the first three centuries of our era."

UPWARD STEPS TO THE HIGHER LIFE.

BY REV. THEODORE L. CUYLER, D.D.

"Tell me something that will help me towards a higher Christian life." To this sincere inquirer (and there are many others who have the same desire) I would say turn to the closing verse of the first chapter of John. In that verse Christ tells Nathanael that he would "see the heavens opened, and the angels of God ascending and descending upon the Son of Man." The allusion here is very clear to Jacob's vision at Bethel. Jesus describes himself as a sort of connecting ladder between heaven and earth. By his divine nature he reaches to the throne of the Godhead; by his human nature he reaches down to our weakness and guilt. His atonement for sin opens a way upward by which we can find pardon, peace and power—by which we can climb from a lower into a higher and holier life. By Jesus Christ, and by him alone, we can attain fellowship with God; and Jesus may become to us "wisdom, righteousness, sanctification and redemption."

You may say this is too theological in language, and rather savours of mysticism. You want it translated into the language of everyday life, and to know just how you can become a better, stronger, happier and more useful man or woman. It is a good symptom that you desire spiritual improvement; for self-satisfaction is always a curse. The mere desire, however, will not produce the change any more than my desire to get the view from the top of the East River bridge-tower will carry me up there. I must make the ascent, and by one step at a time.

Sin of some kind—or of many kinds—is the real trouble with you. Sin holds down and hinders advancement. Repentance is not a thing to be done at the outset of the Christian life, and then to be done with forever after. It is not a mere feeling bad; it is a doing better. Faith also is not the single act of accepting Christ at the time of conversation; it is continual clinging to him, and the continual resting your whole weight on him as you trust yourself to every step of stone in that bridge-tower. Your religious life began when you gained your first victory over sin; you gained it by Christ's help. Your grasp on the Saviour for help, for forgiveness, for strength to serve him was an act of faith. When Bartimeus cast away his garment and arose and came to Jesus, he gave a good illustration of what you did when you first became a Christian, and what Jesus did for him is an illustration of what he did for you at the time of your conversion.

What you experienced at the outset of a Christian life must be repeated to a certain degree continually. You began with a decisive step—a step Christward. Now begin to dream about a prodigious jump or a sudden hoist into a higher life. I have heard some people pray for a sudden advance into holiness, which seemed to me very much as if my little grandson were to expect to read a whole chapter of the Bible fluently before he had learned to spell out syllables. No mere vague desire to be stronger and holier ever adds one cubit to your spiritual stature. A Christian character is built as my dear old church yonder was built—by laying one stone upon another. A mountain is ascended by setting one footstep after another up its steep face; if there be an occasional slip backward, then a new lesson of weakness is learned, just as you have been learning your own weakness and the need of a fresh grasp on Christ. Femi-

lence and faith lay at the starting point with you; penitence and faith must accompany every upward step. You have not yet outgrown "God be merciful to me a sinner."

My friend, if you really long for a genuine growth in grace, in vigour, and in effective usefulness, then be done with vague aspiration, and lay hold of what the negro preacher called his "up-settin' sins." Put the knife to that bad habit before it becomes an ulcer. Take hold of that neglected duty and perform it. One step on the ladder was taken by my neighbour A—when he gave up his inordinate appetite for novels (some of them very poisonous) and determined to feed on solid food, and to go back to his Bible. Deacon B—pitched out of doors his Sunday morning newspaper; he found it was killing his Sabbath spirit. Brother C—has stopped putting his club in the place of his prayer-meeting. Brother D—, who said that after a hard week's work he needed a Sunday afternoon nap on his sofa, has become a different man since he enlisted for his Master in our Mission Chapel. Mrs. E—was sorely tempted to buy that sealin' sacque, but she said, "No, no, not that luxury while that missionary is freezing for want of an overcoat out in Dakota."

And so I could go on through the whole alphabet of taking steps upward in obedience to the voice of conscience and to honour Christ. Don't be all the time feeling your pulse in order to grow better. Don't rely on attending meetings for the "promotion of holiness." The higher life is reached by steady climbing—making Christ your spiritual ladder—and by one step at a time.

Heaven is not reached by a single bound; Christ is the ladder by which we rise from the lowly earth to the vaulted skies. And we mount to the summit round by round.

Cleave closely to the stairway; a single step to the one side or the other brings a fall. Nearly all the catastrophes in Alpine climbing result from wandering from the guides, or from venturing on forbidden ground. Jesus never promises his aid except in the path of obedience. Every redeemed soul is bound to strive for the highest, holiest and most fruitful life that grace can impart. The angels of prayer will ascend, and the angels of blessings will descend upon that Divine ladder which links earth to heaven.

ENTIRE SANCTIFICATION.

Every Christian believer is in duty bound to believe in entire sanctification. The goal of effort and the ultimatum of character are indicated in the words of the Master: "Be ye therefore perfect, even as your Father in Heaven is perfect." But as a matter of fact, nobody ever is wholly sanctified in this present world, and nobody ought to pretend that he is. These claims of perfection that are so confidently advanced by believers who are more sure of the letter of Scripture than they are of their own hearts, are based upon a superficial diagnosis of the state of human nature, and an inadequate idea of what perfection is. It is not so very difficult to be "perfect" in the sense in which these brethren claim that they are perfect, but to be perfect with that fairly incandescent whiteness of soul which can stand in the dazzling brilliance of the divine presence on high is a very different thing, unattainable so long as man remains in the soot-laden, contaminating atmosphere of life, which inevitably leaves some blackening trace on the purest souls. Such "perfectionists" are not indeed so irreproachable, even in out-

ward conduct, as they affect to think. The man who "has not sinned for twenty years" has probably sinned twenty times at least in the last hour, and at any rate has sinned in making such a preposterous claim for himself. Investigation of the pretensions of such a brother would probably show that his wife or neighbors do not agree with him in that comfortable opinion. They may believe indeed in their own perfection, but not in his. The difficulty comes in in convincing the other party of the fact of one's own advancement in holiness, and especially in approving oneself to God in that character. No man can be a perfectionist and see himself as others see him.

These mistaken notions as to perfection arise really from a totally inadequate view of the nature of sin. Whether or not we say in the precise philosophic sense that sin is a nature, it is evident that a vitiation and corruption of humanity has in some way taken place which renders the pursuit of holiness a very grave problem and a most arduous and protracted quest. The man who thinks that as a result of a series of religious excitements or other exercises, even if extended over a series of years, he can become wholly insensible to the pull of heredity and of a naturally evil instinct upon him, to say nothing of the present-day inducements to evil that are operative on every side about him, simply does not know his own heart. The spirit of evil is not so readily exorcised as that. This kind cometh not wholly out even by years of prayer and fasting. The prayer and fasting may effect wonders, but they never practically accomplish perfection in this present life.

We are aware of the quibble of the perfectionists that it is not they who are perfect, but Christ in them. This is not to the point. Nobody ever questions the perfection of Christ. But that is not to say that His perfect nature is substituted for the nature of the believer, in such a sense as that the latter can say, "I am perfect because I am Christ who is perfect," which is the virtual paraphrase of what these good but uninformed brethren are saying. The divine and human egos cannot be confused together in this misty way. Either the man is perfect or he is not.

The trouble comes in because of the confounding of justification, an instantaneous, imputative act, with sanctification, a long-continued, laborious process. Doubtless God could if he desired instantly sanctify a man wholly, but as a matter of fact he does not do so. Character comes slowly, in the vigils of the night, by the blood-drops of the Garden, along the path of the Cross, in connection with the ministries of Christian service, and by the life-long repressions of evil by means of a spiritualizing grace. Perfection is hard-earned. It comes by trifles, but it is no trifle. When Christian character comes it comes to stay, but it does not arrive full-orbed in a day.

Every Christian should be a perfectionist in the sense that he is constantly and most earnestly striving after perfection. Nothing here written is designed to give any comfort to the devil or to lazy, sluggish Christians. But let it be remembered that one mark of perfection is humility. If there were anywhere a perfect man on earth, he would be the last person to say, "I am perfect." If any man were entirely sanctified, his opinion of himself would be sanctified along with his other thoughts and feelings. He would then say of his perfection as a good bishop did of his humility, when he was asked if he had any humility, "None to speak of!"—N. Y. Observer.

METHOD OF CHURCH PROPAGATION. ILLUSTRATED.

BY REV. J. L. D. HILLYER.

Within the last few months, the father of this writer, Rev. S. G. Hillyer, D.D., has published in a denominational paper some reminiscences of the church at Sunbury, Liberty county, Ga. That story shows that the church is now defunct, but it also shows that during its short life of not more than fifty years, it sent out five or six of the most successful Gospel preachers that were ever known in Georgia—a body of laborers whose works in the Gospel and in the propagation of churches have filled many of the best pages of our history. Among these have been Dr. Edward Stevens, who followed Dr. Judson in Burmah, and whose labors have contributed so much to the making of that nation one of the strong Baptist states of the world. For nearly half a century that witness of the death of our Lord was the seed of the kingdom in that benighted land. Dr. J. H. Campbell, Rev. Josiah Law, Dr. A. T. Holmes and Dr. Carlos W. Stevens spent their lives in Georgia. Many Baptist churches that were built up by these men still carry on the work, and many hundreds of the saints in glory were led to Christ by their ministry. The offspring of the Sunbury church are now scattered around the globe. Is that church dead? Nay, verily, and it will not die until Christianity is extinct in the Southern states and in Burmah. Is the church system represented by the Sunbury church still a living system? Yes, it will live forever. Is the church that was at Jerusalem extinct? I do not think so. They that were scattered abroad by persecution went everywhere preaching the Word. Churches were soon scattered abroad. They took up the work "in the regions beyond." That was the method. It was what the Lord's church system contemplated. It is the same method that has prevailed ever since.

But we are confronted with some objections. Of these some are founded on alleged historical incidents; some are purely hypothetical. Several years ago Dr. H. H. Tucker, a man who was sincerely loved by those who knew him most intimately, who was the first one to advise me, when I told him my Christian experience, to present myself to the church as an applicant for baptism, who was my faithful and devoted teacher, and who afterwards ordained me to the ministry, said, in an editorial in the *Christian Index*, substantially: That a colony of people on some isolated island might, by some chance, or more properly by some providence, get hold of a Bible, and if reading it some of them should be converted, if reading it further they should find out they ought to be baptized and organize a church, they could appoint one of their number to baptize one, and he could in turn baptize all the rest, and those so baptized could constitute a church. A correspondent asked if such a case had ever occurred, and if the Scriptures gave any warrant for expecting such a case. He related in a subsequent editorial a story about a community in an obscure part of Italy, who were converted to the Baptist faith by some providential dissemination of the Word of Life. These people were converted. They were devout. They worshipped God and prayed for His guidance in regard to their duty. It happened, accidentally of course, (?) that an American traveler found them, and discovered that they were Baptists in all except the want of baptism. He told them of their American brethren and they begged him to see to it that a missionary should be sent to them. The American found on his return to Rome an English Baptist preacher. He immediately related the story to the English Baptist. That good brother went at once to that community, examined those who professed faith, baptized those who gave evidence of conversion, and constituted a church. Dr. T. seemed to think that the interposition of the Baptist was not essential, that the community could have organized a Baptist church without any help from outside.

But is Dr. Tucker's position sound? Is it so written in The Book? Did the de-

vout household of Cornelius need no Peter? Did the learned and eloquent Apollus need no instruction from the spiritually-minded Aquilla and his pious wife? Was not the providence which sent the American with his love of religious liberty, and, through him, the English Baptist preacher, who had in himself the "spories" of the church system, the same spirit that sent Philip to teach and baptize the eunuch? The story told by Dr. Tucker exactly illustrated the method of church propagation which we have seen the New Testament shows that the Lord adopted. The well-known story of the baptism of Onken at Hamburg, Germany, by our own American Baptist, Dr. Barnias Sears, is strikingly like the story told by Dr. Tucker.

There are other stories of converted, or much enlightened people, to whom the light having come, dimly perhaps, by the work of the printing press, who having been found by missionaries were at once "taught the way of the Lord more perfectly." But so far all the stories of this kind are simple repetitions of the New Testament method of church propagation. Those "enlightened communities" have in no instance come into the church system without the help of the "spories." And, reasoning *a priori*, we have no ground upon which to expect that such communities would ever become identified with that system. And, reasoning by analogy, we must conclude that before the church system can grow in that soil, however congenial it may be, the "spories" must be planted in that soil.

It must be remembered that, in the history of New Testament evangelism, after John the Baptist, there is no mention of the one who administered the baptism, except in the single instance of Philip and the eunuch, where Philip was the solitary evangelist, and the eunuch the only believer. This shows that it is always proper for the evangelist to baptize his convert. But who baptized Cornelius and his household? or Lydia and her people? or the jailer and his? All we know is that it was done by the sanction and authority of those who were preaching the Word. Thus the church system is easily preserved. However deeply it may be affected with unauthorized baptism, and unbaptized members, the presence of the true leaven will soon eliminate from the church all foreign matter, and the system is preserved in fact.

In the case of Roger Williams' church, whatever may have been the status of baptism, it was sound in faith, and when it received into fellowship a pious, earnest man who had been regularly baptized, that man became the leaven for the whole lump. And in thirty or forty years there were no unbaptized members in the first Baptist church of Providence.

When you go out, delighted, into the dew of the morning, have you ever considered why it is so rich upon the grass—why it is not upon the trees? It is partly on the trees, but yet your memory of it will be always chiefly of its gleam upon the lawn. On many trees you will find there is none at all. I cannot follow out here the many inquiries connected with this subject, but, broadly, remember the branched trees are fed chiefly by rain, the unbranched ones by dew, visible or invisible; that is to say, at all events, by moisture which they can gather for themselves out of the air; or else by streams and springs. Hence the division of the verse of the song of Moses: "My doctrine shall drop as the rain; my speech shall distill as the dew; as the small rain upon the tender herb, as the showers upon the grass."—Ruskin.

Just as the tiny shells make up the chalk hills, and the chalk hills together make up the range, so the trifling actions make up the whole account, and each of these must be pulled asunder separately. You had an hour to spare the other day—what did you do? You had a voice—how did you use it? You had a pen—you could use that—how did you employ it? Each particular shall be brought out, and there shall be demanded an account for each one.—Spurgeon.

A WEARY LAND.

The picture in Isaiah 32:1-8 has a primary reference to the peace and prosperity which the Jews enjoyed under the reign of Hezekiah, as contrasted with what they suffered when the wicked Ahas was king. But all devout students of the Word agree that the passage is prophetic as well as historical. It refers to the coming and kingdom of Christ. He is the King "who shall reign in righteousness." He is the Man who shall be "a hiding place from the wind, a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." If these symbols are applicable to our Saviour, it follows that the world needs him just as the traveler in a dry, storm-swept and sun-scorched desert needs rivers of water and shelter and shade.

Is it true, then, that all this world, for which Christ died, is "a weary land"? Has the wonderful material progress of the race failed to bring contentment? Why, the day laborer now has comforts and luxuries of which princes never dreamed a few centuries ago. Contrast the clumsy royal chariot in which Queen Elizabeth traveled over rough and muddy roads only twenty miles a day with our palace cars. Contrast the ignorance of our great-grandfathers with the present telegraphic communication with the whole world, the results of which we can have for a few cents a day! Never since time began would the wages of the worker buy so much as now. Never was education, even in its higher grades, so accessible. Never before were there so many labor-saving devices and such facilities for social intercourse. And what is the result? The daily papers are filled with reports of suicides and divorces, of business failures and defalcations. Society is a great seething, surging mass of dissatisfied humanity. Down deep in every throbbing heart is a sense of weariness. Millions realize that life is a failure, and try to keep from thinking of it by feverish activity.

And the cause of this weariness, which we are slow to confess even to ourselves is sin. Because of our alienation from God, "the whole land is sick and the whole heart faint." What we need, then, is just such a friend and deliverer as is symbolized by Isaiah in this prophecy. We are seeking for refuge and comfort in human associations, institutions and activity. We imagine that in society, in riches, in popularity, or even in dissipation, we can find the shadow in which we can find rest. But, alas! we find them all like that of Jonah's juniper tree, which withered as soon as the sun was up. We need a rock, a permanent place of refuge. And such a rock is Christ.

The fourfold figure in the passage (Isaiah 32:1-8) sets forth the full adaptation of Christ to the wants of the race, of every human heart. The traveler is not only weary and scorched by the burning sun, but he is thirsty and tempest-tossed. He needs such a rock as God provided for the Hebrews in the wilderness, a rock and a refuge, but also a fountain around which manna fell every morning. Paul, in writing to the Corinthians (10:4), says "that rock was Christ," and that it followed them in all their journey. Those fugitives from Egypt, though in a weary land, did not need to be weary. They had an unending supply of food and drink and the presence ever of a divine leader and protector. And, like them, the modern pilgrim from the bondage of sin to the promised land may always have "strong consolation" if he will flee for refuge to "the hope that is set before him" (Heb. 6:18).

Commenting on Isaiah's figure of the "weary land," Dr. A. Maclaren says: "It needs but a very short experience of this life, and but a superficial examination of our own histories and our own hearts, to come to the conclusion that the world is full of strange and terrible sadness; that every life has dark taints and stretches of somberness, and that no representation is true to fact which dips its pencil only in the light and flings no shadow on the canvas." Then how cheering and how blessed is the revelation of a Living Rock that is always beside us, in whose shadow we can rest secure, and will ever

satisfy with his fullness the hunger and thirst of the soul!—C. E. B., in *Herald and Presbyterian*.

THE REWARDS OF THE RACE.

Christian life is a race; Christ is its beginning and end, while his reward is the crown. The contestant in the Isthmian games deliberately consumed his strength, knowing that only in its loss could greater strength be gained. Strength is only accessible to those who need it; the soul has most of Christ which needs him most and which draws most heavily upon him. The wants which Christ only can fill come out of the severest conflicts. The universality of its hope and persistence with which men strive for it belong to the very essence of the Gospel. Many are called, and that but few are chosen is due to the fact that so few chose to enter the contests required, and to give up present enjoyment to stand the strain which brings them to the coronation.

For the race the most careful and painful preparation must be made. "Every man that striveth for the mastery is temperate in all things." His moderation in mere earthly enjoyments is known to all men. Severe strictures are necessary to progress. Society has risen to its present status, neither by self-indulgence nor by looseness. Legal and moral restraints are man's best friends, as the sea without bounds would be no more sea. The race was won by the athlete by keeping on the track. All progress is on well-defined lines, not by zigzags. Both joy and victory come to man buckled up to duty as it comes often to the commodore lashed to the mast. On the Christian's course, hardships are more numerous than mile-stones—hardships which grip men with rough hands to make soldiers of them. They command the faculties, the will and the energy. Men have become great in this world according to the difficulties of their theology. Grim old Calvinism, with its fear of conscience; its courage, the result of its foreordination; its close-jointedness; its strong muscles, and its awful tensions on principle, has won the brightest moral victories which glow upon the pages of history. The men who are always more clamorous for more liberty in belief only want more latitude to wander away from the sources of their real strength.

Victory can only be found in precise limits. It is along a prescribed way, not on a blind path. Let there be written upon every system of theology, "I came not to destroy the law, but to fulfil it." The Christian race presents the highest attainments of humanity. The crowned one has more strength than all the multitude put together. Every observer should ponder the elements of his strength, and engraft them into his own weakness. None but natives born of the Spirit can enter into this race for the kingdom of heaven. "Marvel not that I say unto you, ye must be born again." All without this birth are aliens. Only new creatures impelled by that life which is hid with Christ in God can enter the course for the crown of life. The qualifications are not what a man can do for himself by reformation or repression; neither what men can give to each other by education; but a change wrought in, and upon, a man by the Holy Ghost, so great, so radical, so entire, that it is a new creation. But this new creation is not lawlessness; the claims of law existent at regeneration are not violated, but re-instated. There is a modern Gospel that is lawless, a mere gush of fantastic mercy, but it is as perishable as the morning-glory, and as deceptive as the mirage of the desert. "If a man strive for the mastery, yet is he not crowned except he strive lawfully."

But the grandest thought to the Christian gained from all these comparisons is the glory of his home when the race is won. Sometimes heaven opens to the soul before the scenes of earth are past. God often gives blessed foretastes to keep up the jaded spirit. "We have seen it often," after speech was gone, in the astonished joy that illuminated the dying face, and have seen it also in the gestures of delight as heaven opened to the expectant soul.—Presbyterian.

Questions Answered.

BY SENEX.

If I did not see the papers I could form a very good idea of the topics of discussion which are up from the questions which are asked me. Just now many of our people seem to be interested in the invisible church, though one cannot see very clearly why.

One brother wishes to know why the Philadelphia Confession says upon the subject, I am sorry that he had to ask me. Every Baptist ought to have a copy of that Confession in his house, and as it only costs 10 cents, it is difficult to understand why every Baptist has not a copy.

