

WESTERN RECORDER.

Faith, Hope and Love, these three.

74th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JULY 20, 1899.

NUMBER 33.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.
(INCORPORATED.)

OFFICE,

645 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$3 00
After three months..... 1 25
After six months..... 1 50

The date on the label of your paper shows to what time you have paid. If served as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

The knowledge which man can use is the only real knowledge which has life and growth in it.—James A. Froude.

And logic will drive these Jews to admit that if their hearts will allow their heads to follow logic. Because if Jesus of Nazareth were not God, a greater blasphemer or one more worthy of death under the law of Moses never lived.

The *Word and Way* says rightly: "The very weakest point in the preaching of our day is its failure to prick and awaken the conscience—the failure to make sinners feel that they are sinners, and feel distress because of an awful sense of guilt."

Professor FREDERICK WRIGHT, the geologist, has been closely studying Niagara Falls. In a paper read before the Association of Science, Prof. Wright stated that the erosion cannot be much more than 10,000 years old, and is probably considerably less.

The *Commonwealth* tells us that a committee of influential Russian Jews have been carefully reviewing the death of our Lord, and have decided that it was a "judicial murder." They must go further, and decide that it was the murder of the incarnate God before Christians will take any interest in their decisions.

In speaking of the disregard of the Sabbath, Dr. MacArthur speaks strongly and truly: "It is not difficult to account for the indifference and irreverence which characterize Sunday and its services in recent times. For this deplorable result the unwise and really unscholarly destructive criticism of the Bible is largely responsible."

Bishop POTTER persisted in ordaining Prof. Briggs, although protests rained upon him from every direction. But the ordination did not take place in the church which was first appointed, for the pastor refused to allow it. Prof. Briggs does not have the keen feeling of old-time gentlemen, or he would not have gone where he was so unwelcome.

Dr. ORVILLE COLE, a leading Unitarian scholar, has written a book upon the Apostle Paul. He does not like Paul's theology, of course, but gives a clear and able exposition of it showing Paul taught that the resurrection of Christ was a legal satisfaction to the wrath of God, that salvation depends upon believing this doctrine, and that such faith is possible only to the elect."

SELF-DENIAL IN THE CHRISTIAN MINISTRY

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

The minister in his prime, if living as he should, is truly a model of gentility, faithfulness, purity and good works. He is trusted as no other man is. He is welcome in every home, his advice is sought in the most serious matters, and he becomes the comforter and trusted friend in the hour of sorrow and of death. Oh! the vast responsibility of such a calling. And what true man could betray or treat lightly, even in the smallest degree, such a sacred trust? Still it is true that a man's follies do not all pass away with his youth. The preacher is but a man, and sometimes it seems more natural for him to err than to do right. Some may have entered the ministry without due consideration of the real solemnity of the calling. They have a good opinion of self to start with, and if self-denial ever enters their mind, it is when forced on them by circumstances which they cannot control. Some become self-constituted defenders of the faith, seeming to think it more important to rectify the mistakes of other Christians than to preach the Gospel to sinners. Many of these are good brethren, but we modestly think they have erred. First, because in our day, when most ministers are educated, and able to defend the truth in their own communities, a special class of ministers for this particular work is not a necessity.

Again, we have observed that the best scholars in the ministry, and the men most competent to do such work are not the men who engage in it. We have sometimes been amused and disgusted, while reading in the papers learned discussions on Greek prepositions by brethren whom we knew could not read correctly a chapter in the Greek Testament if their lives depended on it. We have attended two or three religious discussions between our champions and those of other denominations, and each time we were seriously impressed with two or three things. First, the disputants themselves were evidently not masters of the subjects under discussion. Then they seemed to be striving for a victory, seeking to glorify man rather than to glorify God. And the dominant spirit of the whole meeting was the spirit of strife, and not the spirit of Christ. We have heard of revivals growing out of such discussions, but we never saw one. We are led to ask, "Does the cause of Christ need such work, and has he called certain ones to the work, and passed by others of greater ability? We think these professional disputants unconsciously do themselves great harm as preachers of the gospel. They form habits of study and address wholly unsuited to Gospel preaching. They become saturated with truth on denominational lines, and their style consists largely in defining terms and fighting an invisible antagonist. That deep spirituality which should attend gospel preaching is conspicuously absent.

We once heard an ecclesiastical gladiator preach at a ministers' meeting from John 7:17. He informed the rest of us preachers that we knew nothing about it, but he would teach us the right way. Fearing lest I were prejudiced, as we returned from church I asked a modest, scholarly preacher what he thought of it. He replied: "That is one of the sweetest texts in the Bible; but the sermon bristled with fight from the word go." Such preaching does us no good. A similar lack of self-denial and fondness for fame is found in certain theological teachings to-day, where men, employed to teach the Bible and its literature, teach instead

that the Book is not inspired, that Moses did not write the Pentateuch, &c. And if they are criticized for it, they cry, "Persecution and suppression of the liberty of investigation and speech." Whatever others may think, we are fully persuaded that the fewer such teachers we have the better. When advanced criticism destroys faith in our Bible, who then can preach the gospel with any hope of success? From such friendly helpers may the good Lord ever deliver us.

May the Holy spirit inspire all Christian workers with a true conception of the dignity of their work and with the spirit of self-denial.

There is a numerous class of ministers who are called pastors, and who strive not only to convert the world, but also to "feed the flock of God" and lead his saints into all the ways of duty and usefulness. The principal duty of a pastor is church training. This is a difficult work, and requires self-denial, patience, wisdom and prayer for spiritual guidance. The pastor must set the example in all things for his people. If they meet for worship, he must meet with them, and become at once their exemplar and leader. He must set before them an example of industry, piety, faithfulness and liberality. And, after he has done all he can in these directions, he is destined to see his efforts crowned with only partial success. But if he fail in any of his duties, he can only expect to fail as a leader and pastor of his church. How can he train his poor laboring brother to economize and give liberally for the salvation of a lost world, while he gives hundreds of dollars of the Lord's money for his own pleasure in travelling and sight-seeing? The contrast is great, but it shows how a good man may attempt to accomplish the impossible. Self-denial here is essential to success.

When men have grown old in the ministry, and their lives are rich with experience and wisdom, they might become very useful in warning and teaching those who are younger in the work of the Lord. But alas! for many, they are still troubled with a lack of self-denial. As they descend the declivity of life, instead of still trying to be useful and looking forward to the glory which "shall soon be revealed in them," they, like all old men, begin to live in the past and glory in their past achievements. Self-glorification is always an evidence of great weakness. When Paul became old and drew nearer to his God, he became small in his own esteem, and said he was the chief of sinners. But with many it is not so. How sad to hear a mortal man, on the verge of the grave, speak boastfully of how many he has baptized, the number of marriages he has celebrated, or the number of funerals he has attended. Who gave him the strength for all this? And who gave him success in the ministry? Shall we give the glory to God or to vain man? Some one will say, "Surely the old man is in his dotage." Not so. He has been working to this end for many years, and has kept a strict account of it all to have something to boast of when he is old. Perhaps if all the facts were known—how much scheming was done to increase numbers—there would be less room for boasting.

We once knew two ministers to get mad over a candidate for baptism, each of them wishing to baptize him to increase their list of baptisms. When we are inclined to boast of success in one direction, let us remember our failures in some other direction, and it will keep us humble. Have we baptized many, and how much training have we given them for useful service in the Lord? Our churches may be large in numbers, but are they

equally large in the graces of work and liberality? According to Bible teaching, there is no room for boasting. Therefore, brethren, in the ministry, let us cultivate the virtues of humility and self-denial which are so essential to our greatest success. May we live nearer to God, whose servants we are, and always seek his glory and not our own. Then we, like Paul, can "forget the things that are behind" in our zeal for God and the salvation of a lost world. Let us earnestly try to be faithful and true, "always abounding in the work of the Lord;" for our time is short and our reward is at hand.

AFTER SUFFERING.

"But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect."—1 Pet. 5:10.

What a singular wish! The singular thing about it is the blot in the middle—"after ye have suffered a while." What would you think of getting such a wish from a friend:—"I hope you will have sunshine, but not till after rain?" Yet this is what Peter desires for you. He forecasts for you in his heart all the gifts and graces of the Christ-life, but he asks that you may not get them without a struggle—only "after ye have suffered a while."