Here is what that old Confession says: "The catholic or universal church which (with respect to the internal work of the spirit and truth of grace) may be called invisible consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ, the head thereof, and is the spouse, the body, the fulness of Him that filleth all in all." The prefix-text cited are Heb. 12:23; Col. 1:18; Eph. 1:10, 22, 23; 5:23, 27, 32.

The Philadelphia Confession is not guilty of calling all the saints who may be living upon the earth at any one time either a visible or invisible church. Like the Scriptures, it knows only the body of the elect composed of baptized believers. The Greek word "ekklesia," derived from the verb "to call out," means "an assembly called by acrier." The called out does not mean chosen or elected, it refers only to the men being called together from their homes into a public assembly.

It is with the thought of the elect all being assembled together in Heaven that the word church is used of them in the Scriptures and in the Confession. The church which is the Lamb's bride, which is the body of Christ, which is the head, the body of the elect, the first-born, which is written in Heaven—these and the few other allusions to the entire body of the elect show that the idea of being assembled together into one body is prominent. Except as referring to an assembly the word church is never used. The elect living at one time on the earth are never assembled into one body. The Scriptures never use the word "church" to refer to them, although a feeble and strained effort has been made to twist some passages into that meaning.

The word ekklesia is used in a few places in the New Testament where it does not refer to a church, but it is always to an assembly. Acts 7:37; 19:39; 20:10. The same word is used in men use words oftentimes in all sorts of ways. But accurately, Scripturally and Baptistically a church means an assembly. If all the elect were not to be assembled as one body at the last—that is when all have been regenerated and the Bride is ready to receive her one soul being missing—there would be no idea of a church would have been used in the Scriptures to describe the entire body of the elect.

Why "the invisible church" should be called a great Baptist doctrine is a mystery. The Baptists have always agreed with all Calvinists in this belief in regard to the elect. The Philadelphia Confession says, "These angels and prophets, and prelates, and forefathers, and particularly and unchangeably designed, and their number so certain and definite that it cannot be either increased or diminished." So also says the Westminster Confession of the Presbyterians. Baptists have been given to emphasizing and insisting upon the elect, because they had antagonized the Arminians. But they have never laid much stress upon the invisible church or the gathering of all the saints in the general assembly above, while believing in the marriage supper of the Lamb and rejoicing in it, because every body else believed in it, and there has been no need to defend that part of the faith one of all delivered unto the saints. The insinuation that all Baptists do not believe in the invisible church as taught in the Philadelphia Confession—that is, that all the elect will be finally preserved and will gather in one body in heaven—is most unkind. And that is absolutely all there is to the received belief in regard to the so-called invisible church.

Observe it is only "invisible" while here on earth. When it meets as an assembly—in anticipation of which gathering it is called a church—it will be very visible in heaven. If any one wishes for any reason to designate all the saints as being in the invisible church, he ought not to use the word "church." For they are not assembled, visibly or invisibly, at any time or place. And the use of the word church to designate them is too often a cloak for the "branch church theory," a thing all Baptists ought to hold in utter abomination. Whenever one says "the invisible church," he means "the church," meaning by that all the living elect. It may be well to question him closely on his views of the "branch" theory.

Sometimes when fighting the error of baptismal regeneration or the impossibility of salvation outside of the true church, the latter being the Catholic position, Episcopalians say that membership in the invisible church—the church of the first born who are written in Heaven—is necessary to salvation. But a man enters that church by election and regeneration and not by baptism or any reception into any church. When they speak thus, they mean the words "invisible church" as they are used in the Philadelphia Confession.

The whole body of the elect assembled in

Heaven are called "ekklesia" only with reference to its primary meaning of an assembly, and not with reference to many things which are necessary to the true constitution and mission of a church. If one could conceive of all of them who are now in heaven coming in a body to earth they would not be a church. For the vast majority of them have not been baptized. So far in the world's history, the greater number of the saved have been those who died in infancy.

An ideal assembly the verb could not be in the future. The invisible church began with Abel, and in no sense was Abel and the patriarchs their earthly lives built upon Peter. "I will build" refers to something in the future.

On the other hand if the Lord meant the invisible or universal church assembled in Heaven, He may have meant Peter as the rock. For we are told in the Revelation that the twelve foundation stones bore the names of the twelve Apostles. But in that case what would have been the sense of promising that the gates of hell should not prevail against it? The gates of hell to mean either the power of Satan or simply the grave, and how could either in any way attack or disturb the saints assembled before the throne of God?

On the other hand, take church here in the natural generic sense, just as we speak of the family without meaning any special family, still less meaning a big family composed of all sorts of things, and the word Peter would have been the rock, Peter as the representative and the spokesman for the Apostles. It was Peter who preached to the Jews at Pentecost; it was Peter who opened the doors of the church to the Gentiles. It is interesting to note in passing that our fathers did not give this verse among the proof-texts of the invisible church.

Our Lord only used the word church in one other passage in Matt. 18: 17. There is no question but that he is here referring to a "local" church—a word which I do not like by the way, as it seems to indicate there is some sort of church at any time on earth. This passage shows that as long as there are disciples on earth there will be churches to which they can appeal. The same comforting truth is taught in I Cor. 11: 26, as any one will see who will notice the verb in the Greek. In the ordinance of the Lord's Supper, but which ordinance can only be truly administered as a church ordinance in a true church.

I have already written to an unconscionable length, but bear with me a little longer. For nearly two thousand years all sects and denominations in all nations have held forth two propositions: There have been true churches in all ages of the world; a church consists of baptized persons. Now whatever has been believed by all shades of Christians (using the word Christian in the wide meaning of one who professes to worship Christ) in all nations and all ages, and in all times, and in all places, require the strongest positive evidence to disprove it.

To these two propositions universally believed, Baptists add the third—that immersion is essential to baptism. Admit these, and it follows irresistibly there have been Baptist churches since the days of the Apostles. When I say all sects of all ages, I do not mean to affirm there are not individuals here and there who deny the two propositions. But so far as I know the only ones to deny them are some English Baptists who believe in open churches. The open churches deny the second proposition and say that baptism is not essential to church membership, and they receive sprinkled members and those who have had no baptism of any kind.

One of those famous Independent editorials which I saw quoted in a Presbyterian paper of North Carolina said that the Baptists of the United States ought to make immersion a not essential of indifference in the reception of members. I have often wondered if back of the stir about the universal church is not a desire to bring the Baptists of this country to accept that idea and to receive sprinkled members?

LITTLE THINGS THE HARDEST.—Little things are often the hardest things. It is comparatively easy to do a momentary deed of kindness that will stirle everybody; it is not so easy to do little deeds of courtesy and kindness day to day, unheeded by all and unheeding all. Perhaps you are not called to do the great deed. But you are called every day to do the little deeds, which more surely wear out life and strength in the long run. Be glad that you are called to this, for this is the harder task and he who is faithful here will not be unfaithful in the easier great things.—S. S. Times.

THE record book of every Christian's life has some pages in it which were written at the bidding of that severe teacher, Disappointment. Tears may have blotted and blurred the page at the time, but as we turn over that page now, and read it in the light of experience, we can write beneath it, "Thank God for these losses; they were my overrating gain. Thank God for these bereavements; they have saved my soul from being bereaved in heaven." We are glad that we have a God who loves God; to them who are called according to his purpose.—Ex.

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. The Atlantic Monthly maintains its high place. Mr. William Cunningham opens with an able article on English Imperialism. Then follow: Plot of March; Ado About Nothing; by Horace Howard Furness; The Tenant; Curing its Blight; by Jacob A. Riis; The Wood Thrush at Eve; by Clinton Scollard; The True American Spirit in Literature; by Charles Johnston; A Virtuoso of the Old School; by Leon H. Vincent; A Colonial Diary; by Agnes M. Taylor; To Harvard and Back; by VIII; by Mary Johnston; Chinese Sketches; by Elizabeth Washburn; The Right Approach to English Literature; Mark A. Juddell; A Parnassian Scramble; by Francis Lynde; An English Writer's Notes on England; by Vernon Lee; The Autobiography of a Revolutionary; by P. Kropotkin; The Lame Boy; by Will Payne; In the Orchard; by Ernest McGaffey; Unmarked; a Glory; by F. Whitmore; At Nightfall; by Albert Phelps; Letters of Bayard Taylor and Sidney Lanier. II; by Henry W. Lanier; The Contributor's Club. The editor explains why he has not satirized in any of the articles that we are making in moral earnestness, this being "an age of fads." \$4.00 a year. 35c a copy. Houghton, Mifflin & Co., Boston.

The July Century is a story-teller's number, and is novel in its make-up, not only because it has a large amount of original fiction by ten living story-writers, but because it contains also articles on seven of the world's most famous makers of fiction, two only of whom are living. In only one or two cases do these articles consist of criticism. In most cases they are new material concerning the writers mentioned. For instance, two hitherto unpublished portraits of Sir Walter Scott accompanied by a sketch of the artist's life, and these are followed by a detailed and authentic account of the romancer's unhappy love affair, which cast a shadow over his entire life. Mrs. James T. Fields tells of a visit to George Eliot, and quotes unpublished letters from the famous novelist. "Stevenson in Samoa" contains a romantic sketch of the writer as expected from the story-teller's stepdaughter and secretary. "The Making of Robinson Crusoe" gives the true story of Alexander Selkirk and his sojourn on Juan Fernandez, with reproductions of his gun, his trunk, and other relics, and clears DeFoe of the charge of having plagiarized his literary material from the original Robinson Crusoe. Victor Hugo as an artist is the subject of a paper by Le Cocq de Lautrepe, in which are reproduced several of the poet's busy sketches and more elaborate designs. "Bret Hart in California" was well known by Nash Brooks, who fills several pages with a graphic and interesting story that seems more remote than it really is. Critical articles on famous fiction-makers are Henry Rutgers Marshall's study of "Rudyard Kipling and Racial Instinct" and Montgomery Schuyler's "The Canonization of Stevenson."

Scribner's Magazine.—Russell Sturgis opens with an interesting sketch of the artist, John La Farge. Then we have letters of Robert Louis Stevenson—this is a letter-publishing age—followed by An Evening with the Kunitz, Fred Chandler Harris, by Robert Louis Stevenson; Hush! by Julia C. R. Dorr; The Point of View (American Urbanities, Public Manners of Women and English Voice on the American Stage), and The Field of Art. \$3.00 a year, 35c a copy. Charles Scribner's Sons, New York.

The Homiletic Review.—Dr. A. H. Sayce opens with a valuable article on the Witness of the Egyptian Monuments to the Old Testament; Dr. W. C. Whitkin has a masterly article on "Back to Christ" through Paul; Dr. Remondyner's admirable article on The Inspiration Question ought to be issued as a tract; Prof. A. W. Anthony discusses the Problem of the New England Country Church. In the Sermon section we have sermons by Dean Farrar; Dr. Barrows; and the Revs. A. R. E. Wyanant, W. C. Miles and D. B. Knox. The other departments are well filled. Dr. Wayland Hoy is bright and fresh as usual. Dr. Pierson, Banks and the rest are up to high-water mark. Those who are not subscribers to the Homiletic Review should send 50c and get a copy of this number. \$3.00 a year, \$2.50 a year.

to preachers. Funk & Wagnalls, 30 Lafayette Place, New York.

The Missionary Review of the World.—This sterling monthly is indispensable to all who wish to be posted in regard to missionary matters. Dr. Pierson in his editorial, and the Women of India. Then we have A Record of Fifty Years. Wm. Duncan's Work (Alaska), Christian Settlement at Moulakhatta, Reform Movements in China, The Redman's Search for the White Man's Book, &c. There are two articles on George Muller and his work one by Dr. Pierson and one by Dr. Graceland. Japan receives special attention. We are told of the recent fates, as well as important recent utterances on missions. \$2.50 a year. 25c a copy. Funk & Wagnalls, New York, 30 Lafayette Place.

In the July number of Good Housekeeping Mrs. Burton Smith begins a series of articles on Home Science. In the series she will cover a wide variety of topics connected with the home.

MAKING LIGHT OF SIN.

One would suppose that every human being should hate sin with a perfect hatred, seek to avoid it with ceaseless diligence, to rescue others from its power, and to banish this common foe of humanity from the face of the earth. But it is not so. Many cherish sin as a goodly portion. They regard it as a thing to find some way to do evil. They delight in those who follow after sin, far more than in those who depart from its ways. They make light of sin, declare that they do not fear it, and sneer at those who seek to escape from its clutch. The Bible tells us that "fools make a mock at sin."

The nature of sin is not understood by many. Sin is of the devil. It had its origin in hell, and belongs properly and alone to that dark abode. Sin is the essence of all disorder and confusion. It is the transgression of the law. Law is essential to life and happiness. Without law the whole universe would speedily become a wreck. The same awful result would follow the universal disregard of law. By the operation of law the planets move about the sun, the earth turns on its axis, giving us day and night, and rolls on its annual journey, bringing the seasons and the harvest. By the operation of law the rain falls, the sun shines, the rivers run to the sea, the human race is perpetuated. Life and health are possible, and men live together happily.

There is a higher law—the law of love—the law of all intelligent beings in this world and in the world to come. They are all bound by a certain law, the law of love, and they must love each other. So long as this law is observed peace and happiness reign supreme, and these obedient creatures move on in the orbit of their destiny, glorifying their Creator and rising to higher realms of life and bliss. But when this law is broken, and sin enters in, the law of love is broken, and ruin follows. Sin is the transgression of the law.

Not only is every overt act of injustice and cruelty a sin, but all unrighteousness is sin. The law of love is in the heart, and it is often transgressed by indulgence of evil passions which never find expression in word or deed. This law of love requires us not only to do no harm, but to do good of every possible kind to all men. He that knows his duty, and doeth it not, to him it is sin. This law brings us all in guilty. We must answer, not only for the evil we have done, but also for the good we have not done. All sin, whether in word, thought or deed, is dark and damning and deadly. "Sin," when it is finished, bringeth forth death. The effects of sin are not understood. No one who fully appreciates the deadly effects of sin will make light of it. Sin destroys the peace of the soul. It is the fruitful cause of the restlessness and discontent in the world. Sin defiles the soul. Every faculty of the mind is polluted by sin. The memory, the faculty which records all that we see and do, is tarnished by every sin the soul commits. Oceans of water cannot wash the stain from the memory. The conscience—that faculty which detects evil, restrains from wrong and constrains the soul to do right, approves when its mandates are regarded, and condemns with a sting when its counsel is rejected—is defiled by sin. A good conscience may be changed into an evil conscience by sin. The affections are polluted by sin. When one sines against his neighbor his heart is hardened, perverted, defiled. The heart of a wicked man is a den of uncleanness. Instead of love, friendship, kindness, gentleness, and charity, it is full of envy, jealousy, malice, anger, wrath, vanity and lust. What are all these but perverted and defiled affections? Sin spares nothing. It lays its withering hand on every noble power of the mind, and breathes its poisonous breath in every avenue of the heart.

It brings a power to a higher state, and are prayers. Sin is the sting of death. If sin were eliminated from the human heart and human society, the earth would be transformed into a paradise and all human tears would be wiped away. Death would wear a different aspect. It would then be nothing more than a rapture from a lower to a higher state. Man would meet it with a song and embrace it with gladness. Surely, then, he is not wise that makes light of sin. Jesus regarded it as a serious thing. He understood the character and comprehended the effects of sin when He bore our sins in His own body on the tree. Deadly sin is the root of all evil. A stain which has been opened for sin and uncleanness. Who should any one live in sin when such a remedy is at hand.—N. Y. Advocate.

SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 23.

THE HANDWRITING ON THE WALL.

Daniel 5:17-31.

MORSE TEXT—"God is the judge."—Ps. 75:7.

Nabonidus, who succeeded Nebuchadnezzar, was off fighting at the head of his army. He had made his son, Belshazzar, ruler during his absence. Babylon was besieged by Cyrus and his Persians, but Nabonidus felt no uneasiness for his capital. With ordinary precautions it was impregnable, and these he trusted to his son and his officers.

The lesson opens with the words of Daniel after he had been called in by the mother of Belshazzar, who is thought to have been a daughter of Nebuchadnezzar. "Let thy gifts be to thyself, and give thy rewards to another."—He would speak the truth without fear, favor or reward. He must not seem to be influenced by any gifts of the king.

"O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor."

—Nebuchadnezzar was his grandfather, but the word father is often used to denote even a more remote ancestor. The Babylonians believed that each nation had its god, and Jehovah was the God of the Jews. But Daniel tells the king that the God of Israel ruled the world and gave kingdoms as he chose.

"But when his heart was lifted up, and his mind hardened in pride."—Even the great conqueror, Nebuchadnezzar, was punished for pride—how shall this silly boy king escape? Belshazzar should have profited from the stern lesson given to a far greater man, Nebuchadnezzar. From the height of his power as absolute monarch over a mighty empire, slaying whom he would, setting up and putting down whom he would, the mighty conqueror, by the direct visitation of God, had gone out into the fields to live with the cattle as one of them.

When his punishment was ended and the humbled king was ready to acknowledge the sovereignty of God and his own helplessness against him, the kingdom which God had kept for him was restored. Nebuchadnezzar had had one lesson in the fiery furnace which ought to have humbled him before God. But he did not profit by it, and the second, stern and severe, came upon him.

"And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this."—Alas, how few of us will profit by the discipline which we see others receive. Belshazzar had sent for the vessels from the temple, though he had golden vessels innumerable that his gods might exult over this God of the Hebrews. How did he dare, knowing as he did of his grandfather's punishment? Nebuchadnezzar was guilty of no such blasphemy as this silly young man. He had profaned the idols, who were only metal and stone, while drinking wine out of the holy vessels.

"And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified?"

And?—Who among us can throw the first stone at this foolish Belshazzar? Have we not taken the time and talents which belong to God and used them in the worship of self, of the world, of mammon? We have far less excuse than had that boy drunk with elevation to the throne of the empire, even though it were only during his father's absence.

"Then was the part of the hand sent from him; and this writing was written."—Not as a warning; that was too late. Belshazzar's day of grace was ended and death coming swiftly. But the treatment which Darius and Cyrus gave the Israelites was no doubt due in great part to their awe of God's power and omniscience as shown by this handwriting on the wall.

"And this is the writing that was written."—The language in which the words were written was well known in Babylon, but the words taken by themselves needed an interpreter. "Mene, Mene, Tekel, Upharsin."—That is, Numbered, Numbered, Weighed, Divided." It required a revelation from God to explain what these words meant. "Mene; God hath numbered thy kingdom, and finished it."—"Counted out the term allotted to it, which had now reached its limit."—Green. The last day was reached. The repetition of Mene gave emphasis. God had done this thing, and there could be no change in his allotment.

"Tekel; thou art weighed in the balances and art found wanting."—The standard by which we are all weighed is the Word of God. How far wanting the best of men are!

"Peres."—This is the singular of the word "Upharsin." The latter has the "u" added which is the conjunction "and." On the wall the word was plural to denote emphasis. "Thy kingdom is divided, and given to the Medes and Persians."—Enemies whom Babylon had laughed to scorn, secure behind her mighty walls.

"Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom."—Scarlet means the royal purple. The chain of gold was the symbol of his great office. Belshazzar was himself the second in the kingdom, and therefore he could only make Daniel third. It speaks well so far for the disposition of the young king that he showed no anger against Daniel for having told him such terrible things, and that he scrupulously kept his word. One wonders if he had in his heart any thought of propitiating this God by thus giving his servant the honors he had not desired.

"In that night was Belshazzar, the king of the Chaldeans, slain."—Herodotus says that Cyrus entered Babylon through the carelessness of Belshazzar and his officers in leaving the great bronze gates which guarded the channel of the Euphrates unfastened. Cyrus turned the course of the river and marched under the walls in his channel.

"And Darius the Median took the kingdom, being about three-score and two years old."—The Medes and Persians were allies in the attack upon the Chaldean empire. Little is known of Darius outside of the Scriptures.

We must be watchful, especially in the beginning of temptation; for the enemy is then more easily beaten, if he be not suffered to enter the door of the mind; but be met on the threshold at his first knock.

FROM ARKANSAS.

THE WORK IN LITTLE ROCK.

Since my last letter the work has gone steadily on in Immanuel church. There have been about seventy accessions to our membership since I came, not quite five months ago, and the enrollment in the Sunday-school has been almost, if not quite, doubled in that time. The congregations are large, and the outlook grows brighter all the time. Our people are greatly encouraged. Surely much earnest prayer has been offered for the success of this church, and I do urgently request every one to whom this letter may come not to cease praying for this work. Do pray for us.

Last Sunday afternoon that noble, zealous and faithful man of God, Deacon J. H. Reynolds, took me out to a school-house, several miles in the country, where we had a precious meeting—twenty-five or thirty, nearly all grown people, came up for prayer, a number of whom were in our church in the city that night. One of our brethren conducts a mission at that place, and the prospects are favorable for a gracious outpouring of the Holy Spirit upon the work there. I cannot but feel that I followed "the pillar of cloud" in coming back to this city, where my labors were so abundantly blessed when here before, and I rejoice in the prospect of enlarged and permanent success in the present promising work.

The other churches here seem to be taking on new life and a forward movement is being made along all lines of the work.

Bro. Benj. Cox, of the First church, is working hard and succeeding finely, both in paying off an old church debt and building up his church and Sunday-school. He goes away for a few weeks, and his pulpit will be supplied by Bro. L. B. Parker, of the Seminary.

The Second church has called Bro. M. L. Thomas, of Topeka, Kas., and he accepts, entering upon the work September 1. Bro. Finley F. Gibson is acceptably supplying the pulpit, and he is well liked. It should be the earnest prayer of all that the coming of Bro. Thomas may prove a great blessing not only to the Second church, but to the cause in this city.

Bro. R. L. Cole, of the church in North Little Rock, is doing a good work, and he is regarded as a young man of fine ability. The work in that part of the city is in better condition, more hopeful than ever before, and both pastor and people are much encouraged.

THE SUNDAY-SCHOOL WORK.

Bro. J. G. Doyle is doing a noble work as superintendent of that important department of our State work. He is a man of ability and excellent character. He works systematically, earnestly and successfully. In opening up new fields, helping those struggling to maintain and push forward the blessed work and in the circulation of good Baptist literature, Bro. Doyle certainly needs, and should have, the hearty co-operation of all. He is the right man in the right place, and should be encouraged in every possible way in his work.

CHILDREN'S HOME SOCIETY.

Bro. R. P. Lucado, superintendent of the Children's Home Society of Arkansas, is a member of our church, and from personal interviews, as well as observation, I am sure he is doing a much needed and most commendable work, and should have the encouragement of all good people. He is a man of ability,

and is applying himself closely to his work. His business calls him all over the State, and he preaches as he goes.

OUACHITA COLLEGE.

Prof. J. W. Conger, President of this noble institution, is doing a grand work, the school being more prosperous than at any former time, and the outlook is full of encouragement. Every friend of education cannot but feel interested in this blessed work, and the most hearty encouragement should be extended to Bro. Conger and his worthy assistants.

CENTRAL COLLEGE.

Bro. J. G. Lile is President of this growing school, located at Conway, and he is quite hopeful of the future and permanent prosperity of the college. He and his worthy assistants should be encouraged in the work.

Bro. J. K. Pace has been called to Arkadelphia, and I learn, he accepts that very important position. He is a true man, an able preacher and a faithful pastor, and his welcome back to our State will be most hearty.

Gov. and Mrs. J. P. Eagle have just returned from quite a long absence. Mrs. Eagle's father died recently at Richmond, Ky., and she has the sympathy of a very large circle of friends.

Am now looking for my family, and our home will be at the parsonage, next to Immanuel church, Tenth and Bishop streets, Little Rock, Ark. A. B. MILLER.

P. S.—The Sunday I was at Fayetteville Bro. W. P. Harvey spent in the city, preaching at the First church in the morning and Immanuel at night. Sorry I was not here to enjoy his visit. His sermons were well received, being highly complimented. He fully sustained the fine reputation previously made in this city. The Lord grant him and his work continued success. A. B. M.

BAPTIST MEN OF INDIAN TERRITORY.

Reaching Ardmore April 15, 1890, I was soon initiated into the Baptist situation and outlook in this land of varied soils and peoples. Ardmore seems to be the headquarters and storm center of the two contending elements in the Baptist ranks in this coming land of wealth and Baptist prestige and power; and here resides the venerable, old-time man of God, Rev. Jessie Mercer Greene.

Bro. Greene was born in the Cherokee Nation, Cherokee county, Ga., April 7, 1836, where he grew to manhood, and thence moving to what is now Comanche county, Texas, in 1855, engaged in stock raising. He was elected Judge of Comanche county upon its organization, left the bench to become Captain of a company of Rangers who drove away the hostile Comanche Indians, and, at the outbreak of the war, enlisted and became Lieutenant in Company G, of the Thirtieth Texas Cavalry, and served through the war between the States. He was born again and joined a Baptist church in 1864. Removing to Polk county, Ark., he represented his county in the Legislature for a time, but, giving up all for Christ in 1872, began the work in the ministry, and has continued through these years, laboring principally in the Indian Territory.

He is senior editor of the Baptist Signal, the official organ of the General Association of the Indian Territory and the Oklahoma Baptist Convention, which bodies are in co-operation with the Southern Baptist Convention. He is and has been for years the

Free Treatment for Sleeplessness and Rheumatism.

It is claimed that sleeplessness can be cured by insulation. To be more explicit: The famous French physician, Brown-Sequard, discovered that such nervous disorders as rheumatism, sleeplessness, sciatica, neuritis arose from a too great flow of electricity from the body to the earth. Hence, sleeping on a bed fitted with glass casters should bring relief, such is the theory, and in practice this simple treatment has brought wonderful benefit to severe cases.

The following letter explains itself:

FOX CHASE, Philadelphia, June 28, '90.
The Brighton Electric Caster Co.,
GERRITSMAN.—Having tried your electric casters for the past few weeks, I feel constrained, without solicitation on your part, to express my satisfaction with them. I think they are all you claim for them. Mrs. Wood and myself are, both of us, past the meridian of life, and, like most persons advancing in life, have had our wretched nights and nervous spells for the past few years. But, since using the casters, all this has disappeared. We now sleep the night through and enjoy refreshing slumber. Besides, we have not been troubled with rheumatism or neuritis since using them. You are at liberty to refer to us.

Yours truly,
WILLIAM B. WOOD, D. D.,
Pastor of the M. E. Church.

Any readers of this paper who care to make a free trial of this novel treatment are invited to address the Brighton Electric Switch Caster Co., at 25 Railroad St., Tecumseh, Michigan. If ten cents for postage is enclosed, a full set of the casters will be sent, on condition that if they give benefit, the regular price, \$1.00, be paid at the end of ten days. If no help is found, casters are to be returned by mail within eleven days. In writing mention should be made whether casters are for wood, iron or brass bed.

moderator of the General Association; is also Secretary of the Associational Board, and, though bearing the weight of three score years, is remarkably strong and active. A frontier-man through life, this venerable servant of God manifests the ever-interesting marks and characteristics so peculiar to men whose lives were destined to trials, contest and conflict. With the rule of logic and discussion that "men and motives are not to be discussed, but principles and institutions," this humble, unpretentious soldier of the cross is one of the most alert sentinels on the holy ramparts of truth, and often crosses lances with erratic opponents and drives a forceful pen in the cause of him who gave his life a ransom for many.

But few men now live who know so well the conflicts, toils and trials of the Baptist cause in the Indian Territory; and, accustomed to humble warfare, this most sincere man of God declares that "to live in the Indian Territory means war, and war means fight, and fight means to kill." And yet this expression, coming from this humble, unostentatious veteran of the cross, has not the least hint other than most devout worship at the feet of the sweet and gentle Nazarene. Humility is most fully exemplified in this man, and he would shrink from even the above meager expressions of appreciation of a peculiar type of men of whom so few are left to us in these times of crucial tests in refining fires.

J. R. HODGES.

I HEARD some time since of an oculist who was very fond of cricket. But he had given it up, much as he enjoyed it, for he found that it affected the delicacy of his touch, and for the sake of those whom he sought to relieve, he sanctified himself and set himself apart. That is what we want—that there shall come into our lives a force that prompts us always to be at our best and readiest for service, our fullest and richest to help, a tree that is always in leaf, and always in bloom, and always laden with its fruit, like the orange tree, where the beauty of blossom meets with its fragrance the mellow glory of the fruit.

GAME
IS MANY TIMES TOO TASTY
TO GIVE THE NICEST
TASTE TO ALL GAME USE

LEA & PERRINS' SAUCE

The Original & Genuine Worcestershire.

IF YOUR GROCER ATTEMPTS
TO SUBSTITUTE AN IMITATION
SEND IT BACK NONE SO GOOD.

John Duncan's Sons, Agents,
NEW YORK.

CANADIAN LETTER.

Our Annual Convention has passed into history, and was in many respects a notable gathering. As might be expected in a city like Toronto, the meetings were well attended. A very pleasing and helpful feature in the meetings was a series of sermons at the close of the afternoon sessions by prominent pastors, on vital topics. Several things stand out prominently as an outcome of the gatherings. First, a forward movement in missions. It was suggested that a large amount should be raised to celebrate the opening of the twentieth century as is being done by some other denominations. But for several reasons this idea was abandoned; it was thought to be much better to try and permanently increase our regular contributions for missions in the next eighteen months by at least twenty-five per cent.

This is being placed before the churches through the different associations, and as far as can be learned at present is being taken up with great heartiness. The Convention has decided to go back to its former plan of meeting in the fall, and it is hoped that by the time of the meeting of next Convention in Oct. 1900, the amount placed before the churches viz \$150,000 will have been raised.

Another important matter is, a college for Manitoba; and this is now an accomplished fact. It is to open in the fall and Rev. A. P. McDiarmid who has served for seven years as Foreign Mission Secretary, and who has just received from McMaster University the honorary degree of D.D., has been appointed its first president. This will be a great help to our work in the Northwest.

The great need of pushing our Home Mission work in Northern Ontario, or "New Ontario" as it is being called, forced itself strongly on the Convention. This part of Ontario is being rapidly settled, and we ought to be the first on the field; we have been too lax in the past, letting other denominations get their first, and having in consequence to take a third or fourth place. No doubt some of the extra money raised for Home Missions by the forward movement will be used to push the work in this direction.

Our Foreign Mission work among the Telugus of India continues to show signs of encouragement that fill our hearts with thankfulness. Dr. J. A. K. Walker, one of our missionaries home on furlough, is stirring up renewed interest in the work by his graphic pictures of the condition of the heathen, and his earnest appeals coupled with the encouraging accounts of the

work done, ought to have the effect of increasing our contributions for the current year.

We have every promise of a fruitful year in material things, crops look splendid and trade is fairly good all through the country. The weather we are having just now causes "Our Lady of the Snows" to use her handkerchief pretty freely to wipe away the perspiration that gathers only too quickly on her sweet, smiling face.

The reports from our churches through the associations, show a slight falling off in additions compared with former years; still there is a good steady advance all along the line. I think the work generally in our churches during the past year has been more one of consolidation and deepening of spiritual life, than of gathering in.

1106 W. CHARLESWORTH,
Wallaceburg, Ont., July 1, 1899.

FROM SOUTH AFRICA.

DEAR WESTERN RECORDER:

I suppose you and your readers would be pleased to hear a few words from South Africa. You know that Cape Colony is under British rule, but still a self-governing colony. The inhabitants are cosmopolitan in character, though all nationalities—Indian, Chinese, Malays and Negroes—are classed as colored people, and their children are permitted to study in the government schools, aided schools no higher than standard four, while in the same class of schools for white children there is no restriction. So you see that even in Africa class legislation is not unknown, though the authorities will not readily admit this.

Then, again, few colored men are employed in government positions. The railroad system is in the hands of the government, and they do not employ any colored men as firemen, engineer or brakemen.

I hear, from time to time, of colored people leaving the United States to go to settle and civilize Africa. Some parts of Africa are as civilized as any part of America, and could produce intelligent natives equal in intelligence, man for man, to any in America, though not so highly educated in letters.

There are many places of Africa that need civilization, but these are mostly in thinly colonized parts of the interior. On the coast the natives are highly civilized, but not highly educated. Each town has its own local government, the inhabitants living in nice iron, frame, brick and stone dwellings. The citizens are entitled to vote at the different elections on the following basis: The voter must own property to the value of no less than \$100 and drawing a salary of at least \$250 per year. This qualification allows him also to vote for a member of Parliament.

I mention these facts in order that any one who is interested in Cape Colony may get a hint of what is required to be of much use to the people in that part of Africa.

Trusting that I have not encroached too much on your valuable space, I am a friend of the RECORDER. E. B.
Port Elizabeth, South Africa.

THERE are no gains without pain.—Benjamin Franklin.

Use Allen's Foot-Powder in Your Shoes.
A lady writes: "I shake Allen's Foot-Powder into my shoes and put a little on my hands. It saves my feet from chafing and itching. It is a most useful and pleasant thing. Allen's Foot-Powder is sold in all drug stores. Always see it is made in New York. It saves the feet and the shoes. We have the attention of physicians and druggists. All drug stores and shoe stores sell it. See the Allen's Foot-Powder in your shoes. Allen's Foot-Powder, New York."

SOCIOLOGICAL FACTS, NOT THEORIES.

BY THOMAS KANE.

Some years ago in another country where the tribal system of government prevailed, an effort was made to prevent what has become an admittedly great evil in our country. In this instance there were several tribes, each tribe being divided into families. There was a kind of common council composed of representative men from the different tribes and families. However, as is usually the case under the tribal mode of government, practically, absolute power was vested in the head chief. The paramount desire of this chief was to establish his people firmly in the only real source of all prosperity—agriculture. This in his mind included, as it always should, not only a diversity of crops but the raising of domestic animals of all kinds adapted to the country.

His people had the usual varieties of human nature and abilities. Some were industrious and economical, some lazy and improvident; some would naturally be unfortunate from various causes. There were no bonds or stocks in which people could invest and live on the income. The avenues for the investment of their savings were confined to gold and silver, domestic animals, clothing, houses, furniture, etc., or land. The chief did not seem to care who had a surplus of gold, silver, animals, clothing, etc., but he was determined that every family at least should own a piece of land from which they could make a living. He was resolved that while the money makers of the different tribes might invest for a time in land products, they should not, except for their own homestead farms, have a title or any kind of possession for longer than a limited period. If there were any increase in value—"unearned increment" we call it—the original owner or his heirs would in time get the benefit of it.

The old chief did not believe in communism or socialism. He had no use for the doctrine that the land belonged to the public. With all his heart he believed in private ownership by every family of the particular piece of ground from the cultivation of which its members derived their living. They might become unfortunate, or improvident, and for a time lose the income, but at a certain definite period the land with all improvements and increases of value would again come into the unincumbered possession of the family or their children. He set his face as flint against speculation in a farming land. Not that he absolutely prohibited buying and selling its products; he simply enacted laws which took away the inducement to purchase by making it impossible for a land buyer to obtain a permanent title and thereby make money out of the transaction.

A somewhat unique feature of his laws was the sharp discrimination he made between farming lands and city houses and lots. If a city man got in financial trouble and his house was sold he had a year in which to redeem it. This is substantially the same law we have to-day in most states, except that it applies to all real estate. In Illinois the limit is fifteen months. If not redeemed within a year under his system the new owner obtained a clear title. Not so, however, with farming land; that could not be permanently

alienated—it must in a definite time revert to the original owner, or in case of his death to his descendants. In fact, tillable land could not be transferred at all, only the crops should be sold, and they only for a definite number of years. At the end of that period all claims upon the land itself must be relinquished.

Aside from the land suitable for farming, the old chief permitted the utmost freedom of trade. He did not seem to care how much gold or silver or clothing his people hoarded. He probably smiled, possibly laughed at, certainly pitied, for their foolishness, any who did it. Neither did he seem to care how many cattle any one man owned. He knew that his people would soon realize that live-stock to be of any value must be fed, and feed was expensive; at any rate he did not enact laws restricting the holding of these forms of property, he simply drew a hard and fast line against the permanent sale or alienation of tillable land. The practical result of such a law was to compel every man to hold unincumbered the ground from which he derived a living.

He did not deem it wise to enact laws against the permanent ownership of houses in the cities, or other forms of property, except land from which people could make a living. The people could get rich and bequeath their possessions in other things, but under his system speculation in real estate outside of cities was unknown.

It may be thought that he enacted these, what we would call peculiar land laws, in order to preserve and perpetuate the tribal or family system of government. That this was not his object is shown by the fact that there was nothing in the laws to prevent the members of one tribe from buying and permanently holding all the houses and lots in any given city within the bounds of another tribe. There were no restrictions except those mentioned, and which are common to-day, in the transfer and ownership of city property. His laws prohibiting alienation applied only to the country. What then could have been his object? Was it not to keep his people wedded to the soil, and at the same time prevent individual ownership of large bodies of land? Can you think of any reason for such laws, and was he not wise? Can you think of a better method under the tribal system to accomplish the same result?

In the minds of most people it will not detract from the wisdom of this old chief in framing his land laws that they were prefaced by, "And the Lord spake unto Moses." Those who care to read up this very interesting bit of land-legislation history will find a full account in Leviticus 25:38-34 inclusive. The new version is preferable in some respects, notably in verses 15 and 16, where the better word "crops" is used instead of "fruits."

In establishing the people in their new homes in the land of Canaan, Moses, under God's direction, practically prohibited that which is absolutely and without exception an unmixed evil in any agricultural community, county or state, i. e., the possibility of long continued and permanent individual ownership of large tracts of land. On the other hand there was not the slightest hint or approval of some of our modern theories on this subject. Our communistic friends and some of our socialistic theorists teach that the

MEN AND WOMEN

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness soon disappear when the kidneys are out of order or diseased. For pleasing results use Dr. Kliner's Swamp-Root, the great kidney remedy. At druggists. Sample bottle by mail free, also complete. Address, Dr. Kliner & Co., Binghamton, N. Y.

land belongs to the public; that private ownership of land lies at the bottom of our social troubles, and recommending that it be abolished. The Almighty seems to think differently. At any rate in the only account we have of his establishing a social system he made the private ownership of farming lands absolutely inalienable. The exact language is "The land shall not be sold in perpetuity." He did not seem to care much what became of other kinds of property. He permitted only the crops of tillable land to be bargained away for any purpose whatever, and then for only a definite period, the average being for not more than twenty-five years. At the end of that time the land reverted to the original owner or his heirs. No Modern socialism or communism there.

It is true that we do not have a tribal system of government, but that has nothing to do with the principle involved. The laws were not framed to perpetuate tribal or family government, but to prevent that which is an unmitigated curse to any agricultural community, county, or state—the unlimited individual or corporate possession of large bodies of food producing land.—Interior.

PROGRAMME.

The following is the programme of the ministers' meeting, to convene with the Greenup Fork church at Ep. Owen county, on Friday, July 28, 1899, at 7 p. m., and two succeeding days:

1. Is the human will free? If so why? If not why?—P. E. Burroughs and A. Cobb.
2. What books do you recommend as most useful?—W. J. Agee and Wm. Lindsey.
3. How to increase our congregations—J. A. Hensley and J. A. Hoad.
4. What is landmarkism?—J. W. Waldrop and J. S. Ransdell.
5. Is the word church in Matt. 16:18 intended to apply to a local organization?—R. O. Hubbard and J. H. Dorman.
6. The true motive in giving to missions, and how to stimulate it—Wm. McMillon and Reubin Shipp.
7. Missions—O. M. Huey and A. Lusby.
8. Sabbath-schools—Pastor Smith and T. J. Jenkins.
9. Question box.
10. Saturday, from 11:30 to 12 noon, church exercises by pastor.

J. W. WALDRUP, Com.

Pineapple Floating Island.—Prepare the fruit and make the custard as directed above for the pie. Put a cupful of milk into a wide mouthed, shallow vessel, and bring to a boil; beat the whites of the eggs stiff, add one and one-half tablespoonfuls of powdered sugar, and slip heaping tablespoonfuls into the hot milk; cook one minute; lift out on a skimmer; drain on a plate; arrange regularly over the top of the custard and serve very cold with powdered sugar sifted over and accompanied with white or sponge cake.

An Attractive Summer Folder.
The Southern Railway has just issued a handsome Summer Folder, of about 20 pages, giving description, rates and complete information about the Summer Resorts in the South, reached by that line. Copies of this Folder will be mailed free to any address by Wm. H. Taylor, Asst. Gen'l. Agent, 317 Fourth Ave., Louisville, Ky.

AS THY DAY.

BY MRS. MARY H. FINN.

As this my day! O promise blest!
Sweet words of comfort, words of rest!
No more with hoding fear I wait
To read to-morrow's hidden fate.
Whate'er its tolls, whate'er its tears,
Whate'er its perils, pains and fears,
While sun and stars and worlds endure
The old, sweet promise standeth sure.
The Hand that holds the world up-
bears
My weary heart with all its cares,
The Eye that slumbers not has seen
My graveyard mounds with grasses green.
My Father's pitying love has read
The pain behind the tears I shed.
How comforting his words to me,
"Child, as thy day thy strength shall be."
Long, long ago, when life was new,
I learned that love, divinely true,
That watchful care that cares for all,
The stars' grand march, the sparrow's fall.
Long, long ago I learned to trust
That calm, wise will and purpose just.
Worn, weary, wounded, now at length,
I lean upon that matchless strength.
As this my day!—my little day!
My broken, troubled, thwarted day!
The day whose rosette morning bloom
Was quenched and darkened into gloom.
The morn of gifts! The noon of loss!
The lengthening shadow of the cross!
Once more, my Father, say to me,
"Child, as thy day thy strength shall be."
—The Advance.