Does it not come with a singularly bad grace from Peter—a man who could not wait five minutes for anything, who saw over the crown before the cross?

Nay, my brother, that is just the explanation of the wish. He spoke from bitter experience of his own past. He had seen the kingdom too near. He had sought the crown before the cross, and the cross had tarnished the crown. His faith had been drenched in the brine; his love had been cooled in the judgment-hall; as he had sat by the fire he had cried, "I know not the Man." That is why his wish becomes beautiful. He says: "I do not want you to become like me—finding the key too soon. I do not want you to be innocents—pure because there is no cloud, calm because there is no wind, honest because there is no temptation, loyal because there is no danger. I wish yours to be the bloom of the flower—struggling from below; of the day—emerging from the night; of the man—conquest of the child. May He who has called you to glory by the cross perfect you only 'after ye have suffered a while.'"
—Rev. George Matheson, D. D.

AS SURELY as the careful agriculturist will root out all the weeds that he finds, so surely will our Father take from us whatsoever of sin and defect he discerns in us, if we let him. Many people in India in the last plague gave no end of trouble to the sanitary authorities because they would hide away the corpses in the back of their hovels; when the dead cart came round they said that there were no dead in the house; and so the corpse remained to poison the atmosphere and kill some more of them. If we keep our sins huddled up in the back premises of our nature, and try to put a screen between them and God, by impotence and locking our lips against confession, then God cannot cast out the sins that we cling to and will keep.—Alexander MacLaren.

MAN do not object to a battle if they are confident that they will have victory; and, thank God, every one of us may have the victory if we will.—Moody.

OUR CHURCH CHOIRS.

BY THOMAS H. VARLEY.

I believe that I am expressing the feeling of many of the members of our churches when I note with deep regret the increasing encroachments made by the musical portion upon our services. Simplicity has ever been one of the characteristics of Nonconformist worship, and it is with sad hearts we see that simplicity pitifully attempting to imitate the ritual and music of the churches of England and of Rome. The old idea that our united praises should be led only by those who love our Lord Jesus Christ in sincerity, and who were glad thus to serve Him, has now been exploded. We are entering upon the time when the only qualification for membership of the choir is musical proficiency. Those who have neither part nor lot in the matter are not satisfied merely to lead hearty congregational singing—they must have anthems, solos, chanted prayers and benedictions; in a word, they are artists, not worshippers. Surely we are burning strange fires. The old sin of Uzziah is becoming common amongst us. "It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but unto the priests, the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary for thou hast transgressed." These were bold words of the priests to the king who dared to trespass upon the priestly office. Still are those words true—the incense of praise can only be offered by those who through union with Jesus Christ have become a holy priesthood.

Unto any other offering God will not have respect. Still it is true, "They that are in the flesh cannot please God." The Lord's prayer, sung by those who are not His, is a very wicked prayer; benedictions chanted by graceless lips turn unto curses; anthems are insults coming from those who have never learned the "new song." "When ye come to appear before me who hath required this at your hand." I can only say, after careful observation and a fairly wide experience, that, as a rule, the choir members do not stay to the Lord's table, nor do they care to remain to help in the simple singing at after-meetings when we are seeking to "draw the net to shore." We enter a strong protest against the present drift. Are these intricate anthems and difficult solos acts of worship or performances? Did our Lord intend an organ accompaniment when He said, "After this manner pray ye?"

Let us go back to our simple spiritual worship. Some choir-members will leave—we can praise as well without them, perhaps better. Let the money that has gone from the church funds to pay singers be devoted to foreign missions. It may mark a return of spiritual power in our midst. Our Lord was able to raise the dead after the hired minstrels had been put forth (Matt. 9:28-29) and He may do it again.

We have still our glorious hymns wedded to the old majestic tunes, Martyrdom, the Old Hundred, Rockingham, Rutherford, and many others, sung by Covenanters in Scottish glens, by Waldenses among the mighty Alps, by the Pilgrim Fathers in the great forests of the New World, and by our own Nonconformist ancestry in their plain chapels in the Old Land. While these are left to us, though organs be silent and choirs broken up, we can still make melody unto the Lord.

Melbourne, Victoria Australia.

WOULD YOU BECOME A CHRISTIAN?

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

I wish to say a few plain and affectionate words to those who are agitating the vital questions—"Ought I to become a Christian? and if so, how shall I become one?" Yes, you ought to be a follower of Jesus Christ, and for three good reasons. It is your duty, for God both invites and commands you. It is for your interest; if you choose Jesus Christ for your Saviour and guide, you will be better, stronger, happier, and more useful in this world. You will secure the salvation of your immortal soul. Whether

you become a Christian or not, depends upon your own choice; no one else can decide for you.

A loving God says to you in His Word, "I set before you life and death; choose life." When Christ said to James and John "follow me," he talked to them as rational beings; for if they could not follow him, why did he ask them? You have the power of choice; choose life! By that expressive word in the Bible is meant—the favor of God, the pardon of your sins, the sustaining strength to do right; it is the union of your heart with Jesus in this world, and an unending heaven beyond the grave. "Death" is the absence of all these; it means the dominion of sin in this life, and the punishment of sin in the world to come.

But you may say, "I am not choosing death; it is inconceivable that any sane person should deliberately decide to be eternally wretched, when he or she might be eternally happy." I admit that people do not usually set success and happiness on the one hand, and ruin on the other hand, and then wilfully choose to be ruined. No man voluntarily chooses the disease, disgrace and horrors of drunkenness. Yet thousands do choose to tamper with the seductive intoxicating glass, and their own free choice brings them to the drunkard's self-damnation. In like manner, my friend, when you decide to refuse that loving Saviour who is even now knocking at the door of your heart, you choose to risk the consequences. When you choose to continue on in sin, to follow the devices and desires of an unconverted heart and to refuse to be all that Christ would make you, you are deliberately choosing eternal death; for you choose the path that leads to death.

You are not and you cannot be in a position of neutrality. Not to accept Jesus Christ is to reject Jesus Christ, and thus throw away all the infinite advantages and blessings which he offers you. Instead of asking yourself the question, "Ought I to become a Christian?" you had better face the other question, "Have I refused to be a Christian?" It is no unkindness to say to you that the only effectual hindrance to your becoming a Christian and securing eternal life is your own sins. Until you break off from them, you cannot lay hold on Christ by faith, and come into heart union with him and obedience to his commandments. No man can serve two masters; you cannot go into two opposite directions at the same time. Every day you spend away from Christ is a lost day. The longer you live as you are, the harder will it be to become a strong and happy and useful follower of Jesus. Your habits of thought and action will become the more deeply rooted. You will have just so many more weeds to pull up; sin is terribly self-propagating.

Some persons may tell you that it is a very easy thing to become a Christian—as easy as lifting your hand. Yes; it is an infinitely easy thing for the omnipotent Spirit of God to renew your heart in answer to honest prayer; and it will be a very simple and possible thing for you to become a Christian if you are willing to cut loose from your old sinful self, and to fasten your heart-hold on the Divine Redeemer. Do not ask for any easier salvation than that; it will not be worth the having if it does not bring you a new character, and a new style of daily conduct. Thorough weed-pulling and thorough plunging are essential to a good crop. "Some people," said quaint Scotch Rutherford, "want to have Christ for about nothing, and never have had a sick night over their own sin. This maketh loose work." It is just such loose work that produced the half-converted Christians; and it takes a great many half-Christians to make a single whole one. The gate into the path of purity and peace and power is too narrow for you to smuggle in a whole back-load of sin, even if conscience would let you attempt it.