OUR PULPIT.

GOING OUT AND GOING IN.

BY ALEXANDER MAOLAREN, D.D.

An entrance... my decease.—
Peter 1:11-15.
I do not like, and do not often
indulge in, the practice of taking
fragments of Scripture for a text,
but I venture to isolate these two
words, because they correspond
to one another, and, when thus
isolated and connected, bring out
very prominently two aspects of
one thing. In the original the
correspondence is even closer, for
the words, literally rendered, are
"a going in and a going out."
The same event is looked at from
two sides. On the one it is a de-
parture; on the other it is an ar-
rival. That event, I need not
say, is Death.
I. And the first of them is
this, the double Christian aspect
of death.
It is well worth noting that the
New Testament very seldom con-
descends to use that name for the
mere physical fact of dissolution.
It reserves it for the most part
for something a great deal more
dreadful than the separation of
body and soul, and uses all man-
ner of periphrasis, of what rhet-
oricians call euphemising, that is,
gentle expressions which put the
best face upon a thing instead of
the ugly word itself. It talks,
for instance, as you may remem-
ber, in the context here, about
the "putting off" of a tent or "a
tabernacle," blending the notions
of stripping off a garment, and
pulling down a transitory abode.
It speaks about death as a sleep,
and in that and other ways sets
it forth in gracious and gentle
aspects, and veils the deformity,
and loves and hopes away the
dreadfulness of it.
Now other languages and other
religions besides Christianity
have done the same thing, and
Roman and Greek poets and
monuments have in like manner
avoided the grim, plain word
death, but they have done it from
exactly the opposite reason from
that for which the Christian does
it. They did it because the thing

was so dark and dismal, and be-
cause they knew so little and
feared so much about it. And
Christianity does it for exactly
the opposite reason, because it
fears it not at all, and knows it
quite enough. And so it toys
with leviathan, and "lays its
hand on the cockatrice den."
And my text is an instance.
"My decease... an entrance."
So the terrible and mystery
dwindled down into this—a
change of position; or if locality
is scarcely the right class of
ideas to apply to spirits detached
from the body—a change of con-
dition. That is all.
We do not need to insist upon
the notion of change of place.
For, as I say, we get into a fog
when we try to associate place
with pure spiritual existence.
But the root of the conviction
which is expressed in both these
phrases and is expressed most
vividly by their juxtaposition, is
this, that what happens at death
is not the extinction, but the
withdrawal, of a person, and
that the man is, as fully, as truly
as he was, though all the rela-
tions in which he stands may be
altered.
Now, no materialistic teaching
has any right to come in and bar
that clear faith and firm conclu-
sion. For by its very saying that
it knows nothing about life ex-
cept in connection with organiza-
tion, it acknowledges that there
is a difference between them.
And until science can tell me
how it is that the throb of a brain,
or the quiver of a nerve, becomes
transformed into morality, into
emotion, I maintain that it knows
far too little of personality and
of life to be a valid authority
when it asserts that the destruc-
tion of the organization is the
end of the man. I feel myself
perfectly free—in the darkness
in which, after all investigation,
that mysterious transformation
of the physical into the moral
and the spiritual lies—I feel per-
fectly free to listen to another
voice, the voice which tells me
that life can subsist, and that
personal being can be as full-
—ay, fuller—apart altogether from
the material frame which here,
and by our personal experience,
is its necessary instrument. And
though, accepting all that phys-
ical investigation can teach us,
we can still maintain that its
light does not illuminate the cen-
tral obscurity; and that, after
all, it still remains true that
"round about the being of each
man, as round about the being of
God, clouds and darkness roll."
Life and thought have gone away,
Side by side,
Leaving door and window wide.
That, and nothing more, is
death—"My decease... an en-
trance."
Then, again, the combination
of these two words suggests to us
that the one act, in the same mo-
ment, is both departure and ar-
rival. There is not a pin-point
of space, not the millionth part
of a second of time, intervening
between the two. There is no
long journey to be taken. A man
in straits, and all but despera-
tion, is recorded in the old Book
to have said: "There's but a step
between me and death." Ah,
there is but a step between death
and the kingdom. And he that
passes out, at the same moment
passes in.
I need not say a word about
theories which seem to me to
have no basis at all in our only
source of information, which is
Revelation; theories which would
interpose a long period of uncon-
sciousness—though to the man
unconscious it be no period at
all—between the act of departure
and that of entrance. Not so do
I read the teaching of Scripture:

"This day thou shall be with me
in paradise." We pass out, and
as those in the vestibule of a
presence-chamber have but to lift
the curtain and find themselves
face to face with the King, so we,
at one and the same moment, de-
part and arrive.
Friends stand round the bed,
and before they can tell by the
undimmed mirror that the last
breath has been drawn the sari-
t is "with Christ, which is far bet-
ter." To depart is to be with
him. There is a moment in the
life of every believing soul in
which there strangely mingle the
lights of earth and the lights of
heaven. As you see in dissolv-
ing views, the one fades and the
other consolidates. Like the
mighty Angel in the Apocalypse,
the dying man stands for a mo-
ment with one foot on the earth,
and the other already touching,
laved and cleansed, by the waters
of that sea of glass mingled with
fire which lies before the Throne.
"Absent from the body; present
with the Lord."
And then, further, these two
words suggest that the same act
is emancipation from bondage
and entrance into royalty.
"My exodus." Israel came out
of Egyptian servitude and
dropped chains from wrists, and
left taskmasters cracking their
useless whips behind them, and
the brick kilns and the weary
work were all done with when
they went forth. Ah, brethren,
whatever beauty and good and
blessedness there may be in this
mortal life, there are deep and
sad senses in which, for all of us,
it is a prison-house and a state of
captivity. There is a bondage of
flesh; there is a dominion of the
animal nature; there are limita-
tions, like high walls, cribbing,
cabining, confining us—the limita-
tions of circumstance. There
is the slavery of dependence upon
this poor, external and material
world. There are the tyranny of
sin and the subjugation of the
nobler nature to base and low
and transient needs. All these
fetters, and the scars of them,
drop away. Joseph comes out of
prison to a throne.
And the kingdom is not mere-
ly one in which the redeemed
man is a subject, but one in
which he himself is a prince.
"Have thou authority over ten
cities." These are the Christian
aspects of death.
II. Now, note secondly, the
great fact on which this view of
death builds itself.
I have already remarked that
in one of my texts the apostle
seems to be thinking about Jesus
Christ and his decease. The con-
text also refers to another inci-
dent in his own life, when our
Lord foretold to him that the
putting off his tabernacle was to
be "sudden," and added: "Fol-
low thou me."
Taking these allusions into ac-
count, they suggest that it is the
death of Jesus Christ—and that
which is inseparable from it, his
resurrection—that changes for a
soul, believing on him, the whole
aspect of that last experience
that awaits us all. It is his exo-
dus that makes "my exodus" a
deliverance from captivity and
an entrance upon royalty.
I need not remind you how,
after all is said and done, we are
sure of life eternal because Jesus
Christ died and rose again. I do
not need to depreciate other im-
perfect arguments which seem to
point in that direction, such as
the instincts of men's natures,
the craving for some retribution
beyond, the impossibility of be-
lieving that life is extinguished
by the fact of physical death,
which has been the parent of
many superstitions. But whilst

I admit that a good deal may be
said, and strong probabilities
may be alleged, it seems to me
that however much you may
argue, no words, no considera-
tions, moral or intellectual, can
suffice to establish more than
that it would be a very good
thing if there were a future life
and a probable one that there is.
But Jesus Christ comes to us and
says, "Touch me, handle me; a
spirit hath not flesh and bones as
I have. Here I am. I was dead;
I am alive forever more." So,
then, one life that we know
about has persisted undimmed
apart from the physical
frame, and that one Man has
gone down into the dark abyss,
and has come up the same as
when he descended. So it is his
exodus—and, as I believe, his
death and resurrection alone—on
which the faith in immortality
impregnably rests.
But that is not the main point
which the texts suggest. Let
me remind you how utterly the
whole aspect of any difficulty,
trial, or sorrow, and especially of
that culmination of all men's
fears—death itself—is altered
when we think that in the dark-
est bend of the dark road we may
trace footsteps, not without
marks of blood in them, of him
that has trodden it all before us.
"Follow thou me," he said to
Peter. And it should be no hard
thing for us, if we love him, to
tread where he trod. It should
be no lonely road for us to walk,
however the closest clinging
hands may be untwined from our
grasp, and the most utter soli-
tude of which a human soul is
capable must be realized, when
we remember that Jesus Christ
has walked it before us.
And the entrance is made pos-
sible because he has preceded us.
"I go to prepare a place for you.
So we may be sure that when we
go out through those dark gates
and across the wild, the other
side of which no man knows, it is
not to step out of "the warm pre-
cincts of the cheerful day" into
some dim, cold, and land, but it
is to enter into his presence.
Israel's exodus was headed by
a mummy case, in which the
dead bones of their whilom leader
were contained. Our exodus
is headed by the Prince of Life,
who was dead and is alive for
evermore.
So, brethren, I beseech you,
treasure these thoughts more
than you do. I know not how
it is, but it seems to me that
the Christianity of this day is largely
losing the habitual contempla-
tion of immortality which gave
so much of its strength to the re-
ligion of past generations. We
are all so busy in setting forth
and enforcing the blessings of
Christianity in its effects in the
present life that I fear we are
largely forgetting what it
does for us at the end and beyond
the end. And I would that we
all thought more of the exodus
and of our entrance, in the light
of Christ's death and resurrec-
tion. Such contemplation will
not unfit us for any duty or any
enjoyment. It will lift us above
the absorbed occupation with
present trivialities which is the
bane of all that is good and no-
ble. It will teach us a solemn
scorn of ill. It will set on the
furthest horizon a great light in-
stead of a doleful darkness, and
it will deliver us from the dread
of that "shadow feared of man,"
but not of those who listening to
Jesus Christ, have been taught
that to depart is to be with him.
III.—Now, I was going to have
said a word, in the close of my
sermon, about a third point—viz.,
the way of securing that this
aspect of death shall be our ex-

perience, but your time will not
allow of my dwelling upon that
as I should have wished. I
would only point out that, as I
have already suggested, this con-
text teaches us that it is his
death that must make our deaths
what they may become; and
would ask you to notice, further,
that the context carries us back
to the preceding verses. "An
entrance shall be ministered unto
you abundantly, and we have
just before read, "If these things
be in you and abound, they make
you that ye shall neither be barren
nor unfruitful in the knowl-
edge of our Lord Jesus Christ."
And just before is the exhorta-
tion, "giving all diligence, min-
ister to your faith virtue."
So the Apostle, by reiterating
the two words which he had pre-
viously been using, teaches us
that if death is to be to us that
departure from bondage and en-
trance into the Kingdom, we
must, here and now, bring forth
the fruits of faith. There is no
entrance hereafter unless there
has been a habitual entering into
the Holy Place by the blood of
Jesus Christ even whilst we are
on earth. There is no entrance
by reason of the fact of death
unless all through life there has
been an entrance into rest by
reason of the fact of faith.
And so, dear brethren, I be-
seech you to remember that it
depends on yourself whether de-
parting shall be arrival, and exo-
dus shall be entrance. One
thing or other that last moment
must be to us all, either a drag-
ging us reluctant away from
what we would fain cleave to, or
a glad departure from a foreign
land and entrance to our home.
It may be as when Peter was let
out of prison the angel touched
him and the chains fell from his
hands, and the iron gate opened
of its own accord, and he found
himself in the city. It is for you
to settle which of the two it
shall be. And if you will take
Him for your King, Companion,
Saviour, Enlightener, Life here,
"the Lord shall bless your going
out and your coming in from this
time forth and even for ever-
more."—Freeman.

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the history of Baptists than any
book yet published.

In the world in which we are
there is so much to be done that
there seems no time in which to
rest. So many wrongs to be
righted, so many evils to be over-
come, so many people to help.
We are robbers to refuse to help.
It is wrong to be idle children in
the great world's market place,
where there are so many calls for
help. If there is one thing above
another one should be ashamed
of, it is getting tired of doing
good. And yet some people are
wonderfully gifted in that way.
—E.

HOW GOD WORKS IN SAVING THE SOUL.

The article in the Recorder a few weeks ago, in which a young pastor took issue with the Baptist Teacher, reveals the fact that even all Baptist ministers do not understand or believe and accept the Bible and Baptist doctrine of salvation by grace alone, or the absolute sovereignty of God.

The young pastor is by no means alone in this belief; it is to be feared that there are many more. The reason of this is because the sovereignty of God and salvation by grace is not as fully and faithfully taught as it once was, and should be now.

In seeking for members the work of the Holy Ghost is ignored and human schemes and power are depended upon and resorted to until there is a great tendency to exalt the purpose and power of man above that of God.

There are many people who will not accept the teachings of the Apostle Paul in Ephesians 4: 11, that "God worketh all things after the counsel of his own will." It is true, there are some things in connection with God's work in saving the soul, that it is not necessary for us to understand in order to be saved, or to be instrumental in the hands of God in saving others, but the right conception of God's purpose and power, and an experimental knowledge of the workings of divine grace in our salvation, ought to afford us great strength and consolation. How is the human soul saved? It is a generally recognized fact that, on account of sin, the soul of man is condemned by God and in a lost condition.

It is also a generally accepted fact that the soul of man can be redeemed or saved from its lost condition. There is, however, a difference of opinion as to how this work is accomplished. This difference may, or may not, be vital.

It appears from the teaching of Scripture that two things are to be considered and accepted. One is the sovereignty of God. The other is the free agency of man. But, while these truths are both plainly taught, we must admit that God is the author of salvation. All other things that enter into the work are simply his means and agents.

The nature of the work done would indicate that it would take the power of God to accomplish it. The Scriptures teach that salvation is of God. He says in Isaiah 46: 22, "Look unto me and be ye saved, all ye ends of the earth." Psalms 87: 39, "The salvation of the righteous is of the Lord." Romans 5: 23, "The gift of God is eternal life." Ephesians 2: 3, "For by grace are ye saved through faith." Matthew 1: 21, "He shall save his people from their sins." Ephesians 2: 5, "Even when we were dead in sins hath quickened us together with Christ, by grace ye are saved."

These passages, and many others, teach that God saves men from their sins, and that if he does not save them they will not be saved. We would not, however, understand that this work of God does not include the work that man is to do. While God saves, man is to act with him in securing his salvation. But the work is God's. As to how God works in accomplishing the salvation of men. We must understand that in this work God does no violence to his own nature, or the nature of man.

There are three distinct features of his work in saving the soul. 1. The work he does for

us. 2. The work he does in us.

3. The work he does with us.

1. The work he does for us. The plan and provisions made for our salvation. This would include his purpose and giving his Son and the Holy Ghost.

2. His choice of those who are to be saved. As some deny that God has chosen or elected any to salvation, we will let him speak, and refer those who deny to Romans 9: 20, 21, 22.

The following Scriptures plainly prove this point: John 13: 18, "I know whom I have chosen." John 15: 16, "Ye did not choose me, but I choose you, that ye should go forth and bear fruit." Romans 8: 33, "Who shall lay anything to the charge of God's chosen ones?" Romans 9: 15, "I will have mercy on whom I have mercy." Ephesians 1: 4, "Even as he chose us in him." Ephesians 1: 11, "Having been foreordained, according to the purpose of him who worketh all things after the counsel of his own will."

2 Thessalonians 2: 13, "God chose you from the beginning unto Salvation." Acts 13: 48, "As many as were ordained to eternal life believed."

In the face of these proofs this point cannot be denied. Our knowledge of our helpless and dependent condition, and the teaching of these Scriptures plainly show that in order for us to be saved that it is necessary for God to do the above stated work for us.

II. The work He does in us. In order to be saved, it is not only necessary that God should do a work for us, but a work in us. Man can and will not do the work which it is necessary for him to do as a free agent in the matter of salvation until God has done His work in him.

1. He must be convicted. Man must realize that he is wrong before he will seek to do right. He must be conscious of the fact that he is lost before he will seek to be saved; must be conscious of guilt before he will seek pardon. This is truly the work of God through his ordained means.

2. Must be regenerated. Man is spoken of in the Bible as being dead. This will teach us that he must be regenerated. "Ye must be born again." Ye must be turned into a new and better state, must have new life, must be a "new creature." God must be the author of this work. "Born of God;" "Workmanship of God in Christ Jesus." This work of regeneration is clearly a work of God that he does in us. Chronologically speaking, this work must be done before we act in repentance and faith. Before this work is done, we neither have the desire, power nor motive to discern or do things for our spiritual good. Power to act must precede the act, though the difference in time may not be discernable to us.

III. The work God does with us. It is in this feature of God's work that man is permitted to exercise his free agency, for we must admit that man is a free agent. But you say, "If God purposes all things, how can man's acts be free?"

1. Notice that God's purpose or sovereignty does not destroy the necessity nor the fact of man's free agency. God purposed that man should be free. He also purposed that he should act. The Scriptures teach that in these acts man can be perfectly free and yet carry out the purposes of God. This is seen in the crucifixion of Christ. It was God's purpose that he should be slain. The act of those who per-

formed the deed was free. This is also seen in the call of Moses. God chose him for a certain purpose, yet in Hebrew it is said that Moses chose. And again in the case of Esau and Jacob, God purposed that the older should serve the younger, yet it is said that Esau sold his birthright. In these instances, and in many others, God's purpose were performed by free acts of men.

2. Man's free agency does not interfere with the sovereignty of God. There is plenty of room for man to freely exercise all of his power within the great scope of God's plan. A man exercising his full freedom in the great plan of God, would no more affect that plan than the free movements of the minnow swimming in the ocean would effect the movement of the waters. Thus we can see why man can be responsible for his acts, and God justly punish or reward him for his deeds.

3. The work that man does in his salvation. The question may be asked, If God purposed and chose unto salvation those that were to be saved, why is it necessary, and how can man do anything in the matter? In God's choice of those to be saved he included their choice. In his purpose and act to save he included the act and means by which his purpose was to be accomplished. It is God's plan that we should work with him in securing our salvation, not because he could not save us without our work, but because he chose that we should work with him. As in the miracle of making the wine, God required them to fill up the water-pots. He has also purposed the harvest time, but still we are required to sow and reap. It is well for us to learn the great truth that while it is necessary for us to plant and water, God must give the increase.

There are two things that man can and God requires him to do in order to be saved:

1. He must repent. John the Baptist, Christ and all the Apostles preached repentance. We are plainly told that "except ye repent, ye shall all likewise perish." Repentance is a change of mind, change of purpose, change of desire; but repentance itself does not relieve a man of his sins. Man cannot run away from sin and thus save himself.

2. He must exercise faith in Christ, must accept Him as his personal Saviour, trust in what He has done for him to save him from sin—"Believe on the Lord Jesus Christ and thou shalt be saved." He must continue to be faithful—"He that endureth to the end shall be saved."

In this work of repentance and faith, "we are laborers together with God" in securing our salvation; "We are kept by the power of God through faith unto salvation."

J. W. VALLANDINGHAM, Letchfield, Ky.

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.

One of the most interesting things in the Cosmopolitan for July is Some Americans who have married Titles, by Frances de Forest. The pictures of a large number of these ladies are given. Some of them are beautiful, others were very wealthy, but the beauties predominate. One who married a king was poor and of humble family, and is not

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8c Per yard for choice of 10 pieces Lawns and Dimities, white and tinted grounds, large and small figures, narrow or wide stripe, fast colors, worth 12 1/2c per yard.
10c Per yard for choice of 20 pieces stylish Plaques, plaids and stripes; Corded Lawns and Batiste in stylish stripes, neat and large figures colors that will wash and wear.
12c Per yard for stylish striped Crepon - new and dressy fabrics in pretty stripes of pink, pale blue, violet or new blue - worth 20c per yard.
12c Per yard for fine quality English Dimity in neat patterns, tinted grounds, good colors, regular price 20c per yard.
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remarkable for beauty. But her voice was her attraction.