Repentance and cutting loose from the dominion of sin must be attended with a cleaving to Jesus Christ. A simple contact of the soul with Christ has made many an one a Christian. The first honest approach to him—the first sincere prayer for pardon—the first act to obey

and please him—these have been like the touch of that woman who had the long malady; they have brought the blessing. A man who had shamefully wronged a neighbor was brought under conviction of sin, and could find no peace. Attending a religious service where he espied his neighbor, he called him out into the vestibule and begged his pardon for the wrong committed. That was the beginning with him of a Christian life. Conversion is the act of turning to Jesus as the only Saviour—the Saviour who died to redeem you. As soon as you begin to trust him, and to obey him, the healing comes. You must understand that faith is a transaction—it is the contact of a person with a Divine Person, of a weak, sinful, penitent soul with an all-sufficient Redeemer. You need to be shut up to this tremendous truth—either Jesus Christ must save me, or I am lost!

Attendance upon church services, Bible reading, or the best of sermons, or an inquirer's meeting, or prayer, or any other good thing will be useless if you attempt to put them in the place of a personal grasp on Jesus Christ. Faith is indispensable, just as a bucket is indispensable if you wish to draw up water from a deep well; but it is the water that you are after.

True faith puts your soul into a living contact with the loving Son of God. A touch is enough to begin with; it must be followed by a strong and constant cleaving. The graft that is inserted in the cleft bough of the apple tree must become united to the tree before it yields fruit. Abiding in Christ, and only through that abiding will you be a vigorous, fruitful and joyful Christian. And if you become such a Christian, your wonder and your sorrow will be that you never became one before. Men have lived to regret almost every conceivable step; but I never heard of a person who repented of loving, obeying and serving the Lord Jesus Christ.—Evangelist.

STUMBLING BLOCKS.

A poor woman who picked up something and hid it under her apron, while walking through a park, was observed by a policeman and suspected of stealing. When compelled to show what she had taken, she uncovered several pieces of broken glass. "What do you want with that rubbish?" she was asked. "I just thought I would take it out of the way of the children's feet," said she.

False accusations are often preferred against those who go about doing good. The disciples of Christ were accused of evil practices in every city. Missionaries in pagan lands are confronted with similar charges still. But when the secrets of all hearts shall be made known, it will be seen that the true followers of Christ have been busy taking stumbling-blocks out of the way of the children's feet. The bare and tender feet of the children are often wounded by the evil things the world has thrown in their way, and their lives blasted by the snares of the wicked.

Jesus said, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." To offend is to cause one to stumble or fall. According to the Bible, one who is a real Christian may fall and perish. This he may do by his own act. He may fall by the hand of another. The wicked are constantly putting stumbling-blocks in the way of the Christians. A story is told of a drunkard who was reformed and converted, and for years led a new life. After using every inducement to lead him back into the path of the drunkard without success, his former associates in sin saturated sawdust with whisky and sprinkled the pavement in front of a saloon which he must pass on his way home from work. Such diabolical attempts to awaken a slumbering appetite for strong drink and cause the weak to fall have been made in various forms.

But the weak may be destroyed by the hands of their brethren. Ever since the world began, the means of leading little ones and weak ones astray. The prophet cries out against the leaders of the children of Jacob in these words, "For the leaders of

this people cause them to err; and they that are led by them are destroyed." By bad examples, by false teaching, by stirring up strife, and by other means ministers who have been appointed to feed the flock of God and lead them into green pastures may cause them to err and lead them to ruin.

Strong men are admonished by the apostle not to destroy the weak. Not the wicked alone, but merely the hypocritical teachers, but men who are strong in the knowledge and faith of the Gospel may so use their liberty as to make it a stumbling-block to them that are weak. One may maintain a clear conscience while at the same time his conduct may be misleading. This danger existed in Corinth and Rome in the time of Paul, and it exists now in every place where Christians are found. It becomes the Christian not only to keep himself unspotted from the world, but also to walk in such a way that his good shall not be evil spoken of, and that his innocent conduct shall not mislead the weakest saint.

Surely stumbling-blocks have made havoc among the weak. In every community there are many who once were known as consistent, active, useful, happy Christians, who now are never seen within the walls of the sanctuary, and have made shipwreck of faith. Some have stumbled over infidel teachings and temptations which appeal to appetite. Some have fallen over an unworthy minister or a leading Christian professor who lived a double life. Some have been misled by the abuse of liberty in which certain true Christians have indulged. Some have stumbled over the various substitutes for Christianity which are now so industriously advertised in all our cities, such as theosophy, Christian science, spiritualism, socialism, and agnosticism. Many who run after these new religions think they have found a revelation indeed, and believe that they can still remain good Christians and follow the new light. But ministers know that the weak are falling by hundreds over these stumbling-blocks. These are among the most ingenious inventions of Satan in modern times. He has set the blind to lead the blind, and both are falling into the ditch.—Christian Advocate.

"It has become a sort of fashion in certain quarters," says *The Living Church* (P. E.) of Chicago, "to insist pointedly upon the distinction between theology and religion. The aim seems to be to assure people that while religion is necessary, theology is only a matter of the schools. Only be religious, and you need not disturb your mind about theology. Clearly there is a distinction. Religion may be considered as involving the subjective convictions and the emotions, together with activities, through which the spiritual nature strives to express its sense of the reality of a spiritual world, and of the obligations which such reality brings. Theology is the statement of the divine and heavenly things known, or considered to be known, upon which religion is based and which mould and control its character. Thus stated, it is evident that while religion and theology may be distinguished, they cannot be separated. If the theology is false, the religion will be false also. If it be imperfect or corrupt, the religion will be affected accordingly. Within the realm of Christian influence, it is an absurdity to say that so far as religion is concerned, it is all one whether the underlying theology asserts that Christ is the Eternal Son of God, of one substance with the Father, or that He was a mere man. To eliminate the Incarnation is to alter essentially the theology of Christianity, and surely it needs no proof that the whole character of the Christian religion is altered with it, and so far altered that it is no longer the same thing."

I was going to say, the true art of being agreeable in company—but there can be no such thing as art in it—it is to appear well pleased with those you are engaged with, and rather to seem well entertained, than to bring entertainment to others.

HISTORY OF THE UNITED BAPTISTS.

BY REV. GEO. L. WICKERSHAM.

As there have been several inquiries in regard to the Separate and United Baptists, I will give the history of the United, and refer the reader to Semple's History of Virginia Baptists for the origin of the Separate, and they can find in Spencer's History of Kentucky Baptists about the same. The Separate and Regular Baptists occupied the same territory in Virginia as they do in Casey, Russell, Palanki, Adair and some other counties, and the Separates made overtures for union at various times, but the Regulars contended for the Philadelphia Confession of Faith, while the Separates said that it might bind their conscience too much; and that is the way they are to-day, and they believe everything, both right and wrong, as they have no written rules to govern them. A great many of them are sound in doctrine, and especially the young preachers that are coming on, but a great many won't read any book or commentary, as it is man's work, and consequently the preaching is very poor. I heard a preacher, a few years ago, take Rev. 22:1 and 2, and he said the streets meant the ordinances, i. e., baptism and communion.

In 1787 Semple says: "The time was now at hand when all differences and party spirit was about to be forever wiped off. The Ketoceton, or Regular Baptist Association, sent delegates to this General Committee [corresponding to our General Association, at Warren], and they were received upon equal footing with those from other Associations. This gave rise to the following recommendation: 'It is recommended to the different associations to appoint delegates to attend the next General Committee for the purpose of forming an union with Regular Baptists.'" (Semple, p. 71.)

The terms of union were entered on the minutes in the following words, viz.: "The Committee appointed to consider the terms of union with our Regular Brethren, Reported; that they conceived the manner in which the Regular Baptist Confession of Faith has been received by former associations, is the groundwork for such union."

The following explanation: "To prevent the Confession of Faith from usurping a tyrannical power over the conscience of any, we do not mean that every person is bound to the strict observance of every thing therein contained; set that it holds forth the essential truths of the Gospel, and that the doctrine of salvation by Christ, and free and unmerited grace alone, ought to be believed by every Christian and maintained by every minister of the Gospel. Upon these terms we are united; and that, from henceforth, we shall be known by the name of the United Baptist Churches of Christ in Virginia."

Then he adds: "This Union has now, 1896, continued 23 years without any interruption. The bands of union are apparently much strengthened, and are fastening."

"It is quite pleasing sometimes to find that members, and even ministers of intelligence, among the Baptists, have manifested a total unacquaintance with the terms Regular and Separate, when they have been mentioned in their company" (Semple, pp. 75-8).

And I am sorry that so many of our Baptists know so little of the affairs of the church or association, and some of them won't learn. After what is reported above, the Baptists of Virginia came to Kentucky, and among them were some that were not satisfied, as they are not satisfied that it is sufficient enough for the big 1's—and they brought that with them to Kentucky, and there was contention all the time among them. But at different times there were efforts made to unite, and many churches did unite, but in 1801 each party had appointed messengers to draw up the proper agreement, which is as follows:

Elkhorn Association appointed David Barrow, Ambrose Dudley, John Price, William Payne and Joseph Redding; the South Kentucky Association appointed Robert Elkin, Daniel Ramsey, Thomas J. Chilton, Samuel Johnson and Moses Bledsoe.

TERMS OF UNION BETWEEN THE ELKHORN AND SOUTH KENTUCKY, OR SEPARATE, ASSOCIATION.

We, the Committees of Elkhorn and South Kentucky Associations, do agree to unite on the following plan:

- 1st. That the Scriptures of the Old and New Testament are the infallible word of God, and the only rule of faith and practice.
- 2d. That there is one only true God, and in the Christian sense, the same essence, there is the Father, Son and Holy Ghost.
- 3d. That by nature we are fallen and depraved creatures.
- 4th. That salvation, regeneration, sanctification and justification are by the life, death, resurrection and ascension of Jesus Christ.
- 5th. That the Holy Spirit will finally persevere through grace to glory.
- 6th. That believers' baptism by immersion is necessary to receiving the Lord's Supper.
- 7th. That the salvation of the righteous and the punishment of the wicked will be eternal.
- 8th. That it is our duty to be tender and affectionate to one another, to study the happiness of the children of God in general; to be engaged singly to promote the honor of God.
- 9th. And that the preaching Christ testified of for every man, shall be no bar to communion.
- 10th. And that each may keep up their association with each government as to their may seem best.
- 11th. That a free correspondence and communion be kept up between the churches thus united.

Unanimously agreed to by the Joint Committee.

AMBROSE DUDLEY, ROBERT ELKIN, JOHN PRICE, THOS. J. CHILTON, JOSEPH REDDING, DANIEL RAMSEY, DAVID BARROW, MOSES BLEDSOE, SAMUEL JOHNSON.

Now ensued the golden age of Kentucky Baptists; their divisions had been healed, universal harmony prevailed among them, and in the midst of the most peaceful and extensive revival of religion that had ever been witnessed by them or their fathers. On account of its extensive territory, South Kentucky Association had, in 1801, divided into two nearly equal fraternalities, which took the names of North District and South District. By this means the name "South Kentucky Association" was buried. The distinguishing appellatives, "Regular" and "Separate," were dropped, and all the Baptists in Kentucky took the name United Baptists. (Spencer's History Kentucky Baptists, Vol. II, pp. 65-71.)

Nearly all of the churches and associations in the border counties of Kentucky are organized on what they call the "terms of union," but not this recorded here. Some of them take Hiscox's or Pendleton's Covenants, but I don't know of any that have any rules of doctrine to be governed by.

I have been trying, and have succeeded with a few, who want some standard regulations, and we are aiming to organize a new association this fall on the Philadelphia Confession and regular missionary principles. I don't know how well we will succeed, but all seems bright now.

WHEN A GOOD MAN DIES.

The end of earthly life is for the Christian only the beginning of the eternal life of holiness and peace and joy in heaven. Death does not end all of his bright prospects, but is only the beginning of their best realization. Death is the gateway to life, but the gateway into life. It is not loss, but gain; it is being unclothed, but is being clothed upon. It is not mortality swallowed up in destruction, but lifted up into the beauty and fullness of life. Those who are bereaved on earth think of the death, but those who welcome him into the joyous realities of heaven think of his birth and entrance into eternal joy.

When a good man dies earth is poorer, but heaven is richer. The goodly company of prophets and apostles and martyrs has been continually added to as the years and centuries have swept by. There is a company there that has been gathering through the long ages. Earth has always had its heroes, and there are now many persons notable for their holiness of character and for their eminent usefulness in the cause of Christ. But heaven has great multitudes of such persons who have been entering it during the long centuries. It is a happy, holy, glorious multitude. Every true believer who has ever lived on earth, it is well that throng. When the good man dies he does not go into solitude or loneliness or into uncongential company. He makes one more in the great company whose hearts are holy and whose lives are full of joy in associating one with another in the exalted service of the blessed Redeemer.

When the good man dies he leaves earth poorer for his departure, but he leaves behind him a holy influence to make men better until time shall be no more. The words that he has spoken have started influences which will linger in the hearts of all who have known him. The good who have come to him through his instructions and persuasions will lead others, and they in turn will lead others, until the last great day. The hearts that he has comforted will be centers of healing and helpfulness from which will go out comfort to those who are in sorrow. Long after God's children rest from their journey the work will continue to flow their hearts. The record of his ways do will not be complete until the last human heart has hushed its throbbing and the last wave of human influence has ceased to beat upon the shore of time.

When the good man dies he leaves a rich legacy to those who come after him. His children may have an earthly fortune, or they may not, but they have a good name, which is better than great riches. As Cowper, gazing upon the picture of his dead mother, they may rejoice that they are the children of "parents passed into the skies." Whatever other inheritance they may have, the assurance that the father has gone into God's holy presence adds to their own lives a new element, the joy of royalty itself. There is much of comfort that comes in the serene contemplation of a life that has passed out and up from the experiences of life to be forever with the Lord. As we speak of such a life we do not hesitate to express our faith. We do not force ourselves into silence, but we do not compete to use ambiguous phrases or deal in generalities that all of our embarrassment and our failure to be satisfied. When the good man dies we may sorrow, but it is the sorrow of those whose hearts are full of hope and whose eyes are full to their own lives, because the river runs to the mansions of the blessed.—Herald and Presbyter.

Do not go around interpreting the motives of other people or sowing seeds of suspicion in the minds of your fellowmen. It may not injure them when you are seeking to hurt, but it will injure you. Do not go around with will begin to suspect that you are actually measuring other people's ears in your own half-bushel.

LITERARY.

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

BOOKS.
CHRISTIAN MISSIONS AND SOCIAL PROGRESS. James S. Dennis, D.D. Vol. II. 8vo. gilt top, 486 pp. Chicago and New York: Fleming H. Revell Co. \$2.50.

The hearty reception accorded to the first volume of this work gives assurance of a like reception for this one also. The author's range of vision and wealth of material are astonishing. This volume is divided into two unequal parts. 1° The Dawn of a Sociological Era in Missions, and 2° The Contribution of Christian Missions to Social Progress. Christianity is the great civilizing and uplifting force among the nations. It is the world's great sociological power for righteousness, as well as God's power unto salvation of the believer. It creates a new type of individual character, a new public opinion, a new intellectual life, a new philanthropic spirit and a new conception of government.

The larger part of the volume is devoted to the contributions of missions to social progress. These are set forth under three heads: 1. Results manifest in individual character; 2. Results affecting family life; 3. Results in humane and philanthropic tendencies. The author presents an inspiring array of facts which cannot fail to strengthen faith and kindle missionary zeal. The style is delightful, there not being a dull page in all the book. Dr. Dennis has done a great and memorable service to the cause of missions and to the cause of Christian sociology in preparing this really great work.

HISTORY OF THE JEWISH PEOPLE. Charles Foster Kent, Ph. D. New York: Charles Scribner's Sons. \$1.50.

Prof. Kent here gives us in readable form the history of the Jews during the Babylonian, Persian and Greek periods, reconstructed according to the "results" of recent Old Testament criticism. Of course, changing the authorship and dates of the books of the Old Testament, changes the record of events correspondingly. Prof. Kent, however, does not deny that there is a predictive element in prophecy (p. 96), but this will probably be done in future editions of the work. Just as Dr. Briggs, in republishing one of his earlier works, takes more radical ground than before, so just as that is the tendency with those who accept the new views, we expect the same thing in this case. Prof. Kent dates the book of Daniel between 167 and 165 B. C. (p. 280). Ezra, Nehemiah and Chronicles are attributed to the same unknown and ignorant author who is supposed to have lived (p. 102) in the "first half of the first century B. C." long after the events took place. The author is more moderate in his treatment of Ezekiel than we expected. But no doubt he will be duly divided out and served up in future editions. Other books are freely reconstructed.