Lippincott's Magazine, which starts on an entirely new career with the July issue, brings out - complete - a Japanese novel, by John Luther Long. The Fox-Woman deals with the half-humorous, half-pathetic infatuation of a little Japanese artist for a wilful American beauty, who never realizes the tragedy she heartlessly compels. There are also valuable and timely papers contributed by the following well-known writers: Anne Hollingsworth Wharton's first of two articles on The Salon in Old Philadelphia; Sara Y. Stevenson on What are Women Striving for? Henry Wilton Thomas on The Building of a Trust; Charles S. Clark on A Practical Submarine Vessel (The New Argonaut); George J. Varney on Self-propelled Street Vehicles, and Ernest Ingersoll on Small Deer; Charles M. Skinner writes The Cited: A Legend of Havana. James Whitcomb Riley's new poem, A Song of the Road, has the true flavor of this popular writer's ability to touch the hearts of his readers. Verse is also contributed by Francis Howard Williams, On The Maine Coast, and by Lizette Woodworth Reese, The Cry of Rachel.

The Midsummer Fiction-Art number of Frank Leslie's Popular Monthly, published July 20th, bids fair to be the most brilliant magazine production of the season. Within an artistic cover by Wenzell, will be gathered such contributions as: An illustrated poem by W. D. Howells; short stories by Ruth McEnery Stuart, Joel Chandler Harris, Edgar Fawcett, Etta W. Pierce, and Larkin G. Mead; a golfing extravaganza, by Van Tassel Sutphen; A Day of President McKinley's Life, by Mrs. John A. Logan; and reproductions of four of F. Hopkinson Smith's most beautiful water-color paintings, with comment by Perriton Maxwell.

Among the many great story-tellers who are to be frequent contributors to The Saturday Evening Post, of Philadelphia, is Mr. Bret Harte, who is now engaged upon a series of four short stories dealing with Californian life in the days of the great gold

fever. A Treasure of the Redwoods, the first of these characteristic tales, will appear in the issue of July 8. The series is along the lines upon which Mr. Harte made his first brilliant successes.

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EDITORIAL.

The Rev. B. E. Howard, pastor of the First Presbyterian church in Los Angeles, has abandoned the ministry. This he does because he has given up his faith in the Bible, the result of his following the "higher criticism."

There can be no reasonable doubt that the "higher criticism" is destructive to faith in the Bible. The leaders in that criticism, Graf, Kuenen, Wellhausen, &c., squarely deny that there is anything supernatural about the Bible.

Some holding to the evangelical faith, admit that there is a "human element" in the Bible which errs in various particulars, but that the errors amount to nothing. Others admit mistakes of dates and of secular matters, but claim that in its religious teaching the Bible is infallible.

Thus it goes. The more one accepts the "higher criticism," the less he will believe in the Bible. There are all grades, between—all Bible and no higher criticism, and all higher criticism, and no Bible.

This is manifest in the "progress" in unbelief men make as they progress in the "higher criticism." Dr. Briggs, for example, years ago issued a book in which he committed himself to the principles and methods of the critics, but he still held to the essentials of orthodoxy, as he claimed.

a matter of course. The next step is to modify and "restate" the orthodox faith into a sort of "progressive orthodoxy," which will admit yet more of the "higher criticism."

It is said that Bob Ingersoll was recently asked why he had so largely stopped lecturing and writing, and he replied that the "higher critics" were doing his work for him so much better than he could do it, that he was quite content to leave it to them.

But the "higher criticism" is not correct either in its principles or in its alleged facts. Neither is it new. This has been abundantly proved over and over again. Dr. Howard Osgood has shown that every one of the "results" of the "higher criticism" were announced by Tom Paine over a century ago.

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Dr. J. B. CRANFILL sent notices to the Baptist papers correcting the impression that the Standard had been used by Dr. S. A. Hayden, and stating that the suit was virtually against the State Convention.

We have taken no sides in this controversy, though, of course, we have sympathized with the pushing of the mission and educational work in Texas. We have never examined the merits of the issue sufficiently to warrant an opinion.

STRAVE to do good.

The new Executive Board of the General Association met July 4th, re-elected the same officers, and appointed the following missionaries:

- R. L. Baker, Manchester.
J. W. Blackburn, Bowling Green, Bella Fields.
E. H. Brookshire, Morgantown and Grand Rivers.
J. B. Coleman, Clifton.
W. E. Foster, Dixon.
C. H. Gregston, Springfield.
A. F. Gordon, Lexington.
G. F. Hambleton, Drakeboro.
O. T. Hugheson, Oakdale.
F. G. Jones, Lancaster.
T. A. Lager, Paducah.
J. W. Mahan, Second Church.
J. C. Masse, Southgate-street.
J. E. Moore, Jellico.
Terry Martin, Eight Mile.
J. M. McFarland, Barksville (blank).
W. B. McFarland, Barren.
L. T. Mays, Hazard, Hidden and Hindman.
C. M. Morris, Catlettsburg.
C. H. Palmer, Middleborough and vicinity.
A. S. Petrie, Uniontown.
W. C. Pierce, Germantown Church.
G. W. Perryman, West Point.
T. E. Richey, Glenview.
Wm. Ritschmann, 26th and Market.
D. F. Shacklett, New Haven.
W. A. Talliferro, Ludlow.
C. M. Thompson, Beattyville.
A. L. Vickers, Bowen Jackson.
S. E. Whipkey, Audubon.
F. Wittenbraker, Preston-street, Louisville.
O. O. Green,

In addition to these, the following are serving as colporters, and other names are to be added:

- J. W. Edwards, G. S. Wickersham.
B. W. Garr, J. G. Parsons, S. F. Thompson, B. R. Hicks, J. L. Shipp, N. E. Norwood, H. C. Nease, A. D. Graves, S. F. Morton, H. F. Aulich, G. W. McRae, J. A. Burns, W. J. Paxton, A. R. Love and others who are laboring in this city.

Dr. Warder was for the 20th time chosen Corresponding Secretary. We hope this, his last year in this service, will be his best year.

We congratulate the Louisville and Nashville Railroad Company on their prosperity for the past year. The gross earnings for the year ending July 1st were \$1,707,028 more than the year previous.

In the case of the Louisville & Nashville system, the headquarters are in Louisville, and therefore this system is more closely identified with our people than those systems which have their headquarters in New York or Philadelphia, or some other great money centre.

The general officers of the L. & N. system, from President Smith down, are courteous gentlemen, and we believe they really desire to promote the prosperity of the South, while at the same time they feel they must look after the interests of the stockholders who own the line.

ple prosper the more the railroads will prosper, and vice versa. We congratulate the L. & N. system on their prosperity, and we equally congratulate the people of the South and West on their prosperity, which the figures, above given, indicate.

Dr. MULLINS accepts the Presidency of the Seminary. The Louisville Evening Post on Saturday sent a telegram to the Hon. Joshua Levering asking about the acceptance, and received the following reply:

BALTIMORE, MD., July 8th. Editor Post.—Dr. Mullins wires me that his letter of acceptance has been mailed. I will hardly receive it before Monday.

In a private letter from Gov. Northen, he says: "I had a very long and interesting interview with him [Dr. Mullins.—Ed.], and I am quite sure that we are all going to agree, at least, not to disagree, in the future. He has no desire to stir up strife or do anything other than to bring peace, unity, and prosperity."

Dr. Mullins has a noble opportunity for the highest service, of which we hope he will make good use. At his election in Atlanta it was emphasized that he was not a partisan candidate, and on that basis his election was unanimous.

The Christian Repository for July calls attention to the fact that Dr. R. B. C. Howell believed in the continuity of Baptists from the days of the Apostles until now. Of course he did, and so did the rest of the brethren of the past generation.

Dr. Howell said: So much I thought my former declarations required me to say in relation to the history of our church in the days of the apostles, and through the dark ages up to the time of the Reformation.

Our history has been written in blood by the hands of our persecutors; and it is sufficiently distinct to prove beyond reasonable doubt that we have had a prominent place from the days of Christ in every age up to the present time. The facts and considerations demonstrate that the Baptist is the only church which can claim apostolic origin.

Dr. Howell was the great opponent of Dr. Graves in the famous controversy of a generation ago; but they did not differ on this point. Both believed that there have been Baptists on earth ever since the days of John the Baptist.

A prominent divine who has written a good deal along the line of the "higher criticism" has recently "addressed" views and, moreover, who has lamented the ignorance, &c., of those who cling to the old faith, recently exhibited his own ignorance in a remarkable degree. We withheld the name through courtesy. Writing about the Jews of the captivity, he says: "There were Jews who thought no 'Bible' need be kept with the heathen, such as in the Middle Ages the Jesuits thought no Bible need be kept with heathen."

Editorial Varieties

Dr. N. E. Wood, of Boston, succeeds Dr. Alvah Hovey as President of Newton Theological Institution.

The Chinese have a saying—Sincerity makes a nation. There is a profound truth in this saying.

We are informed that Dr. Whitsett will ere long go to Europe for special historical studies, preparatory to writing a church history. This will be congenial work for him.

The admirable sketch of the Texas Baptists we published last week was from the gifted pen of that stalwart Kentucky-Texas Baptist Dr. R. C. Buchanan, formerly the names was omitted, for which we beg pardon.

A Cincinnati Roman Catholic paper recalls McClure's Magazine sharply and calls on Catholics to boycott the magazine. It seems to us that this paper will do more to aid the circulation of this magazine by thus advertising it, than in persuading Roman Catholics who are now subscribers to drop it.

The Catholic Telegraph says: "Dogmatism has the three-fold task of setting forth the dogmas of the church—exegetically, historically, traditionally and systematically." We hope, when the warm weather is over, some competent person will expound the "doctrine of the infallible, universal church"—"exegetico-biblically, historico-traditionally and systematically."

Dr. Zahn published a book on Evolution and dogma, which displaced the Vatican. Whereupon he (being a Roman Catholic) was called on to retract and to do what he could to withdraw the book from sale. He promptly did this, and he begs everybody to refrain from reading his book.

We sincerely regret that Dr. Taylor should have resigned the pastorate of the McFarren Memorial church in this city. We are sorry to lose him from Louisville and from Kentucky. He is a devout Christian, a thorough gentleman and a faithful worker.

We spoke last week of the announcement near White right, Texas, of Mr. Jones Reinhardt, one of the members of our Baptist Pilgrimage. It was a mistake to say that he was killed by a concealed assassin, for the miscreant met Mr. Reinhardt and his friend as they were riding along the highway unarmed and opened fire on them.

One of the most prominent Baptist laymen in the North recently said: "I am more ready to aid Southern schools than Northern ones, because, as yet, I believe them to be sounder Scripturally, less tainted with loose theological views." The same layman admitted, however, that he lately changed a bequest "from a Northern school to a Southern, on account of dissatisfaction with present tendencies."

The Board of Visitors of Andover Theological Seminary (Congregational) have authorized the professor, in signing the Seminary creed, to put on a modern and liberal interpretation. That creed was written by men who believed something and who founded a seminary to advance that belief. But now, all that is set aside and while the creed is not formally set aside, (that would make the Seminary lose their property by law suits for the recovery of money given), it is practically annulled by allowing each professor to put just as true and easy an interpretation on the creed as he may desire.

A prominent divine who has written a good deal along the line of the "higher criticism" has recently "addressed" views and, moreover, who has lamented the ignorance, &c., of those who cling to the old faith, recently exhibited his own ignorance in a remarkable degree. We withheld the name through courtesy. Writing about the Jews of the captivity, he says: "There were Jews who thought no 'Bible' need be kept with the heathen, such as in the Middle Ages the Jesuits thought no Bible need be kept with heathen."

And this divine is an obscure man. He is perhaps the most prominent of the "higher critics" who have lately been busy with their "higher criticism" and their "new theology" and their lack of sound information.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Four received by letter and one under watchcare. Pastor Eaton left Monday night for Colorado.

Broadway.—Pastor Jones preached at both hours.

Chestnut-street.—Pastor Weaver preached in the morning. No meeting at night. Two received by letter.

East.—Bro. T. S. McColl preached. He will supply during Pastor Christian's absence.

McFerran Memorial.—Pastor Eager preached in the morning and resigned the care of the church. He closes his work next Sunday. He has done faithful service. Bro. McGlothlin preached at night.

Twenty-second and Walnut.—Pastor Hunt preached as usual.

Franklin-street.—Pastor Jenkins preached in the morning and Bro. James Sills at night.

German.—Pastor Ritsmann being indisposed, Bro. Vogel preached in the morning. No meeting at night.

Highlands.—Pastor Dawes preached in the morning. No meeting at night.

Logan-street.—Pastor Montgomery preached in the morning and Bro. Yancey at night. Two joined by letter.

Parkland.—Pastor Gordon preached as usual. One man asked for prayer.

Portland-avenue.—Pastor Traile preached. One addition by letter.

Southgate street.—Pastor McFarland preached. One received by letter.

Third-ave.—Pastor Boyet preached at both hours.

Twenty-sixth and Market.—Bro. Warder preached, Pastor Thompson being away.

East Mead.—Bro. S. A. Cooper preached morning and night.

The Point.—Bro. Okasima, of Japan, preached.

Jeffersonville (Ind.).—Pastor Marks preached. Prospects very good.

Missionary Stephens gave the Pastors' Conference an interesting account of his work in China.

The Conference passed most appreciative resolutions in regard to Dr. Eager, in view of his resigning his work in this city.

THE STATE.

Eld. J. M. Salles, recently pastor at Hoc,erson, Ky., becomes an editor of the Son Antonio Baptist. He is good material for editor, and for any good work.

We are greatly distressed to learn of the sudden death of Bro. J. T. Barrow, pastor of our church in Ellis-barrow, on Monday morning being a Sunday. We deeply sympathize with the bereaved family and community. Funeral at 11 A. M. Wednesday from the church.

Bro. I. B. Timberlake accepts the call to become pastor at Nicholasville. He is a brilliant preacher.

Pastor J. G. Parsons writes: "My work as pastor at Berea closed last Sunday. I took charge as pastor the first Sunday in December, 1888. The church was somewhat in a demoralized condition. They are now united and working in harmony. Have had about 80 additions to the church. Last Sunday I baptized Bro. C. H. Palmer, a Congregational preacher. Bro. Palmer is a young man, well educated, an interesting preacher and zealous in his holy calling. Berea is an important field of labor, and demands a strong man as pastor."

Pastor J. C. Craig writes from Green River church: "Our meeting of eight days closed July 5. The immediate visible results were: Church revived; a number professed conversion, six united with the church by letter; one standing approved for baptism and others, we think, will soon follow. Among those who professed faith in Christ was a Roman Catholic. We had the assistance of Bro. J. J. Chiles in the preaching of the Bible teaching. The preacher daily ministered on read-

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ing the Word of God. He is an earnest, faithful brother, who puts his soul and body into the service. The meeting has done a great good, and we trust that other fruits will be garnered from it. To God be all the praise."

Eld. Austin Crouch becomes pastor at Simpsonville. He is one of our brightest and best young preachers.

Pastor J. A. McCord writes: "The church at Crofton has just closed a 'leading' meeting. Bro. J. G. Bow, of Pombroke, was with us and preached eighteen strong gospel sermons. There were five additions to the church—two by letter and three by experience and baptism. The writer baptized Bro. Otto Burkholder, the miller at this place. Sister Amanda Taylor, a very bright school teacher, and Sister John Coroff, a young married lady. At the close of the meeting the church organized a Sunday-school, with Bro. Burkholder as superintendent. Crofton church is being aided by the Mission Board of Bethel Association. The meeting closed with a good interest. A number will join as a result of the meeting. The outlook for this church is encouraging. Brethren, pray for us."

Pastor Robert H. Tandy writes from Falmouth: "We have recently closed a very interesting and profitable meeting with our church at Butler, in which we had the assistance of Bro. O. M. Huey, of Carrollton, Ky. Our people greatly enjoyed Bro. Huey's visit and preaching, and especially admired his fearless manner in dealing with all forms of sin. On Sunday afternoon, June 18, we had a meeting for men only, in which the preaching accompanied by the Holy Spirit, made deep impressions upon many of the men of the town. As the visible result of the meeting 8 were added to the fellowship of the church, 10 additional people have been arranged for the payment of an old debt that has been burdening them for about nine years, and we are looking for better things in the future."

OTHER STATIS.

Pastor J. S. Felix, so well known, and, what is more, so well loved, in Kentucky, is being greatly blessed in his pastorate at Shreveport, La. Recently he was assisted in a meeting by Bro. J. White with the result of 30 additions to the fellowship of the church. There have been one hundred additions since Pastor Felix took charge of the church last October.

Pastor W. L. Warren held a meeting in his Taneval church, Va., with no assistance except from his own flock. There were 20 professions of religion, and 10 additions, 8 received by religion, and several restored.

Pastor J. K. Pace writes from Arkadelphia, Ark.: "I have been planted here—an almost household friend

Sixty-six have been added to the fellowship of the Troy church, Ala., as the result of a meeting in which Pastor Campbell was assisted by Bro. L. O. Dawson. Oak Grove church, Franklin county, Mo., has deposed from the ministry and excluded from her fellowship M. M. Hamlin, warns her sister churches against him and requests all religious papers to mention the fact.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1890.

AUGUST.

- Bracken—Carlisle, Aug. 2. Blackford—Huff's Creek church, Aug. 2. Crittenden—Gardnersville, Aug. 9. Liberty—New Hope, Aug. 9. Daviess County—Owenboro Third church, Aug. 15. Elkhorn—Hillsboro church, Aug. 15. South Kentucky—Ellsburg, Aug. 15. Clear Fork—White Oak Grove, Logan Co., Aug. 15. Shelby County—Beech Ridge, Aug. 17. Green River—Mt. Liberty church, Ohio Co., Aug. 19. Barren River—Hickory Hill church, Monroe Co., Aug. 22. Bethel—Olivet church, Howell, Ky., Aug. 22. Concord—Harrisburg, Aug. 22. Gasper River—Morgantown, Aug. 22. South District—Forks Dix's River, Aug. 22. Ohio River—Good Hope church, Aug. 23. Franklin—Lebanon, Aug. 23. Cumberland County—Pleasant Ridge church, Aug. 23. Cumberland River—Providence Ch., Aug. 29. Tate's Creek—Mt. Tabor church, Garrard Co., Aug. 29. Ten Mile—Mason church, Grant Co., Aug. 30. Baptist—Hopewell church, Aug. 31.

SEPTEMBER.

- Irvine—Hireh Lick church, Jackson Co., Sept. 1. Long Run—Plumb Creek church, Waterford, Sept. 6. Central—Springfield, Sept. 5. Owen—Pleasant Grove church, September 5. Rockcastle—Poplar Grove church, Sept. 5. Bay's Fork—Scottville church, September 6. Greenup—Oak Grove church, Greenup Co., Sept. 5. Little Bethel—Richland church, Hopkins Co., Sept. 6. Lyon—Uptonville church, Sept. 6. North Bend—Burlington church, Sept. 6. South Cumberland River—New Salem church, Sept. 7. Greenville—Laurel Springs church, Menefee county, Sept. 8. Mt. Zion—Bethlehem church, Whiteley Co., Sept. 8. North Concord—Ebenezer church, Sept. 8. Stocton's Valley—Locust Grove, Clinton Co., Sept. 9. Boon's Creek—Cynthin church, September 12. Nelson—Cedar Creek church, September 12. Russell's Creek—Mt. Gilead church, Green Co., Sept. 13. Sulphur Fork—New Castle, Sept. 13. Warren—Barren River church, September 13. Second North Concord—Hopeful church, Sept. 15. Landmark—Bethlehem church, Madison Co., Sept. 20. Salem—Stithon church, Sept. 20. East Lynn—Rolling Fork, LaRue Co., Sept. 23. Freedom—Central Union church, Sept. 23. Goose Creek—New Home, No. 2, Clay Co., Sept. 22. South Union—Pine Grove church, Sept. 23. Edmonson—Pleasant Grove church, Sept. 27. Goshen—Stephensport, Sept. 27. Graves County—Sharon church, near Mayfield, Sept. 27.

OCTOBER.

- Enterprise—Shelby church, Pike Co., Oct. 4. Little River—Harmony church, October 4. Union—Berry, Oct. 4. West Kentucky—Mayfield Creek church, Oct. 4.

DELICIOUS IN COFFEE TEA & Chocolate GAIL BORDEN Eagle Brand Condensed Milk

Laurel River—Mt. Ararat, Oct. 5. East Union—Cumberland River Ch., Oct. 6. South Concord—Mt. Plagah, Wayne Co., Oct. 6. West Union—Mt. Zion church, October 11. Upper Cumberland River—Middleton Settlement church, Oct. 13. Ohio Valley—Uniontown church, Oct. 17. Blood River—Hardin, Oct. 18.

If changes are desired, please write to the papers and oblige. J. K. NUNNELLY, Sec'y.

PROGRAMME.

The following is the programme of the Centennial Celebration of Baptists, at Flat Lick church, Saturday, July 22: FRIDAY NIGHT. Select Sermon, Bro. Borum.