Heretofore, historians have felt bound to write according to the documents with which they bear on the periods under consideration. But this hampering element is thrown off by the new school of historians, who unhesitatingly reconstruct the documents and fit them in anywhere they please, or else throw them out altogether.

THE CONVERSION OF THE MAORIS. Rev. Donald MacDougall, B. D. Philadelphia: Presbyterian Board of Publication. \$1.35.

Our author gives a most interesting account of the conversion of the Maoris (of New Zealand) from savagery to Christianity. Here is an unanswerable argument for the truth and power of the Gospel. These Maoris have a peculiar interest to students of human nature, of the efficacy of missions. The narrative abounds in facts and incidents well worth remembering, and it illustrates how the Gospel is the power of God unto salvation.

LOVE TO THE UTMOST. F. B. Meyer. Chicago and New York: Fleming H. Revell Co. \$1.00.

A series of rich and juicy expositions of the passages chosen from John XIII.-XXI. A delightful book. Dr. Meyer is at his best. This is a favorite part of Scripture, and Dr. Meyer's peculiar gifts and his spiritual insight appear here to the best advantage. The book is quickening and uplifting. The expositions are fresh and bright, and they go home to the heart of the reader.

ON THE MOUNTAIN TOPS WITH JESUS. Theodor D. Cayless, D. D. Chicago and New York: Fleming H. Revell Co. 35 cts.

All these Dr. Cayless writes to men to be good and helpful. Here he issues a clarion call to higher living. A capital booklet.

FAITH BUILDING. William P. Merrill. Chicago and New York: Fleming H. Revell Company. 35 cts.

Stimulating to faith. We are told how to deal with doubt, of the one foundation, the one truth, the one duty and the conditions of progress.

A BIT OF CATECHISM NOT TOO "SHORTER."

BY THE REV. H. S. BUTLER.

Where has it gone? Where has it gone? The old New England Sabbath. But has it gone? Has it gone to heaven along with the fathers and mothers who are buried in the old New England graveyards? Does it rest under the splendid monuments where some of their descendants were buried in the cemeteries of Western cities? It was good enough for heaven. It would not diminish the sweetness of an angel's song if he should listen to some of its praises, nor would it harm the sacredness of a saint's meditation, to join again in some of its prayers. If it has gone entirely, it must surely be in heaven. But has it gone? That depends on where you look for it. Going up and down some of the streets of the "great inland city," or even strolling on the day named Sunday among the streets of the old Pilgrim city, one may be a little doubtful whether the face which he sees to-day is the same quiet, demure, but hopeful Sunday face which he knew and loved a score of years ago. The face is more suggestive of the past, than hopeful of the future. If the old Sabbath has gone from the cities, who took it away, and who caused it to depart? For it is sorely needed here now, though its departure was to be with content, demure, but hopeful Sunday face. The world from which it has gone is lonely for it, even though it does not realize its loss. That disease is frequently the worse, whose victim does not know that he is in danger.

It is not the saloon alone which has so much destroyed the old Sabbath. The saloon is an open enemy. The real foe is not so easy to detect as the Miles of "Dem" and "No more potent than God's love, if it is really alive in the hearts of his disciples. If beer and whiskey are mightier than God's truth, then let beer and whiskey sit upon the throne. It is not the foreigner who has done so much to kill the Sabbath. If the Pilgrim and his principles are not capable of so much manhood and most wicked despiser of God's law, then there is no way to help it, the Puritan must yield, and the violator will take the place to which his superior strength entitles him. If there isn't love enough enshrined in the church to uphold Kingdom, then the church must be abandoned for a better love can be secured. Nor is it of any use to declaim against Sunday newspapers as if they were wholly responsible. Our answer is not yet found. The Sunday of our Lord has been shorn of its beauty and beneficence by "spirited" wickedness in high places. The greater cause is both higher and deeper than those mentioned. On a recent Sunday I chanced to meet an old friend of many years. I did not know his habits for that day, although I remembered in the course of the ensuing conversation that I had not seen him in church on the few Sabbaths since he had left the society. We chanced to speak upon the fact that so many people are apparently forced to work upon the Lord's Day or loose the chance to work at all. He told me he was in that position. But I said, "Can you not refuse to work?" "I can," he replied, "and immediately lose my position." "But can you not obtain another?" "Yes, and how shall I obtain another when the first thing asked when I apply elsewhere would be a reference to the party who had just dismissed me from their employment on the ground that I would not do their orders?" "But can you not trust the Lord to provide for you and his Christian people?" "Yes, but meanwhile where is my family to obtain their food and clothing, and how am I to pay my rent?" On the same day I had another conversation with a young man who with his wife was a member of a church. He had been absent from the morning service, and the young man, who was a Christian, had been trained from his babyhood to regard the Sabbath, was in the employ of a big firm whose employees are often compelled to work in the evening as well as during the day, and had just been told that on the next Saturday evening he would be compelled to work till eleven o'clock, thus necessitating on his part not getting to his home till the Sunday had really begun.

And these are only specimens of thousands of cases. The employer wants money as the result of the workman's labor. His manager knows it. He does not order his men to break the Sabbath. No, he possibly a good church member himself, and a liberal giver, a pillar in the church. But things are so arranged that the employe works like a slave during the week, and is as much used up physically as is the overdriven horse of the drayman, and as much compelled to sleep on the Sunday if he is to do the work required of him, as is the jaded and overdriven horse. But if the Sabbath is going, how shall we bring it back? By getting more of God into the world. By beginning higher up as well as lower down. By preaching not more to the open violators than to the more concealed and abettors in such violation. The open sin is often caused by the more hidden crime of another. The vice of the workman will often be traced with ease to the rule of the employer.—Interior.

PUBLIC opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself, that it is which determines, or rather indicates, his fate.—H. D. Thoreau.

SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 20.

DANIEL IN THE DEN OF LIONS.

Daniel 6:10-23.

MORSE TEXT—"The Lord is thy keeper."—Pa. 121:5.

Darius, the Mede, who was left by Cyrus to rule Babylon, had made Daniel one of the three governors who were over the whole 120 provinces of the empire.

They scrutinized his conduct closely, but had to admit they could find no fault in it. Therefore, to destroy him, they flattered the old Darius who loved and trusted Daniel, and had no thought that the decree was aimed at him to make a decree forbidding worship of any god for thirty days.

"Now when Daniel knew that the writing was signed, he went into his house."—He knew that not even his friend, the king, could alter the decree once made, and that he would be thrown into the lion's den.

Daniel had been accustomed to kneeling three times a day before the opened windows in prayer. He does not omit a single time. He would not shut his windows—that would be denying his allegiance to God and showing lack of faith.

"Then these men assembled, and found Daniel praying and making supplication before his God."—The princes came together that they might be witnesses to the king.

Verse 12—They went to the king and asked him if he had not made such a decree. They knew it, of course, but they would have him affirm it.

"That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king."—Thus they hoped to incense the king against Daniel.

"Then the king, when he heard these words, was sore displeased with himself," and not with Daniel, as they had expected. He saw all the malice and treachery in their petition for the decree.

true character. "And set his heart on Daniel to deliver him."—Darius is not the only man who has labored in vain to find some means of escape from an action whose consequences he did not consider.

"And he labored till the going down of the sun to deliver him."—He consulted the magi to learn if there was not some way of escape. He may have tried to persuade the malicious princes to keep Daniel's transgression of the decree a secret.

Verse 15—It was the custom to punish criminals the very day their offense was proven. The enemies return to the king at sunset and remind him of the unchangeableness of the law.

"Then the king commanded, and they brought Daniel, and cast him into the den of lions."—This was a Babylonian way of punishing criminals.

"Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee."—That was high praise for Daniel—the highest any man can receive—that he served God continually.

"And a stone was brought and laid upon the mouth of the den."—The door through which the animals were put in. This putting a stone is a usual way of securing a doorway in the East.