SATURDAY. 10 a. m.—Centennial Sermon, Bro. W. R. Smith. 11 a. m.—Devotional Sermon, Bro. Borum, Somerset. 2 p. m.—Why I am a Baptist, Bro. Stogsdill. 7 p. m.—Second Advent of Christ, Bro. Weaver, Louisville. SUNDAY. 10 a. m.—The Religion of our Fathers, T. M. Smith. 11 a. m.—Missions, Bro. Walden. 1 p. m.—Special Lecture, Dr. Weaver.

DEAR RECORDER:—We are in deepest sorrow again from the tragic death of our beloved co-laborer and pastor, Dr. J. T. Barrow. He was just returning from Gilead church where he preached yesterday and last night; and coming to Glendale this morning to get on the train, he had a little late, and running beside the track, or rather, crossing the main track and side track, and as it seemed thought he was too near the main track, stepped, as he thought, from danger, but only stepped toward the train, and was struck in the back by the "bumper" and thrown some distance from, and fatally injured by the blow that he lived but a few minutes. His spirit went home at 8:50 A. M. His devoted and faithful wife, two lovely and affectionate daughters, and a tender young son are prostrate from the sudden stroke. All of us, of every church, and of all this and adjacent communities that knew him, are in deepest affliction. Funeral services will be conducted at the church here at 10 to 11 A. M., Wednesday. Interment in the cemetery here. The family have asked Dr. Stridger to be in the lead in the service. Fraternal regards. R. C. KIMBLE. Elizabethtown, Ky., July 10.

BAPTIST MINISTERIAL DIRECTORY

The third and last circular has been sent out to all the ministers who, for reasons have not received the first two circulars, or have neglected to return the blanks with the facts of their ministerial life. A necessary delay will keep the book from getting in preceding a few weeks. Let every minister who has not filed out the blank do it at once, and forward to The Ministerial Directory Company, Oxford, O., that the Baptist Directory, to which the Company has given so much time, and which is depending a large amount of money, may be a complete abbreviated history of each minister of our great denomination.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE DREAM OF THE TOY.

The Handman lost a dream one night. A dream meant for a boy; It floated round a while, and then It settled on a Toy.

THE APOSTASY OF ADOLPHUS BAKER.

BY EDWARD RANDOLPH.

I occupied my favorite corner in the smoking-room of the University Club, looking over a magazine and listening to Judge Dougherty, Al Smith and Dr. Griswold, and occasionally putting in a word myself.

"Why, what's the matter?" asked all at once. "You, of all men, haven't lost interest in free thought?" added the doctor.

husband is a poor Methodist preacher, and lives in Iowa. I do not mean he is a poor preacher; in fact he is a cultured and intelligent gentleman and a successful preacher, but he is a poor man, as all uncompromisingly faithful pastors are.

heaven for something. He needed them both. How happy he must be to have two such boys come at the same time!

Advertisement for Song Books, listing various hymnals and books for sale, including Baptist Hymnals, Sacred Songs, and Gospel Hymns.



A favorite subject of great painters is a mother instructing a daughter in music—giving the early lessons. Mothers naturally want their daughters to be accomplished musicians. It helps them along in a social way.

Mrs. A. F. Crenshaw, of Passaic, N. J., writes: "It is with heart-felt gratitude to you and for your kind advice, that I must tell you what your medicine has done for me."

There is Always One Better than the Others of Anything.

And when you buy telephones you want the best and those that will give you the most service and practical satisfaction.

Advertisement for Baptist Book Concern, listing various books and hymnals for sale, including Baptist Hymnals, Sacred Songs, and Gospel Hymns.

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SHORTEST LINE AND FASTEST TIME
TO
EVANSVILLE.

Depot Ticket Office, 7th and
River. City Ticket office, S. W.
Cor Third and Main.

J. B. CAMPBELL, D. P. A.,
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CHESAPEAKE & OHIO RAILWAY, Union
Depot, foot of Seventh Street, one block
from Louisville Hotel. Additional stop at
Elevated Station, base of Gas House. City
Ticket office, 224 Fourth ave. Schedule in
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Through Pullman Vestibule service to
New York, connecting at Ashland with the
famous F. V. V. Limited, running solid to New
York via Washington, with Dining Car and
Observation Car. Entire train lighted with
electricity.

Leave Louisville	8:00am
Arrive Washington	10:00am
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Arrive Philadelphia	12:00pm
Arrive New York	1:00pm
Arrive Providence	1:30pm
Arrive Boston	2:00pm
Arrive Richmond, Va.	3:00pm
Arrive Old Point Comfort	11:00am
Arrive Norfolk	11:00am
Returning arrives in Louisville	8:00pm

WASHINGTON EXPRESS DAILY.

Only electric lighted train leaving Louis-
ville in any direction. Through Pullman
Vestibule Sleeping Car, Louisville to
Washington.
Leave Louisville 8:00am
Arrive Washington 10:00am
Arrive Baltimore 11:00am
Arrive Philadelphia 12:00pm
Arrive New York 1:00pm
Arrive Richmond, Va. 3:00pm
Arrive Old Point Comfort 11:00am
Arrive Norfolk 11:00am
Returning arrives in Louisville 8:00pm

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Solid Vestibule trains daily.	
Le Louisville	8:00am
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Ar Frankfort	10:15am
Ar Lexington	11:00am
Ar Winchester	11:30am
Ar Mt. Sterling	12:00pm

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BAPTIST BOOK CONCERN,
Louisville, Ky.

shout when we go home to heaven! But it won't seem long there, will it? They will all be together; Dolphine will take care of the wife—he will always go good to her wasn't he? George? The boys will have to be mamma and papa till we come, but they will go right to grandma and grandpa. Won't it be a happy family when we all get there? The children are very glad to see Uncle Dolphine. They are very glad of the Doctor's. "Every conscious moment during the whole night it was talk of heaven and meeting the children there. Grief would overcome them, but in their wildest sobbing there was no word of blame or reproach.

"Gentlemen, I spent a sorrowful night, but I was very close to heaven. I went to the hotel with Overman early in the evening, and the first thing I did was to write Johnson to hold the pamphlet until I returned." "Right you were," broke in Smith, with an exclamation.

"It worried me greatly during the night, and early in the morning I went down and wired him again; when he answered 'All right' I felt better. I doubt if you can realize how I had Mary see it for all the world.

"Well, we buried our babies all on the same day. Three little white coffins; and they were not the only white coffins in that cemetery on that day.

"Mary and her husband held up quite a goodly number of the pamphlet which you and I know nothing—the substance of things hoped for, the evidence of things not seen."

"Gentlemen, the mother and father would sooner doubt their own existence than doubt they shall see and hear of their children in heaven; and I say to you deliberately that I would rather win a case with perjured testimony, or do any other wicked thing short of murder, than take the belief from them."

"So would I," spoke up the Judge, and there was not a dissenting voice.

"I hurried home to get that accursed pamphlet; it grew on me hourly. It seemed as though it might explode, or circulate itself, or do some terrible damage. On the long journey I reflected on the many mothers like my sister; few so gentle and resigned, perhaps, but thousands and millions who have lost their babies. Who are not best beloved? If not children, it has been father, mother, wife, some dear relative or friend. Who has not felt the heavy hand of death and born the awful loneliness? Give to those sorrowing mothers the inspiring belief that their loved ones simply lived, and died, and died to become food for worms; teach them that death is the end; take from them the superstitious and unwarrantable belief that in a happier time they will again enjoy the society and companionship of those who have gone before; make everybody as wise and hopeful as we ourselves are—or affect to be—and what a boon we have given to the world! What good thing do we offer in exchange for the awful misery we would cause in destroying the happy anticipation? Wearing the grin of a fool we have regarded ourselves vastly superior to the common herd, and able to teach them. With your applause I have presumed to enlighten the ignorant from the rostrum and through the prints. It seems to me now that I was a better man than I had been struck dumb and imbecile a score of years ago. The pride I took in the pamphlet and the pleasure I had in refuting the fools who believed in a future life were nothing compared to my joy when I saw the first eat it up.

able in us to tell people there will be no future when our highest claim is that we do not know? The future life is something for faith and hope to be exercised about. We have neither, and ought to stand uncovered before those who have both. The poor woman's trusting faith, the little child's bounding hope are above and beyond our profoundest knowledge in some things.

After a few moments a thoughtful silence the doctor asked: "How did you leave your sister, Baker?" "Quite cheerful," was the reply. "Better than you would expect. Overman took them to Chicago; it's only a five-cent run. They will rest there a few days, and then go down to Florida. She is cheerful, but will see her children within a year. Well, poor little thing," he added sadly. "I hope she will. I wouldn't keep her if I could, although I will then be the last of my family."

"I am glad you were all here to-night, gentlemen, and glad I told you, although it is a painful story. It is no more than right you should know why I cannot longer act as president of the society; you may make such explanation as you like to the other members, but I have attended my last meeting."

"So have I," said Judge Dougherty, with decision. "I do not know whether there is a heaven or not, but there ought to be for my mother, if for no other cause. We cannot give with patience on earth to earn a lot and happy future. I have sometimes had my doubts about our knowing it all, gentlemen. Our claim has been, to be sure, that we know nothing, but as a matter of fact we have all the time thought we knew more than our neighbors. We cannot prove a future life, but I am not sure, after all, that the better reasoning does not favor it. Either chance or a higher intelligence than ours is responsible for this world and its results."

The doctor started to interrupt, but Judge Dougherty interrupted him. "No, doctor, we will not argue it. I was only going to say that chance gives an even show—you throw up a dollar and it is as likely to come heads as tails. The average mortal is not half as likely to be happy as unhappy in this life; it is not logical to lay it to luck. Give a higher intelligence the credit, and you necessarily make that intelligence extremely cruel, or you provide for a future and a better world."

"Well, Judge, I can't say I consider your logic unanswerable," observed Smith, "although I have a moment in it; but it is true, as Baker says, what we teach can only make people unhappy. This seems a case where ignorance is bliss, 'tis folly to be wise,' assuming we are right. If we should prove to be wrong, how terribly wrong! I shall keep on thinking, as I must, but will not take the responsibility for others' thinking what will surely make them unhappy, and may at the same time be wrong. I guess I will resign my secretaryship in the society."

"You may be right, gentlemen," said the doctor. "Like you, I am much impressed with Baker's story and the changes in his mental attitude; but if the facts affected some one further removed from our lives and were related by a less impressive talker, I doubt if we would be so ready to yield our deliberate judgment. It is a very distressing circumstance and a wish to give credence to it, but by no means an isolated case or even a very remarkable one. Whole families are often carried off by diphtheria, but that does not change established truths for the world at large. Arguments that were good before are good yet; reason should control in all things, not emotion. The truth ought to stand the test of proof. If there is a future life it is too important a fact to be left to conjecture; there ought to be evidence of it, which would satisfy a reasonable mind. After all is said, who can answer Baker's pamphlet?"

"My sister," replied Baker, promptly, "can successfully controvert that pamphlet, and millions of other bereaved mothers. They know by a faith that is higher than reason, by a hope which is its own best evidence, that their babies were taken from them for some good purpose which is incomprehensible to mental judgment, and that they will be given back in the happy hereafter, when all things will be made plain. They can answer the pamphlet, although you and I cannot, Griswold."

"It is true, as you say, the death of

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Recent researches in England, which completely vindicate our cherished history and dissipates the 1641 theory in thinnest air, are set forth in this book. Baptist preachers need this to refute the arguments of their Pedobaptist friends, and every Baptist family should possess one. It contains an Introduction by Rev. T. T. Eaton, D.D., LL.D. Agents wanted—we will allow them a liberal discount. Write us at once.

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If contemplating a trip to California, write to W. J. McBride, City Passenger Agent I. C. R. R., 220 Fourth Ave., Louisville, Ky., who will be glad to name you rates, reserve sleeping car space and relieve you of all details pertaining to your trip.

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Get a good Teachers' Bible from the Baptist Book Concern for only \$1.00.

On to Richmond Baptist Young People's Union July 13-16, via Chesapeake & Ohio Railway.

The fare for the round-trip has been made to Richmond and return for the B. & O. R. R. Convention. Tickets will be sold July 12, 13, 14, with final limit July 16, with provision for extension to leave Richmond not later than August 15th by depositing tickets with Joint Agent in Richmond prior to July 16th, and payment of fee of 50 cents. Special side trip excursions from Richmond have been arranged.

To Old Point Comfort and return. \$1.25
To Norfolk and return 1.25
To Virginia Beach and return 1.75
To Lumby Cavern via Natural Bridge, returning via Beale City. \$3.00
To Washington, D. C. and return, via Old Point Comfort and Potomac River, returning all rail or by reverse route. \$3.50

Special Excursion will also be sold from Richmond to any point on the C. & O. R. R. within a radius of miles at one fare for the round-trip. The Old Dominion Line has placed a ticket on sale from Richmond to New York and return via C. & O. R. R., connecting at Norfolk, including meals and stateroom on steamer, at \$12. For further information relative to tickets, sleeping car arrangements, space in special train, etc., apply to miles at one fare for the round-trip. C. & O. R. R., Louisville, Ky.

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A Friend to Those in Need. "A friend in need is a friend indeed." This adage can be truthfully said in reference to a well-known St. Louis grocer house.

VIRGINIA NOTES.

The time is drawing nigh for our associational meetings. The Valley Association convenes with the Bluefield church, August 17th and the New Lebanon Association with the Tazewell church August 31st.

At Bluefield, Bro. W. W. Hamilton is making a fine headway. His church has opened a mission and will build a chapel in the near future. The late Rev. A. J. Gordon says, "Every church should open into a mission and every mission should open out into a church."

Rev. W. L. Wayts, of Ky., is pastor at Tazewell. He has just closed a meeting, conducted by himself, the result is 17 additions to his church.

Rev. Authur Crane of New Jersey very recently closed a good meeting at Pocahontas.

We have just arranged to have preaching service at Graham and organize our people into a church. We had children's service Sunday night and took in about \$25 for the Sunday-school and Bible Board.

Rev. M. A. Wilson is now pastor at Big Stone Gap, having recently gone there from West Virginia. Bro. Wilson has done extensive mission work in Southwestern Virginia.

Rev. G. W. Kilgore is at Wise and preaches there and at Olinwood, county seats of Wise and Dickinson counties.

Rev. J. B. Craft, warm-hearted, loving and brave, is pastor at Mendota and Coeburn. It goes without saying, that he is the best preacher in towns, counties and villas where he ministers.

Rev. P. H. Pernell rules and reigns among the good people at Lebanon and Bethel. Lebanon is the county seat of Russell county and Bethel is one of those country churches, just a little better than a good town church.

Bro. Pernell will answer in the affirmative, if you will except the Lebanon church, should any one be dubious enough to question the correction thereof.

We have just returned from a picnic excursion with the Sunday-school children. Thus we celebrate the One Hundred and Twenty-third Anniversary of the Declaration of Independence.

Fraternally, D. A. RAMBY, Freeman, W. Virginia, July 4, 1890.

MISSION WORK IN ITALY.

I read, not long since, in one of our religious journals an article on Italy and the mission work carried on there by Baptists and others; and after studying the many difficulties that had to be encountered in carrying on such a work, there occurs this suggestive but remarkable statement: "The lack of denominational conviction is also an obstacle, inasmuch as an Italian, for convenience sake, will often leave one denomination to join another."

A strong "denominational conviction" is the backbone and strength of that denomination, and whenever anything is either said or done to weaken that conviction, everything is weakened.

It becomes weak, loose, liberal and of the jelly-fish kind. I have but little patience with that weak sentimentalism that is abroad in the land among some people which decry a strict "denominational conviction," and leads to the setting aside, for some so-called new discovery, the old and well-established principles of the past.

The apostolic injunction, therefore, of Paul to Titus, "Speak thou the things which become sound doctrine," should be the watch-word of every true Baptist.

Chatham, Va.

"A man who travels without the Holy Bible and Ford's Extract, is worse off than a traveler in the Sahara Desert without water, or a ship at sea without a compass."

Monon Route - Steamer "Manitou" to Mackinac, Petoskey, Charlevoix, Harbor Springs, Bay View, Etc.

The trip without an equal - safe and superb steamer. Tickets returning direct to Lake Huron and Detroit. Slide trip through Lake Superior. Write R. H. Bacon, District Passenger Agent, Louisville, Ky.

THE MARKETS.

LIVE STOCK. Report for week ending July 8.

Table with columns for CATTLE, HOGS, and SHEEP AND LAMBS. Includes prices for extra good export steers, light shipping, best butchers, common to medium butchers, etc.

Table with columns for LEAF TOBACCO. Includes prices for Year 1889, Year 1890, Year 1891, Year 1892, Year 1893.

EDUCATIONAL.

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A Baptist School. Fifteen miles from Louisville. Best location in the State. Noted health resort. Ten acres of beautiful grounds. Strong faculty. Splendid music department. Home care and comforts. Write for terms. Twenty-seventh session begins Monday, September 11th.

BETHEL COLLEGE, (INCORPORATED) RUSSELLVILLE, KY. Classical, Literary and Scientific Courses. Able Faculty. Thorough Instruction. Next session begins September 1, 1890.

BETHEL FEMALE COLLEGE, Hopkinsville, Ky. SELECT HOME SCHOOL FOR GIRLS. Only Baptist College in Kentucky for Young Ladies exclusively. Next Session Begins Sept. 4, 1890.

Liberty College. 25th Annual Session. Begins Wednesday, August 30, '90. Nine experienced and competent teachers. Eight Schools. Location delightful and healthful.

Georgetown College, GEORGETOWN, KY. Owned and Controlled by the Kentucky Baptist Education Society. A COLLEGE FOR YOUNG MEN AND YOUNG WOMEN. Chartered 1825. 21 instructors. 13 Departments. Attendance last session 460.

Table with columns for Percentage of rejections to section sales. Includes rows for Rejections Jan 1 to date, Receipts this week, Receipts Jan 1 to date.

Table with columns for LEAF TOBACCO. Includes rows for Year 1889, Year 1890, Year 1891, Year 1892, Year 1893.

Report for week ending July 8.

Table with columns for LEAF TOBACCO. Includes rows for Year 1889, Year 1890, Year 1891, Year 1892, Year 1893.



When you go to Arkansas or Texas you can travel in comfort if you know how. Ask the ticket agent for a ticket via the COTTON BELT ROUTE and you can ride in a reclining chair car, without extra cost, and thus avoid the discomforts you would encounter in an ordinary car.

If you are thinking of taking a trip, write and tell us where you are going and when you will leave, and we will tell you how much your ticket will cost, what train to take so as to make the best time and connections, and anything else we can that will help make your trip a comfortable one.

W. A. McQUOWN, Traveling Passenger Agent, 215 Orleans Bldg., LOUISVILLE, KY. (41)

E. W. LaBAUME, Gen'l Pass'r and Tkt. Agent, ST. LOUIS, MO.

FROM MAYSVILLE.

I have recently closed my first year's pastorate with the First Baptist church of Mayville, and we all feel that we have much cause for rejoicing. During the year we have had more than fifty additions to the church, and have witnessed a very gratifying growth in the spiritual life of the membership.

Bro. Gabby, one of our most valued members, who has for several years been teaching in the city schools, will enter the Seminary in October. He is a gentleman, a scholar and a Baptist, hence our right to expect great things of him.

The work in the county seems to be prospering at all points. Our fifth Sunday meeting will be held with the Stone Lick church on the fifth Sunday in this month. The writer will preach on "The Church"—peck a little on the "Rock" which seems to have turned the edge of the tools of some of the workmen.

Bro. Seary, of Lewisburg, is wise above his years, and is leading his church up to higher things. The writer enjoyed preaching for a week in his church in April.

Bro. Holly, of Maylick, has taken a strong hold on his people, and seems well adapted to his difficult but delightful field.

The writer had the pleasure of laboring with Dr. J. B. Moody in his church at Tampa, Fla., during a portion of April. I have no hesitancy in saying that for a comprehensive and clear-cut con-

ception of the great doctrines of grace, and a faithful and fearless expounding of Scripture, J. B. Moody has no superior. He ought to be in one of our theological institutions. His work is prospering greatly.

During the month of June it was my good fortune to aid Bro. Wrenn in a series of meetings at Williamstown. We had a precious and general revival. Bro. Wrenn has given twenty-five years of his life and a comfortable fortune, which he inherited, to the Lord's work. I have never met one of whom I believe it could be more truthfully said, "He left all and followed him." He has been richly blessed in his work.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting to be held at the Stone Lick Baptist church on July 29, 30 1896.

- SATURDAY. The Prayer Meeting.—Rev. G. W. Shepard. Giving.—W. J. Bowling. The Bible in the Home.—J. C. Holmes. How to have a good Sunday-school.—J. Holly. Bracken Missions.—Dr. L. P. Williams. Foreign Missions.—Hugh F. Seary.