"Then the king went to his palace, and passed the night fasting."—His grief for Daniel was greater from the remorse of conscience that he should have been persuaded to issue such a senseless decree.

"Then the king arose very early in the morning, and went with haste unto the den of lions."—Showing his faith that God had in some way saved his servant.

"My God hath sent his angel, and hath shut the lions' mouths."—There was no safer place on earth than that lions' den, with the angel on guard.

"The more the character of Daniel is studied the more noble it appears. His story begins when he was an orphan captive; it ends with him as a mighty statesman.

But, through it all, Daniel had served God continually. Neither adversity or prosperity severed him one hair's breadth from his duty.

SECTIONAL CHURCH UNION.

BY OWEN JAMES, D.D.

MR. EDITOR:—Is not your editorial of February 2, on this topic, rather sweeping in its statement and lofty in its identity? Did not sentiment elbow back discrimination when that article was written? It is, certainly, true that the inhabitants of the different sections of the country are becoming better acquainted with one another; I think it is true, also, that people who loved their State more than they love the United States are now beginning to love the United States more than they love their State.

Missionary work is done by different societies. The churches in the Southern States have their Southern Baptist Convention. Those in the Northern States have the Missionary Union, the Home Missionary Society, and the Publication Society.

The moral effect of concentration would be no greater than is the moral effect of a harmonious and well-founded separation. To see men affectionately dividing their field of work for sufficient reason is as forceful as to see them concentrating under similar circumstances.

The fact is our country is wide and heterogeneous. Louisiana and Maine are far apart and radically different from each other. The South has its negroes and creoles. The East has Celtic, Hungarian and Latin immigrants. The West has its Chinese and Mormons. The great Central States have their Teutons.

orders to missionaries in the Tennessee mountains or among the negroes of Texas. Northern people do not understand the Southern situation. Eastern people cannot understand the Western problem. So far as missionary work is concerned the people of each section know what to do in their own section better than a composite board from all the sections.

The Southern Baptist Convention has a Sunday-school Board which publishes its own lesson helps. I know the men who have charge of this work. Whatever may be said of the wisdom of their course I am sure that they are not actuated by the spirit of disunion and sectionalism.

For about two years the National Baptist Convention of our colored brethren have been publishing a series of "Sunday-school helps." I know intimately all the men who are in charge of this work. And while I have never seen my way clear to sit in judgment on the wisdom of their movement, yet I am very sure that the men are not acting from race prejudice and animosity.

One word more. Annual meetings have their uses. These uses are best conserved when the meetings are attended by the largest possible number of the constituents and supporters of the societies. This depends on the distance of the place of meetings from the homes of the people.

United we certainly are in purpose, in motive, in loyalty to the Gospel, in dependence on the Holy Spirit, and in love, courtesy, and good will to one another, but because of the vast distance and heterogeneous populations and conditions of our country, we must be separate and diversified in organizations.—The Commonwealth.

It will require more than a few hours of fasting and prayer to cast out such demons as selfishness, worldliness and unbelief.—T. L. Cuyler.

Snake into your shoes. The snake is a common pest in the South, and it is a good idea to have a supply of shoes that are well fitted and comfortable. The snake is a dangerous creature, and it is best to be prepared for it.

FROM JACKSON, TENN.

We have just lost one of the grandest men in Tennessee, Eld. S. K. Tigret of Halla. It is stated of him that he had baptized more people than any man living in the State, between two and three thousand. Eld. J. T. Bormum was possibly the only man who ever lived in this State who baptized more people than he.

Our Associations begin to meet in this State, and among many other things, we trust that the Recorder may find hundreds of new friends who will subscribe for it and be helped by it in every department of Christian work.

The prospects of our University for next year are very bright. We need money to pay the balance due on our new building and to pay off an indebtedness for ministerial education. We earnestly pray the sympathies, prayers and contributions of our friends.

I visited old friends, Buckner's Orphans' Home, Dr. Carroll's Ministers' Institute, Belton, and other points in Texas. I did not try to deprive any of our denominational schools of their students, but we expect several who had made up their minds to seek an education east of the Mississippi to matriculate with us next fall.

Bro. O'Halloran writes me that the military governor of Santa Clara Province refuses to give him recognition as a minister, saying that only priests should be recognized. Let Baptists appeal this matter to Washington.

W. D. Powell. Jackson, Tenn., July 11, 1890.

Bishop Brooks once said that becoming a true Christian was not like climbing a high mountain one day, only to go down the next. It was reaching the lofty tablelands, lifted far above our old lives; and when we once trod those grand heights we should not go down again, but live there forever, ever moving on and on.

NOTES OF TRAVEL.

On the evening of July 8rd, I left Louisville over the Southern Railroad and reached Birmingham, Ala., on the 4th, where I remained until the night of the 5th. Birmingham has increased in population about 12,000 in the last twelve months. The increase in all manufacturing enterprises has even been more marked than the increase in population. The pay-rolls are said to amount to over two million dollars per month. There is no longer any doubt but that the "Magic City" will become the leading manufacturing city of the Mississippi Valley, if not of the world. At Birmingham we were pleased to learn that the Baptist cause is in a prosperous condition. The \$38,000 debt on Howard College has been raised by the efficient labors of Drs. B. D. Gray, A. O. Davidson, W. B. Crompton and Deacon Smith. This is a cause of congratulation and encouragement to all friends of education. Dr. Davidson, who for years was pastor of the First church of Covington, Ky., where he was held in the highest esteem. He was induced to accept the Presidency of Georgetown College, and we thought we had a firm hold on him, but the pastorate was his favorite work, and, to the universal regret of the brotherhood, he resigned and accepted the charge of the South Side church, Birmingham. He found the church in debt and needing repairs. He raised in the congregation \$15,000, the debt was liquidated, needed repairs were made and many have been added to the membership.

Dr. B. D. Gray, for years the successful and popular pastor of the First church, is recognized as a leader in all denominational enterprises. We learned that all the churches in the city were in a prosperous condition. Capt. R. F. Manly, a brother of Dr. Basil Manly of blessed memory, called at our hotel and took us out for a ride, and we were surprised at the improvements in the business, resident and manufacturing portions of the fair city.

MISSISSIPPI BAPTIST CONVENTION.

The regular report of the proceedings have been furnished by Bro. Cooper and will be found on the twelfth page of this issue.

The Convention was held in Aberdeen, the attendance being good. The proceedings were very harmonious. Dr. Dargan of our Seminary asked for \$500 and received in subscriptions between \$540 and \$600. I greatly enjoyed meeting the saints and, as usual, I greatly enjoyed my visit.

Dr. Venable was elected moderator by acclamation and he presided with marked ability. The Western Recorder and Baptist Book Concern are well known and appreciated by the Baptists of Mississippi.

NEW ORLEANS.

From Aberdeen we enjoyed all the comforts of travel over the elegant L. C. railroad.

Before leaving Aberdeen, wife and I received a most cordial invitation to be the guests of Deacon Seago and family, 2807 Orleans-rouletoe street, New Orleans, during our sojourn in the Crescent City. Deacon Seago is well known as one of our most intelligent, liberal and consecrated workers. We greatly enjoyed this charming Christian home.

On Sunday morning it was my pleasure to preach for Pastor Tomkins, the beloved shepherd of Villennes-street Baptist church. I heard good reports from Pa-

tors D. G. Whittinghill, of Coliseum Place, and C. V. Edwards, of the First church, both noble Kentuckians.

Pastor Moseley, of Carrollton, is encouraged in his church. Recently they have bought, at a bargain, a nice lot on St. Charles street.

New Orleans has been and is a hard field for Baptists, and many are the discouragements encountered. Let all pray for our cause in that city.

LOUISIANA CONVENTION.

Mrs. Harvey was so well pleased at Bro. Seago's that she did not go with me to Alexandria, where the Convention convened on the evening of the 12th. Bro. A. L. Johnson, of Evergreen, has kindly consented to report the meeting. The attendance is large. I was entertained at the elegant home of J. W. Bolton and wife.

I find the weather is Louisiana no warmer than it was in Louisville when I left. I feel much at home, and why not, I am enjoying the highest type of Southern and Baptist hospitality?

Dr. J. S. Felix, pastor at Shreveport, the strongest church in the State, is here. E. O. Ware, Secretary of the State Mission Board; Pastor Moberley, of Crowley; Dr. Vardeman, pastor at Alexandria, with Drs. Whittinghill and Edwards, all Kentuckians. You see this is a Kentucky of a place.

Besides Editor Boone, of the Baptist Chronicle, and many preachers, whose acquaintance I formed while they were students at our Seminary in Louisville.

Secretary Ware and Bro. Joe Felix made a canvass and rapidly succeeded in raising the debt that has for years embarrassed the State Mission Board.

Rev. Ivan Wise, recently pastor at Princeton, Ky., is here working for the Western Recorder and visiting his many friends in this his native State. The Western Recorder is popular and greatly loved for its fidelity to Bible Christianity. For Dr. Christian's new book, "Baptist History Vindicated," and Mathew Henry's Commentary, I have received many orders.

I greatly enjoyed traveling over the great T. & P. railroad from New Orleans to Alexandria.

W. P. H.

A CONSECRATED VOICE.

Miss Mildred Myers has left many devoted friends besides relatives to mourn her absence from this world. She was a devoted lover of the Lord Jesus and used her lovely voice in singing praises to his name. She often rendered valuable service in protracted meetings by singing in the congregation. She also used her influence to bring sinners to love the one true Friend she had accepted for her guide in this life. She has now gone to be with Him forever. There she will be waiting to welcome those she has left on earth who accept her Saviour. Mrs. E. L. Srouser.

STATE OF OHIO, CITY OF TOLEDO, ss.

FRANK J. CHERNEY makes oath that he is the senior partner of the firm of F. J. CHERNEY & Co., doing business in the City of Toledo, Ohio, and that he has not been convicted of any crime involving moral turpitude within the last five years.

FRANK J. CHERNEY. Sworn to before me and subscribed in my presence, this 5th day of December, A.D. 1896.

A. W. GLEASON, Notary Public.

My Commission Expires on the 15th day of December, A.D. 1897.

MAN may follow a thousand delusive meteors, but the only true light is the light of God's countenance.—F. W. Farrar.

NOT TO DESTROY, BUT TO FULFILL.

BY REV. CHARLES E. JEFFERSON, D.D.

I am not come to destroy, but to fulfill.—Matt. 5:17.

This is one of the most luminous sentences of our Lord. It lies like a beam of light across everything he ever said or did. It gives us a wide revelation of his heart, and a fresh apprehension of his large and solid wisdom. It strikes the keynote of his entire ministry.

The people of Palestine were hungering for a destroyer. For generations they had been looking for a revolution which would turn the Empire upside down and make Jerusalem the crown of the world. They longed for a Messiah who would trample under his victorious feet the pomp and the pride of the Caesars, and blot out the last vestige of Roman authority and fame. They supposed that Jesus was going to be such a Messiah. They drank in his discourses eagerly, going into ecstasies of enthusiasm at his every mention of "throne" and "king." On several occasions their enthusiasm rose to such a pitch that they endeavored to take him by force and make him a king. But on every such occasion Jesus quietly slipped away and gave himself afresh to prayer. He would be a king, but no such king as the people dreamed of. He would break the power of Rome, but he would not do it by the edge of the sword. He would breathe into the world a spirit which would penetrate to the heart of mighty empires, transfiguring their temper and strengthening their heart to accomplish the mission on which they had been sent. He came not to destroy but to fulfill.

The world has had a fatal fondness for destroyers. The Alexandrians and Napoleons of human history have always been counted mighty men. Even to-day the larger parts of the human race is not responsive to any other type of greatness than that which has a genius for destruction.

It is interesting to trace this human weakness through the history of religion. Again and again men have come forward offering themselves as leaders, saying, "I am not come to fulfill but to destroy. Bring out your creeds and let me tear them into shreds. Bring on your old theologics and let me trample them into the dust. I hate the past; watch me therefore, as I proceed to demolish inherited customs and establish institutions." And whenever such a man has appeared, a multitude has been at hand ready to applaud him and eager to enroll him among the immortals. He who is an adept in kicking the past, and who knows how to pour vials of ridicule and contempt on what is partial and imperfect, is always sure of an audience. A man can create a greater stir by making war on the church than he can by supporting it. The distinguished lawyer with eloquent lips and a twisted intellect creates a sensation among the young and the uneducated by scalping the dead bodies of ideas which have been in their graves over two hundred years. Men by the thousand are willing to pay a dollar a head to hear a man who has a genius for pulling down. But it is only men in whom the animal is predominant who take delight in destroying. A cow can trample down a lily-bud. It takes the sun to convert the bud into a flower. Our age is filled with the negative and destructive critic.

There are preachers who spend all their time in telling their people what they must not believe, and in gibbering the supposed weakness and blunders of evangelical Christianity. Such men often pose as advanced thinkers, whereas they are altogether belated. They are advanced in nothing but folly, and are liberal in nothing but a disposition to depart from the method of the Son of God. Any dunce can point out defects and pour ridicule on humanity's foibles and failures. He is a third-rate man whose ambition is to destroy. A man truly great always comes saying as Jesus said, "I am not come to destroy, but to fulfill." He will not smite as with a frost the opening buds of truth and goodness, but will breathe upon them and coax them into blossom. He will not chill and kill by ridicule, but will push the imperfect toward perfection, and help make the partial more complete.

Jesus announces his method when he says, "I am not come to destroy, but to fulfill." I am come, not to empty the law of its contents, but to fill the old law full of new meaning. To fulfill means to fill full. I am not come to abolish the law or the prophets; I have come to carry the law into effect. I am come, not to cut off the past but to complete it. For instance, you have been told not to kill. The commandment is good, but it extends further than you think. In your conception the law has authority only over the hand. Let me remind you that the law runs down the hand down into the roots of the heart. I say unto you, "Be not angry with your brother without a cause." You have been commanded not to commit adultery. The law extends further than you admit. I say unto you, "Beware what sort of spirit looks out of your eyes." You have been told to love your neighbor. And that is well; but the law runs out to the circumference where your enemies stand hating and cursing you. I say unto you, "Love your enemies as well as your friends." "I am not come to destroy any law which the prophets announced. I have come to fill the law full of new significance and authority." —The Outlook.

A GIFT OF \$1,000.

The Sunday-school Board of the Southern Baptist Convention, at Nashville, Tenn., has received a gift of one thousand dollars. The name of the giver is withheld from the public but the gift was obtained by Miss Annie W. Armstrong, Corresponding Secretary of the Woman's Missionary Union and was given to the Board "for its general use and purpose." The Board agrees during the natural life of the giver to pay on this gift an annuity of 3 1/2 per cent provided it is called for. Any interest accrued and uncalled for at the time of her death remains with the principal as an increase of the gift. Surely this is a very noble and generous act, and will not fail to command appreciation and delight.

This is a good way to make investment of money for ends of usefulness. It is good both for the Board and for the giver. The Board can turn the money to good uses, making it to subserve the highest end, while the giver will receive her annuity as a fixed amount without having the expense of taxes, and without the loss from failure to invest or from failure of investment. And then, too, there is the advantage of having placed her money so

WHO IS Women as well as men are made miserable by kidney and bladder trouble. Dr. Rimmer's Swamp Root, the great kidney remedy promptly cures. At druggists in fifty-cent and dollar doses. You may have a sample bottle by mail free, also pamphlet telling all about it and its wonderful cures. Address, Dr. Rimmer & Co., Washington, N.Y.

that after her death, it will be where she desires it and will continue to work out its great mission of usefulness on which she has sent it.

This method of making gifts is not common among our people, but will readily commend itself to the wisdom of all who will give it consideration. Why may not this become a popular method? And why may not the Sunday-school Board in the course of a few years have several thousand dollars in gifts of this kind? I should be very glad to correspond with any one who may be disposed to make this sort of an arrangement. The money will be absolutely secure, the interest certain and prompt of payment, while the giver will have established an ever increasing source of usefulness.