- SUNDAY. Characteristics and Perpetuity of a Scriptural Church.—J. W. Porter. Qualifications and duties of Deacons.—A. N. White. Church Discipline.—H. Stubblefield. A change of heart.—J. A. Davis. Baptist of yesterday and to-day.—Oleon Keys.

- SUNDAY EVENING SERVICE. Second coming of Christ.—A. H. Ellis. J. W. HOLLIDAY, CHAS. POLLARD, O. D. WELLS. Com.

Subscribers for the Recorder.

ALCOHOL AND CHILD LIFE.

The Quarterly Journal of Inebriety presents an alarming view of the evil effects of alcohol on the children of inebriates. With regard to epileptics it says: A careful study of 400 alcoholics has been made during the last fifteen years at Zurich under Foral's supervision; 43 per cent of the cases had one or both parents alcoholic, and 40 per cent had nervous or mental antecedents. Fifteen per cent of the patients were wholesale or retail dealers in liquors; 183 out of 346 had become alcoholics by consuming merely beer, wine or cider.

All the cases showed various physical, mental and moral alterations; degeneration of the heart, affections of the stomach, tremors, ataxia, pupillary troubles, general denutrition, etc. One-fifth were sexual perverts; 14 per cent were epileptics. In six cases the attacks followed alcoholic excess, and disappeared entirely when the patients refrained from alcohol.

The writer further quotes from authorities as follows: Demme, during a period of twelve years, acquired accurate knowledge of the private circumstances of ten families, belonging on the one hand to the drinking, on the other, to the temperate class.

Thus of 57 children of habitual drinkers, there were only 10, or 17.5 per cent, in normal condition during their childhood, while of the 61 children of the temperate families, 50, or 81.9 per cent, were in a normal state in their youth.

Of the 57 children of drinkers, 25 died during the first weeks or months of life, some from lack of vitality, some through eclamptic seizures (oedema of the brain and its membranes). Six children were idiots, five children remaining almost dwarfish. Five children, as they grew older, became subject to epileptic attacks. One boy was afflicted with severe chorea, which terminated in idiocy. Five children had congenital diseases. Two of the epileptics referred to were themselves alcoholists, as a result of hereditary transmission; the outbreak of their trouble was directly connected with pronounced acute alcoholism and was directly continuous with it.

Dr. J. F. Southard, in a paper at the Moscow meeting, remarked in regard to the alcoholic before the law, that punishment for a crime committed during drunkenness is, in this nineteenth century, a monstrosity. The punishment should be for drunkenness, which should be considered a misdemeanor. The alcoholic should be regarded by the law in the same light as an insane person. He should be deprived of his civil right, and incarcerated in some special institution until cured.—Christian Herald.

MEMPHIS, TENN.

I came up from my Blue Mountain home yesterday to perform the marriage rite for Rev. J. C. Swain and Miss Rebecca Norris, which I did last evening in Central-avenue church, where Bro. Swain is the efficient pastor, and where Miss Norris has grown up in great popularity. I regard the union as wise and timely. The pastor secures a helper who is cultured, pious and amiable.

To-day I was at the First Baptist church in a session of the Shelby County Sunday-school Convention, which I enjoyed very much. I sat near a large portrait of the Rev. E. A. Taylor, of blessed memory. I could almost

feel the warm grasp of his hand and hear his voice of melody and good fellowship. I could imagine the twinkling of his eyes as he would humorously get off a pun or a jest. Alas, alas, for those of us who have lost from our earthly life such a valued friend and brother.

I enjoyed an excellent dinner with Pastor A. U. Boon and his interesting family. I understand this brother and the old First church have formed a mutual admiration society. Bro. Boon is attracting a good deal of attention by a series of Bible lectures to the B. Y. P. U. His audiences are not falling off as is usual for this season of the year.

Dr. Potts, of the Central church, is soon to be off for a trip to Europe at the expense of his devoted church. He and his church are fortunate in having secured that talented young preacher, Rev. Gilbert Dobbs, as a supply while the pastor is away.

I had a very pleasant time with Deacon Craig, who, as moderator of Memphis Association, is making every arrangement for a profitable session next week. It gave me pleasure also to meet Bren. Smith, Hudson and Owen, who are encouraged with their work.

The Mississippi Baptist Convention convenes to-day. We anticipate a good time.

J. D. ANDERSON. July 6, 1896.

THE PRESLEY WHITAKER LECTURES.

The proposed lectures derive their name from the fact, that some years ago the above named brother, in preparing his last will and testament, set apart a certain sum of money to defray the expenses of a course of lectures by some competent Baptist preacher on The Distinctive Peculiarities of Baptist Doctrines and Practices, to be held in Morgantown, Ky., whenever the Baptists should have a house of their own in said town.

Now, this having come to pass during his life, and having been requested to do so by the Morgantown Baptist church, he has decided to have these lectures delivered during his life, and having requested and employed Dr. J. S. Coleman to deliver said course of lectures, it has been appointed to begin their delivery on the second Sunday in July, 1896, and continue the same from day to day at 10 A. M. and 7:30 P. M., until the said Rev. Dr. Coleman has fully complied with the aforesaid contract and request.

The general public is respectfully invited to attend, while the Baptists of Butler and adjacent counties, and their preachers, are affectionately urged to be present and enjoy the occasion.

BRACKEN ASSOCIATION.

The centennial meeting of Bracken Association will be held with the Carlisle Baptist church August 2-4. Special addresses will be made by Bren. Z. T. Cody, W. P. Harvey and J. W. Porter. The L. & N. railroad will give reduced rates to this meeting and we hope for a large attendance. Delegates and visitors will please send their names to Prof. W. F. Ramey, Carlisle.

W. H. MAJOR.

A good inclination is the first rude draught of virtue; but the finishing strokes are from the will.... God never accepts a good inclination, instead of a good action, where that action may be done.

Remarkable Rescue.

One Household Darling Saved when All Hope had Fled. Parents saw Her Dangle but were Helpless to Aid.

From "On the St. Lawrence," Clayton, N. Y.

Florence J. Sturdivant, the four-year old daughter of Mr. and Mrs. William H. Sturdivant, in February, 1896, was taken sick with scarlet fever, and after the usual run of the fever she was left with a weak back and gradually began to lose strength, until finally she deplored the best efforts of physicians her life hung in the balance. It was at this crisis, when all seemed darkest, that little Florence was released from pain and suffering and restored to strength and health. This remarkable occurrence is best told by her father.

Mr. Sturdivant said: "Florence was taken sick with scarlet fever and we immediately called a physician. He prostrated her, and we followed his directions closely, giving our little patient the best of care. After two weeks the fever subsided, but Florence was left with a very weak back. Severe pains were constantly in the back and stomach. We did all that possibly could be done to relieve her, but she would not improve. The difficulty seemed to baffie the efforts of the physician.

"Finally, at the end of four months of treatment, we found our patient completely prostrated. At this time we called an eminent physician, who agreed with the diagnosis of our physician and said that the trouble resulted from the scarlet fever. He prescribed a course of treatment and we followed it faithfully for three months, but instead of improving, Florence failed.

"We were completely discouraged. A brother of mine advised us to use Dr. Williams' Pink Pills for Pale People, and I purchased a box. After using the pills a short time we could see an improvement. Her strength began to return, and she would sit up in bed. Her appetite was restored, and she ate heartily. We also noticed a gradual brightness in her eyes. When she had taken one box the pains in her back and stomach ceased and her recovery seemed certain. We purchased a second box of pills and watched with delight the change for the better that was being wrought daily. From sitting up in bed at times during the day and night she was able to walk in her room. Florence finally became strong enough to walk a little. She gained in flesh and strength rapidly, and the pains gradually left her. By the time she had used three boxes of the pills she was evidently well. We continued the treatment using another box, the fourth, to prevent the possibility of a recurrence of the difficulty.

(Signed) WILLIAM H. STURDIVANT. Subscribed and sworn to before me this sixth day of April, 1896.

Attest: W. M. MORGAN, Notary Public. At druggists or direct from Dr. Williams' Medicine Co., Schenectady, N. Y., 50 cents per box, or six boxes for \$2.50.

PROGRAMME.

The following is the programme of the ministers' and deacons' meeting of Sulphur Fork Association at Milton, Ky., beginning Friday, July 28, at 7:45 P. M.:

- FRIDAY EVENING. Sermon—Eld. L. S. Chilton. SATURDAY MORNING. 9:30—Devotional exercises. Qualifications and duties of deacons—Eld. J. B. Tharp and Deacon I. W. Head. Duty of every member to cooperate in all the work of the church—Dr. W. D. Crabb and Eld. Walter Arnold. AFTERNOON. Bible doctrine of sanctification—Eld. L. M. Theobald and Dr. D. W. Porter. Church discipline—its purpose and object—Eld. J. S. Satchville and Deacon W. O. Coleman.

Who is responsible for the saloon?—Eld. T. B. Hill and Deacon Shelby Wilson. General discussion on above topic.

SUNDAY MORNING. What is the purpose of the Sunday-school?—Dr. S. C. Hampton and Deacon W. B. Moody. Missions—The spirit of Christianity—Elds J. H. Fowler and J. T. Sampson.

The editors of the paper are invited to be with us. The brethren on the programme are urged to come prepared so that we may have the best meeting of the year. The meeting place is an important point. H. W. VIRGIN, J. T. WILSON, Committee.

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THE FARM
KENTUCKY TRADE ITEMS

Paris had a dull court day with but few cattle sold.

The first wheat marketed in Louisville this season was raised in Jefferson county and sold at 70 cents.

The Georgetown Times reports the sale of a very fine yearling Polled Angus bull that weighed 1,900 pounds for \$150.

The Glasgow News reports sales of a pair of mules at \$160, another at \$225 and 137 sheep bought in Russell county at \$2.80.

The wheat crop in Mercer county is only one-half the average yield, but the quality is extra.

Sales of 75 cows and heifers at 3 to 4c; 90 hogs at 8.35 and 104 ewes and lambs at \$3.50 and 80 wethers at 34 are reported in the Winchester Democrat.

Hon. C. M. Clay has bought 800 head of heifers for breeding purposes. He paid from \$20 to \$30 per head.—Paris Reporter.

Samuel Forsythe, of Mercer county, sold to Monte Fox for Lehman, sixty head of export cattle, weighing 1,465 pounds, at 44c per pound.

The crop of bluegrass seed in Montgomery county will amount to about 30,000 bushels, most of which has been contracted for August delivery at 35 and 37c.

The Lexington Gazette says that Roger Early purchased 17 mare mules early in the season at from \$60 to \$100. He put in his crop with them and sold them last week at \$125.

R. G. Denny, W. P. Givens and Cornelius Vandy sold their crops of wheat, aggregating between 4,000 and 5,000 bushels, to Sam Forsythe, of Harrodsburg, at 67c delivered on the cars at Junction City.

W. T. Warner, as reported in the Owingsville Outlook, contracted twenty-five acres of growing corn to Charles and Joe Spencer, of Roe's Run, at \$1.55 per barrel in the field at gathering time.

Jonas Weil purchased last week of C. M. Clay, Jr., 250 lambs at 6c. They will be shipped to Jersey City and are as fine a lot as ever left Bourbon.—Paris Kentuckian.

The tobacco crop will be less than last year's crop, says the Glasgow News. It is badly missing, and it is too late to replant. A good many have planted part of their tobacco lands in corn. The prospect is growing worse every day, as the plants are dying on the hill from dry weather.

The Register says there were 800 cattle at Richmond Monday. Four cents for heifers and five cents for steers were the prevailing prices, but it seemed hard for buyers and sellers to get together. About 1,600 sheep were offered, prices ranging from 34 to 38c. Horses were dull.

Messrs. W. J. Hanna & Co., sold last week to D. Davis & Son, of Louisville, 1,400 pounds of wool at 30c. The wool filled twelve box cars. Mr. Dallas McIntyre sold a bunch of lambs last week for 51c.—Harrodsburg Bayings.

Statisticians place the production of wheat this year in the United States not above 550,000,000 bushels, which is a decrease as compared with last year of 126,000,000 bushels.

THE FRAGRANT PINEAPPLE.

From being an occasional luxury served only in its fresh state with sugar sprinkled over, the pineapple has become a staple fruit; it is made into a variety of tempting desserts and ices, as well as conserves for cold weather use; and at the height of the season, about July 1, the sugar loaf variety, which is altogether the best for cooking, can often be bought for one dollar a dozen. More than this, the refreshing and appetizing flavor which makes this fruit a favorite with invalids, is not its only claim to their favor, for it possesses wonderful medicinal qualities as a digestant, and is highly prized by up-to-date physicians, in treating gastritis and other serious affections of this nature.

For the latter purpose only the juice is swallowed, and this without the addition of sugar; but as all canned fruit keeps equally as well without sugar as with, a year round supply that will test its efficacy in chronic indigestion can be easily provided.

After pineapples have been pared and the eyes carefully cut out with a sharp pointed knife, they are more tender if stripped, or shredded, with a silver fork, from the outer edge to the stump, than when sliced or cut in pieces with a knife.

The common practice of sprinkling sugar over the fruit and allowing it to stand until it draws out the juice and forms a syrup, lessens the tenderness of the fruit very decidedly. For plain serving make a rich syrup of granulated sugar, prepare the fruit, and when the syrup is cold, pour it over the fruit and set in the ice box fifteen minutes before serving. For puddings, pies, canning or otherwise preserving use as soon as prepared.

Canning Pineapples.—Pare and shred the fruit into pieces of moderate size; weigh and allow half a pound of sugar to every pound of fruit. Put the fruit with a little water into a porcelain-lined or granite ware preserving kettle; cover closely, bring to a boil and cook slowly for half an hour. At the expiration of that time add the sugar, which has been previously heated in the oven, and cook together ten minutes. Fill the jars to overflowing and seal.

Pineapple Preserves.—Prepare the fruit as for canning, allowing an equal weight of sugar. Cook the fruit in its own juice fifteen minutes; heat sugar in oven; skim out the fruit; add the sugar to the fruit juice; boil fifteen minutes, return the fruit and cook together ten minutes longer. As the flavor of fruit preserves is always injured by reheating, it is best to keep in self-sealing glass jars.

Pineapple and Sweet Apple Preserves.—A delicious and economical conserve is made by three parts sweet to one part of pineapples. Pare and shred the latter fine; cook slowly in its own juice half an hour and strain through a cheese-cloth bag. Pare, quarter and weigh the apples, allowing three-fourths of a pound of sugar to every pound of fruit. Boil the pineapple juice and sugar together for twenty minutes; then add the apples, a few at a time, and cook tender. After all are cooked, boil the syrup until as rich as desired, put in the apples for a final scald, and put in glass jars for safe keeping.

Pineapple Marmalade.—Pare the fruit, extract the eyes and grate on a coarse grater; weigh and allow one pound of sugar for

every pound of fruit. Cook the fruit in its own juice half an hour, and rub through a puree strainer. Return the pulp to the fire, add the sugar and cook slowly, stirring constantly, until it becomes a clear amber-colored paste, usually one hour or a little less. Put away in marmalade pots or jelly glasses and cover with a thin layer of paraffin, or a branded paper, with plain paper pasted over.

Pineapple Syrup.—Fruit syrups, a comparatively new conserve, have rapidly won their way to favor, and are as delicious for flavoring ices, puddings, custards, gelatine, jellies, charlotte russe and blanc mange as the fresh fruit. To prevent jellifying the juice is cooked only a short time, consequently the syrup will not keep unless sealed air tight, and kept in a cool place. Pare, chop and mash enough pineapples to make a quart of juice, and strain it through a jelly bag. Put four pounds of granulated sugar in a preserving kettle, with one quart of water and boil steadily until a little dropped in cold water can be rolled between the fingers. Add the fruit juice, stir well, and, as soon as it boils, seal in pint size glass-fruit jars. When cold wrap every jar in brown paper, and put away as stated above.

Pineapple Pie.—Make a boiled custard of one pint of milk, a pinch of salt, half a cupful of sugar, and the well beaten yolks of three eggs. Stir until smooth, but do not boil; set away to become cold. Line a deep pie plate with rich pastry, and bake. Pare a pineapple; grate a cupful and sweeten; put both fruit and custard in the pie box, and just before serving stir them together; pour into the pie shell; heap with sweetened whipped cream and serve. If preferred, a meringue made of the whites of the eggs can be substituted for the cream, in which case it should be added early and served very cold.

Baked Pineapple Pudding.—Put half a cupful of rice, one and one-half cupfuls of water and a pinch of salt into a double boiler and cook half an hour without stirring. Drain; add one cupful of fresh pineapple juice and cook until the latter is absorbed. Then add one cupful of sugar and one heaping tablespoonful of butter and stir until both are dissolved. Put in a layer of rice, then one of finely-chopped, sweetened pineapple in a pudding dish and continue until the mold is full, having the last layer rice. Bake half an hour and serve hot or cold, with hard or soft sauce as preferred.

Pineapple Sponge.—Soak one-half a box of gelatine in one-half a cupful of cold water till well softened. Pare and chop two heaping cupfuls of pineapple; rub through a puree strainer and stir half a cupful of sugar into the strained pulp and juice; add enough water to make a cupful, add half a cupful of sugar and boil fifteen minutes. Put the softened gelatine into the hot syrup; stir until the latter is dissolved; strain into a deep earthen bowl; add the fruit pulp and stir well. When cold set the bowl in a pan of cracked ice; when it commences to thicken beat five minutes with an egg whip; add the whites of four eggs beaten to a stiff froth; whip the sponge five minutes longer; pour into a wet mold; set on ice.

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Items of Interest.

NEWS THE WORLD OVER.

Captain Dryfus reached France safely. To prevent any demonstration, whether friendly or hostile, he was landed at Quiberon and driven over to Rennes where his trial is to take place. His wife and his lawyers have seen him, and it is reported he is looking well. The new Cabinet are all in favor of having the whole affair probed to the bottom. Every one, except the Jesuits, is convinced of Dryfus' innocence and Esterhazy's guilt. The question to be solved is as to the guilt of the two Generals.

The Cear and all Russia have been bitterly disappointed a third time. For the Carina has had the third daughter, to whom the name Marie has been given. This leaves the Czar's only brother, George, still heir to the throne, and he is a candidate who can only live in southern Russia and only there by means of the best and closest medical attention.

Again have the Parliaments in Europe been doing their best to discredit representative government and make the people long for Cromwells. The Italian Parliament indulged in a general scrimmage in which twenty were injured and one seriously; as King Humbert closed the Parliament till November. The rioting in the Belgian Parliament extended to the mob in the streets, and there is talk of revolution.

The island of Negros in the Philippines has been said to be ready to welcome United States rule. But when the California volunteers were embarking for home, the natives made an attack. They were easily driven off with the loss on the United States side of one man killed and one wounded.

The Red Cross Society warns the country that a swindler is going around raising funds for the Society. So far as they have learned, he has operated in Missouri, Tennessee and Illinois. Of course he has recommended it as a hall that—there is nothing easier to forge.

The Peace Congress has come to a halt in the plan of establishing an international arbitration court, because of the bumpiness of the German Emperor. The opinion seems to be general that, after a polite effort to get the Emperor to agree, the Congress will establish the court for the remaining nations and let Germany fock by herself. This would not suit the Emperor at all.

There is fresh trouble in Cuba. The Cuban soldiers who have given up their arms, taken the 75 and started for home are not safe in their homes. The bodies of four who had been robbed and murdered have been found by United States soldiers, and many others have probably shared the same fate.

Gen. Charles King, better known to the many admirers of his books as Capt. King, has returned from Manila. He says that when their regular troops are all broken up, the Filipino will carry on a guerrilla warfare, and to meet the Gen. Otis will need 60,000 men. He has the respect for the Filipino's brave men always have for those who are brave fighters and says they are now capable of self-government.

The Mormon missionaries go out without pay, still the expense of sending them is heavy, and the Mormons are facing a financial strait. Snow, their head, has called a meeting of the leaders to see what can be done about entering the title law more strictly.

Queen Victoria's second son, the Duke of Edinburgh, renounced for himself and descendants all rights to the English throne, to take the throne of Saxo-Coburg. His son has died, and as females are barred, his heir is his brother, Victoria's third son, Duke of Connaught and his son, who has renounced their rights to Saxo-Coburg in favor of the Duke of Albany, son of late Prince Leopold. What preference the people of Saxo-Coburg have does not appear.

The Commonwealth cannot understand the persistent attacks which are made on Admiral Duff. Not one of those who are made on Gen. Miles. But it seems beyond question that the trouble is something personal. It is evident that party politics or sectionalism have no hand in the attacks, because Schley is a Southerner and a Democrat, and Miles is a Northerner and Republican. The same logic is engaging in attacking both of them. The true inwardness of the attacks would be interesting reading.

Dr. Cook has reached home from his Antarctic trip. He saw the temperature varied from 15.0 below zero to 49.0 below, and what he found most pleasant—or least unpleasant—was 30.0 below. The snow fell every day, but in very small quantities. It fell on clear days, but so fine that it was invisible except on black cloth. The only land life they found were two species of lizard and four of insect. The water swarmed with life.

The most beautiful of the Antarctic is the Aurora Australis of the North. It is seen every clear night throughout the winter, but is cream color and devoid of the hues and configurations which make the Arctic skies so beautiful. Why the difference between the two Auroras sometimes do not know and wisely refrain from saying.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. No word over 100 and you know as once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

ELLAWORTH.

Died, in Vineland, California, at the home of his father-in-law, June 17, 1923, of tuberculosis consumption, Elder Wallace Dale Ellaworth. He was born in Champaign county, Ohio, April 9, 1860. In early youth, he gave his heart to God, professed faith in Christ and united with the Millard Center Baptist church. His piety, zeal and eagerness to teach convinced the church he was called of God to preach the Gospel of Christ, and Aug. 18, 1891, the church licensed him. Soon after, he entered Denison University, from which institution he graduated June 17, 1897. He was chosen by the faculty to be one of the four speakers on the occasion. He was married to Miss DeGrace Witter Aug. 19, 1897. He was a strong, eloquent preacher and diligent student. He leaves a wife, one sister and many friends to mourn his loss. By his request his father-in-law conducted the funeral services.

H. H. WITTEK.

HOCKER.

Little Corinne M. Hocker was born Oct. 16, 1897; died June 28, 1923. She was the daughter of Rev. Denham Hocker, who loved her so fondly and who delighted in seeing her intellectual brightness manifesting itself so soon in life. God gave us this flower, well and wisely known as "the flower man," having been captain of a boat for many years. In 1920, he became one of the constituent members of Grand View Baptist church in Indiana, having been baptized by Rev. William F. Wood. Rev. Grover leaves to mourn his loss many relatives and friends, two sons and a faithful wife with whom he had lived happily for fifty-one years.

HENRY EDWARD TRALLE.

SHIRLEY.

Mrs. Amelia E. Shirley was born Feb. 18, 1868, in Bullitt county, Ky., and died June 18, 1923, at Louisville, Ky. Her father was a member of the First Baptist church in Bullitt county, when she was about eighteen years of age, and from that time was known as a faithful Christian. There were many trials and disappointments in her life, but, through trust in the Lord and submission to his will, she ever found peace and sustaining grace; and during her last five months of illness and intense suffering, she was uniformly patient and uncomplaining.

HENRY EDWARD TRALLE.

WAGONER.

Miss Katherine Wagoner, aged seventeen years and ten months, died June 28, 1923, at Louisville, Ky., of injuries received on the 14th of June, the result of a fall down stairs with a lighted lamp. For nine days she lingered and suffered. She was conscious the greater portion of this time, and she displayed remarkable fortitude and patience. She was a faithful member of the Portland-avenue Baptist church, and, during her last day, she repeatedly gave expression to her strong faith in the Lord and complete submission to his will. Exceptionally bright and beautiful here, surely she is now even more bright and beautiful in her heavenly home.

HENRY EDWARD TRALLE.

The tracts we advertise are interesting. **B. B. C.** The prices we ask are reasonable.

WHAT A FEW PENNIES WILL BUY!

Is There any Harm in Dancing? By Rev. M. P. Hunt, pastor 22d and Walnut-street church, Louisville. (Third 1,000.) One of the best publications printed against the evil of dancing. It is brief, but clear and convincing, postpaid, per dozen \$1.00..... 10c

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Spurgeon's Catechism—it needs no comment. Every family should have one or more copies. Per dozen 50c; single copy..... 5c

What Baptist has not heard of the "Philadelphia Confession of Faith"? Now is a splendid time to own one. Per dozen \$1; single copy..... 10c

The Ante Nicene Fathers on Baptism. By Rev. Robert Sanders. You cannot afford miss getting one of these tracts. Regular price 15c; now..... 10c

You hear a great deal these days about "higher criticism." Dr. H. C. Vedder has a tract on this subject that is well worth the price..... 10c

During this year we will hear a great deal about giving. A good tract to use is one by Dr. John A. Broadus called "Glad Giving." The author's name guarantees merit. Per dozen 50c; single copy..... 5c

Sanctification folks are worrying the saints in many quarters. If you want to cope with them, just get "Sanctification as Taught in the Bible," by Rev. T. T. Eaton. It is overwhelming. Per dozen 50c; single copy..... 5c

You hear people ask the old question, "Are the heathen saved without the Gospel?" If you want to convince them on short notice, just get "The Heathen Lost without the Gospel," by Rev. W. W. Gardner. Per dozen 50c; single copy..... 5c

You don't like to hear women talk in meeting; well, send the good sister "The Bible on Women's Public Speaking," by Rev. T. T. Eaton. Dozen \$1..... 10c

The Origin of the Book of Mormon, together with an Account of the Rise and Progress of the Mormon Church, by Rev. S. J. S. Davis..... 25c

Are there any unruly members in your church? Send them a copy of "How to Behave as a Church Member," by Rev. T. T. Eaton. Per dozen 50c..... 5c

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 (INCORPORATED)
 642 FOURTH AVE., LOUISVILLE, KY

HENDERSON ROUTE—LOUISVILLE, HENDERSON & ST. LOUIS RAILWAY—Union Depot, Seventh and River. Ticket Office, 22 Fourth street. Time in effect July 23, 1923.

LOUISVILLE TO ST. LOUIS & WEST.		ST. LOUIS TO EVANSVILLE & EAST.	
No. 41.	No. 42.	No. 43.	No. 44.
Lv. Louisville	7:45am	8:45pm	8:45pm
Lv. Owensboro	11:00am	11:30pm	11:30pm
Lv. Henderson	12:45pm	12:45pm	12:45pm
Ar. Evansville	1:15pm	1:15am	1:15am
Ar. St. Vernon, Ill	4:17pm	4:55am	4:55am
Ar. St. Louis	7:45pm	7:45pm	7:45pm

LOUISVILLE TO EVANSVILLE.		EVANSVILLE TO LOUISVILLE.	
No. 41.	No. 42.	No. 43.	No. 44.
Lv. Louisville	7:45am	4:20pm	8:45pm
Lv. Hawesville	10:15am	8:00pm	11:30pm
Lv. Henderson	11:45am	9:05pm	12:45am
Ar. Evansville	12:45pm	10:10pm	12:45am
Ar. Louisville	1:15pm	10:40pm	1:15am

LOUISVILLE TO ST. LOUIS.		ST. LOUIS TO LOUISVILLE.	
No. 41.	No. 42.	No. 43.	No. 44.
Lv. Louisville	8:00am	8:45pm	8:45pm
Lv. St. Vernon	11:30am	11:30pm	11:30pm
Lv. Henderson	12:45pm	12:45pm	12:45pm
Lv. Owensboro	3:00pm	4:00pm	4:00pm
Ar. St. Louis	7:45pm	7:45pm	7:45pm

All trains run through solid to Evansville. Through parlor cars and Pullman sleepers on all trains to Evansville and St. Louis. Trains Nos. 41, 42, 43 and 44 connect at Irvington daily with trains Nos. 1, 2, 3 and 4 for Fordwille, Hardinsburg and Falls of Rough and other stations on the Fordwille branch.

Our Lord teaches that there is a difference between men. We are not all created "equal," whatever the Declaration of Independence may say about it. Nor are the differences among men all due to heredity, education and opportunities. God has exercised his sovereignty here, and given some men more than he has given others. No amount of "favorable environment" would make a Judas into a Paul. It is not in some men to be artists, nor in others to be poets. God gave one man the ability to be a Whitfield, and to another the ability to be a John Pounds, the cobbler. "There is often one man in a generation, a Plato, a Luther, a Bacon, a Cromwell, of more worth than ten millions of others—one whom God has made 'mighty to help,' mighty in intellect, in genius, in power, in philanthropy, in force of consecration to truth." One has five talents, another two, and another only one.—Ex.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Busch Granite Co. Write for prices and designs. Warehouses: 317 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

Summer Lake Tours.

New Boat to Reach Michigan Resorts

The Mecca of America's resorts has been proclaimed by all experienced tourists to be Michigan. The result of a fall down stairs with a lighted lamp. For nine days she lingered and suffered. She was conscious the greater portion of this time, and she displayed remarkable fortitude and patience. She was a faithful member of the Portland-avenue Baptist church, and, during her last day, she repeatedly gave expression to her strong faith in the Lord and complete submission to his will. Exceptionally bright and beautiful here, surely she is now even more bright and beautiful in her heavenly home.

HENRY EDWARD TRALLE.

PLEASE mention this paper when writing to advertisers.

ROYAL BAKING POWDER
 Makes the food more delicious and wholesome

Items of Interest.
 NEWS FROM THE WORLD OVER.

Robert Bonner died in New York City on July 8th, aged 78. He was much broken by the death last winter of his eldest son, and by that of his friends, and never allowed them to try for money. Among those which he bought were Maud S., \$10,000; Pecos, \$10,000; Sunol, \$10,000; Dexter, \$5,000. As his horses grew old they were as carefully cared for as in their prime days.

The damage in Texas from the floods has been appalling. The Brazos River covered the Brazos valley to a depth of forty-six to thirty feet. The Navarro valley is a sea. The Colorado district is 100 miles long and 50 wide. Hundreds of houses have been swept away, and the damage to crops, houses, bridges, stock, etc., are estimated to amount to twenty millions. Loss of life is variously estimated from 100 to 200.

The output of gold in the world is increasing rapidly. The South African output for the year will be \$100,000,000, an increase of one-fifth. The production of gold in the United States will be \$100,000,000 more than ever before, and the Klondike will show a great increase. Last year the total output for the world was \$200,000,000.

John W. Hendley died in Washington City, aged 73. He was the famous modeler for the Smithsonian Institution and the National Museum. He was born in Virginia, served in the navy during the Mexican war and afterwards in the Confederate army. In 1868 he took the first prize at the Crystal Palace in London for a group of seven figures. He also took the first prize at the Centennial in Philadelphia for one of his greatest pieces in the figure of George Washington, the Apache chief.

Mr Alexander Armstrong has died in London. He served five continuous years in the Arctic looking for Sir John Franklin. He was afterwards Director General in the medical department of the British navy, and saw service during the Crimean war. He has written an interesting book relating some of his Arctic experiences.

Secretary Alger has hesitated to call for volunteers to fight in the Philippines, but has been brought to it at last owing to the insistence of the generals that the Philippines cannot be conquered and forced to give up the fight for independence with the force now on hand. Ten regiments of volunteers are called for, and the pay of the private is to be double the usual price. The volunteers are not to be sent till the sticky season is over. The taxpayers who must foot the bills remain to be heard from, but they are patient and will no doubt remain so.

There has been severe rioting in Barcelona, Spain. It has continued several days, breaking out afresh when it was thought to have been suppressed. The mob was armed with revolvers and fired upon the soldiers who had come to the assistance of the police. In the last encounter three soldiers were wounded.

Bishop Newman of the Methodist church, North, died on the 6th in Havana, aged 73. He was the pastor of General Grant who was a warm personal friend and worked for him the place of travelling inspector of United States Consulates at a handsome salary. This enabled him to make a tour of the world, lasting two years, as a result of which he wrote a most interesting book in regard to Babylon and Nineveh. He preached Gen. Grant's funeral sermon.

Ex-Governor John P. Richardson, of South Carolina, died in Columbia very unexpectedly of heart disease, aged 60. He belonged to a family which has furnished six governors to the state. During the war he fought for the South on the staff of Gen. Ostry. Major James W. Gilmer died on the 10th of the war in Columbia. He was the member of the Norfolk Light Artillery. He served at one time on the staff of General R. E. Lee.

It is unlike the Christian Herald, one of the most honorable and courteous papers ever

published on this planet, to publish an attack upon the Mayor of Atlanta, without first investigating the charges. We are told that the Mayor is an honored deacon in Dr. Landrum's church. If he is, that true church will come to the defense of their brother in vigorous words that will leave no doubt as to their meaning.

The war between capital and labor is civil war in its most dangerous form, and we are sorry to see it has broken out afresh in several places. There has been fighting in several places in Illinois between strikers and imported negroes, and more or less rioting in connection with strikes in several other states.

The steamer Coptic brought news of the death at Honolulu of the Dowager Queen Kapiliolani. She was the widow of King Kalakaua. She was sixty-five years old and has long suffered with a cancer. She was most highly esteemed and generally mourned, and a great funeral was given her.

STATE OF OHIO, CITY OF TOLEDO, Lucas County, FRANK J. OHNEY, Clerk of the Court, do hereby certify that he is the senior partner of the firm of F. J. OHNEY & CO., doing business in the City of Toledo, County of Lucas, and State of Ohio, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every copy of the PAMPHLET that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 8th day of December, A.D. 1898. A. W. GLEASON, Notary Public. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. OHNEY & CO., Toledo, O. Sold by Druggists. The Hall's Family Pills are the best.

THIRD ANNUAL BIBLE INSTITUTE.

Williamsburg, Ky., Aug. 7-11. MONDAY. 9:00 A. M.—Devotional exercises. Reports from our fields. 2:00 P. M.—Heresetical teachings and how to meet them (I Timothy 1:4)—Prof. J. M. Burnett. General discussion: How I study my Bible.

7:30 P. M.—Lecture: The religion of our Fathers.—Pastor Z. T. Oody. TUESDAY. 9:00 A. M.—Devotional exercises. First study in Galatians.—Pastor J. A. Wynne. The Bible and Missions.—Elder A. J. Barton.

2:00 P. M.—The Epistles of the Risen Christ (Rev. 2:3)—Pastor Z. T. Oody. Qualifications of Pastors and Deacons (I Timothy 3)—Prof. J. M. Burnett. 7:30 P. M.—The Bible and Missions.—Elder A. J. Barton.

WEDNESDAY. 9:00 A. M.—Devotional exercises. Second study in Galatians.—Pastor J. A. Wynne. The Bible and Missions.—Elder A. J. Barton. 2:00 P. M.—The doctrine of the Trinity.—Pastor Z. T. Oody. The Bible and Missions.—Elder A. J. Barton.

7:30 P. M.—Sermon—Pastor J. A. Wynne. THURSDAY. 9:00 A. M.—Devotional exercises. First study: Sermon on the Mount.—Pastor Z. T. Oody. Discipline and Management of a Church (I Tim. 5:8)—Prof. J. M. Burnett.

2:00 P. M.—Third study in Galatians.—Pastor J. A. Wynne. The Preacher's Personal Life and Work (II Timothy)—Prof. J. M. Burnett. 7:30 P. M.—Baptist Missions One Hundred Years Ago and Now.—Pastor Z. T. Oody.

FRIDAY. 9:00 A. M.—Devotional exercises.

Fourth study in Galatians.—Pastor J. A. Wynne. Second study: The Sermon on the Mount.—Pastor Z. T. Oody. 2:00 P. M.—Fifth study in Galatians.—Pastor J. A. Wynne. During the week, the doctrines of the Mormons and the immortality of the wicked will be discussed.

The Williamsburg Baptist church has invited the meeting and will entertain all Baptist preachers and Bible students who will attend.

H. H. HIBBS, Wm. B. McGARITY. CHURCH ORGANIZED.

July 9, at 2:30 P. M., a council was called, at Visalia, Ky., by a number of persons who desired to have a regular Baptist church organized. There were about 85 members composing the council from Cincinnati and Franklin, O.; Covington, Banklick and Oak Ridge churches, in Kentucky. The council organized by electing Rev. J. A. Lee moderator and Rev. H. O. Fry secretary. Then a statement was made which showed that the brethren who for a number of years had been working as a Berean Baptist church had disbanded, and now desired to be a regular Baptist church, co-operating with all the Baptists of Kenton and Boone counties in North Bend Association. The suggestion was made by Rev. J. A. Lee during a meeting a month previous, and was heartily concurred in by all the brethren at Visalia, Ky. John Morris and H. O. Fry, former ministers of the Berean church, but now of the regular Baptist church, concurring and assisting in the movement.

The church adopted "Hison's Articles of Faith and Church Covenant." Rev. J. N. Prestidge, of Louisville, preached the sermon, which was full of thought and Bible truths. Rev. John E. Morris delivered an address to the deacons, setting forth clearly the origin, office and work of deacons. The following brethren were then ordained deacons: W. B. Burnside, George Simmons and Henry Burnside. Rev. H. O. Fry gave the charge to the church, which was well presented and received likewise. The moderator extended the hand of fellowship in behalf of the council to the oldest deacon in behalf of the church. The church was recommended to the fellowship of North Bend Association.

WISE WORDS.

In the RECORDER of June 15, 1899, Bro. Ivan M. Wise, the untiring pastor at Princeton, Ky., has the following wise words: "In due time the church will likely seek the man, and it might be useless for many men to seek them." These are truly wise words, and every church should carefully consider them. And if all preachers would only heed these wise words, and cease to electioneer and set like political wire-pullers, there would not be so many pastoral changes needed. Let the church seek the man, instead of the man seeking the church, and let the church not undertake to seek by sampling every preacher it can, but after earnest prayer, let it be satisfied by a committee to examine his home people as to his standing and ability, and if he is doing earnest, faithful labor where he is, &c. He need not know they are after him, indeed, it would be better for him not to know it. This sampling business is usually a farce and an extremely unedifying to both parties. The preacher cannot preach as he would under ordinary circumstances, and the people cannot hear as they would ordinarily, hence the dissatisfaction. Truly, W. H. SMITH. Cave City, Ky.

Honor thy father and thy mother.

WATCHES BY MAIL.
 Our illustrated Catalogue for 1899-00, showing Watches, Chains, Charms, Silver-Ware, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready and will be sent free on application. We also issue a special Watch Catalogue.
C. P. BARNES & CO., 504-506 West Market St., Louisville, Ky.
 Reference—Western Recorder.

THE DEATH KNELL
 Of My Business Career in Louisville
HAS BEEN SOUNDED!
 Fondly had I cherished the hope of building upon the ruins of the late lamented "New Mammoth" a business of such magnitude, and conducted on such economical lines, as would warrant me in supplying the good people of Louisville with all needful articles of apparel at a minimum price. But, alas! Fate has ordered otherwise. Respective landlords have fixed the rental of "Mammoth Block" at so high a figure that all my plans have been knocked into a cocked hat, and I am
Forced to leave Louisville before the Month Rolls Around.

Funeral Notes on Clothing.
 68c For a Child's Double-breasted Wool Suit; sizes from 7 to 18 years; light and dark plaids and solid browns; \$1.35 and \$1.50 suits.
 \$1.28 For Child's All-wool Vests and Double-breasted Suits, from 2 to 4; they are made with different colored, neat and collar nicely trimmed and braided, and from 5 to 10 cents are made like papa wears; can give you any color of Scotch mixtures, blue or black chevrons, broken plaids, etc. \$1.50 and \$2.00 suits.
 \$2.98 For choice of any Short-pants Suits in the house; this lot includes all our \$3, \$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 5 to 8, silk-braided and trimmed nicely with pearl buttons, etc.; 2 to double-breasted and single, with double seat and knee; sewed with linen thread.
 \$3.78 For Boys' All-wool Long-pants Suits, sizes from 11 to 19 years; they come in blue and black chevrons, and gray or brown Scotch mixtures; regular \$5 and \$6 suits.
 \$6.78 For choice of all our Young Men's Suits, \$10, \$15 and \$21 suits, sizes 14 to 30 years; can give you Fancy Pin-checked Worsteds, Royal Blue Serges and all the newest, up-to-date patterns; pants nicely cut, as well as coats.
 20c For All-wool Child's Short Pants, double seat and knee and riveted buttons; can give you any color, light or dark, in Florida. Pin checks, solid colors, etc., also White Linen Duck. These goods sold at 50c, 75c and \$1.
 19c For Child's Fancy Blouse Waist, white and colored trimmed; sold at 75c and \$1.
 39c For choice of any Boys' Star Shirt Waist, new, stylish patterns, roll collar or detached collar, sizes 10 to 14 years; sold everywhere for 75c and \$1.
 Boys' Suits at less than half price. Boys' and Young Men's Overcoats less than half price, all sizes.

Men's Clothing.
 \$3.98 Men's Black Jut Worsted Suits, nicely made and trimmed, worth \$5.
 \$4.98 One whole table of Men's Fine Suits some of Stein-Block Suits in this lot, both frock and sack, worth \$8, \$10 and \$11.
 \$6.98 Greatest values in the city—Chevy, Bergey Unfinished Worsteds—30 patterns to pick from, worth double the money.
 \$8.98 Choice of the entire stock of Imported Gays, Vienna, Bird's-Eye Worsteds, Meltons, all styles, cuts and makes; worth \$12, \$15 and \$21.

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