J. M. Frost.

Nashville, Tenn.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting, Circle No. 1, Sunday School Association, to be held at Calvary Baptist church, Casey county, Ky., July 29th and 30th, 1896:

1. Introductory Sermon, 10:30 a. m. Prof. D. E. Fogie.
 2. Organization and election of officers.—Bro. W. R. Gooch.
 3. The Proper Use of the Bible.—George Green.
 4. Reflex Influence of Missionary Effort.—J. A. Middleton, J. H. Newell.
 5. The Pastor as a Leader in Missions.—R. B. Mahony.
 6. The Consistency of Baptist Doctrine.—A. Mobley, Judge Tilford.
 7. The Necessity of a Sunday-school in every Baptist Church.—W. R. Gooch, G. S. McKinney.
 8. The Best Method of Teaching the Sunday-school.—A. L. W. Jones, Clayton Montgomery.
 9. Church Music.—G. P. Fogie, O. R. Jones.
 10. Missionary Sermon.—R. B. Mahony.
- Every church in this circle of the Association is requested to send representatives and contributions to missions. W. R. Gooch, M. W. Jones, Com.

BETHABARA CHURCH, Daviess Co., Ky., feels deeply indebted to her pastor, Eld. F. W. Cawley, for the very interesting programme on missions which was rendered on July 1st by the children and church members. Before the noon hour a collection was taken for missions which amounted to about \$20. We had a large crowd, and the service was greatly enjoyed by all. We feel that our church is on a higher plane than formerly, and we owe much of our growth to our pastor. He is trying, by God's grace, to help us in all of the Christian graces. Our contributions to missions and other charitable institutions have greatly increased. We now have preaching twice a month. We hope to begin the new associational year with renewed zeal and new determinations, giving more of our means and labor for the advancement of Christ's Kingdom. N. E. BROWNING, Habit, Ky., July 9, 1896.

They are now making church bells of glass. The glass is toughened so hard that there is no risk of it cracking, and the tone is said to be beyond anything yet invented, perfect, soft and sonorous. The best church bell to call to the house of God we have ever heard of is that that rang Cornelius and his household and Peter from Joppa, and in Caesarea, when Cornelius said: "Now, then, we are all here present before God to hear all things that are commanded thee of God."—Christian Scotsman.

"IN HIS STEPS, OR WHAT WOULD JESUS DO?" can be obtained from the Baptist Book Concern, for only 20c.

THINGS THAT CANNOT FAIL.

BY WASHINGTON GLADDEN.

When the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy.

I know that passion needs
The touch of sober mind;
I know that generous deeds
Some sure reward will find.

That the rulers must obey;
That the givers shall increase;
That duty lights the way
For the beautiful feet of Peace.

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt.

And fierce though the fiends may
fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side.

OUR PULPIT.

A DIRGE FOR THE DOWN-GRADE.

BY G. H. SPURGEON.

Rejoice for joy with her, all ye that
mourn for her.—Isaiah 66:10.

A mourner is always an interesting person. We pass by joyful people without a thought; but when we see the emblems of woe we pause, and sympathize even if we dare not enquire. The new-made widow, the fatherless child, the bereaved husband, these have a history in which our common humanity is interested. "One touch of nature makes the whole world kin;" and when that natural touch comes from the one opened windows in prayer, the hand of sorrow, that kinship is quick to show itself.

The highest style of mourner is one whose griefs are neither selfish nor grovelling. He who bears spiritual sorrow on account of others is of a nobler order than the man who laments his personal woes. This man has not only bowed his shoulder to the inevitable load of personal trouble, but he is obeying the command, "Bear ye one another's burdens, and so fulfill the law of Christ." The most excellent style of mourner is the mourner in Zion, the mourner for Zion, the mourner with Zion. If you love the church of God you will share her joys; but when she passes through the dark defiles of persecution, or the rushing waters of discord, you will mourn with her. God has a great regard for mourners in Zion: for in loving the city they love the King. Christ himself has come "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the garment of praise for the spirit of heaviness." It is no small work of grace to make a man so one with Christ, and with Christ's mystical body, that he sorrows with the Lord and his spouse. Whenever the ways of God languish, and we languish also, it is a mark that grace is in active exercise. Those who have learned this heavenly mourning are called to rejoice: "Rejoice for joy with her, all ye that mourn for her."

When I take up my parable I shall at the first, seem as though I had a roll written within and without with lamentations. Under the first head we shall enquire, Who are those that mourn with Jerusalem? Next, I would pass the cup of consolation from hand to hand, while we consider, Why may they yet rejoice with her? Thirdly, I shall press upon

each one this question, Why should we personally mourn with Jerusalem? Surely we have each a portion here.

Who are those that mourn with Jerusalem? Those that love the church of God and desire her prosperity; and when they do not see that prosperity they are depressed in spirit. At this present time the causes for such depression are exceedingly numerous.

Nothing can make the heart of the people of God more heavy than to think that the gospel glory of the church is declining. There was a time when the gospel of the free grace of God sounded forth from our pulpits as from a trumpet; but that time is past. In years gone by you could pretty surely reckon upon hearing the gospel if you went into a Nonconformist place of worship; but you cannot reckon in that fashion nowadays, for in some places false doctrine is openly taught, and in others it is covertly advanced. In former times good men differed as they always will, as to the form of their doctrinal system; but with regard to fundamental points, they were at one; it is not so now. The Deity of our Lord and his great atoning sacrifice, his resurrection and his judgment of the wicked, never were moot points in the church; but they are questioned at this time. The work of the Holy Spirit may be honored in words; but what faith can be placed in those to whom he is not a person, but a mere influence? God himself is by some made into an impersonal being, or the soul of all things, which is much the same as nothing. Pantheism is atheism by a mask. The plenary inspiration of Holy Scripture, as we have understood it from our childhood, is assailed in a thousand insidious ways. The fall of Adam is treated as a fable; and original sin and imputed righteousness are both denounced. As for the doctrines of grace, they are ridiculed as altogether out of vogue, and even the solemn sanctions of the law are scorned as bugbears of the dark ages. For many a year, by the grand old truths of the gospel, sinners were converted, and saints were edified and the world was made to know that there is a God in Israel; but these are too antiquated for the present cultured race of superior beings. They are going to regenerate the world by Democratic Socialism, and set up a kingdom for Christ without the new birth or the pardon of sin. Truly, the Lord has not taken away the seven thousand that have not bowed the knee to Baal, but they are, in most cases, hidden away, even as Obadiah hid the prophets in a cave. The latter-day gospel is not the gospel by which we were saved. To me it seems a tangle of ever-changing dreams. It is, by the confession of its inventors, the outcome of the period, the monstrous birth of a boasted "progress," the scum from the caldron of conceit. It has not been given by the infallible revelation of God: it does not pretend to have been. It is not divine; it has no inspired Scripture at its back. It is, when it touches the cross, an enemy; when it speaks of him who died thereon, it is a deceitful friend. Many are its sneers at the truth of substitution; it is irate at the mention of the precious blood. Many a palpit, where Christ was once lifted high in all the glory of his atoning death, is now profaned by those who cavil at justification by faith. In fact, men are not now to be saved by faith, but by doubt. Those who love the church of God feel heavy at heart,

because the teachers of the people cause them to err. Even from a national point of view, men of foresight see the cause for grave concern. Cowper sang, in his day, words worthy to be remembered now—

When nations are to perish in their sin,
'Tis in the church the leprosy begins;
The priest, whose office is, with seal sincere,
To watch the fountain, and preserve it clear,
Carelessly nods and sleeps upon the brink
While others poison what the flock must drink.
His unsuspecting sheep believe it pure,
And, tainted by the very means of cure,
Catch from each other a contagious spot.

The foul forerunner of a general rot.
Then Truth is hushed, that Heresy may preach,
And all is trash that Reason cannot reach.

The old motto of the city of Glasgow was, "Let Glasgow flourish by the preaching of the Word." Our country has flourished by the preaching of the Word; and, under God, she has been raised to eminence, because of her Protestant Christianity; and when she departs from this, the reason for maintaining her greatness will have ceased. This makes us mourn.

Another cause of mourning is when we see the holiness of the visible church belocded. I trust I am not given to finding fault where fault there is not; but I cannot open my eyes without seeing things done in our churches which, thirty years ago, were not so much as dreamed of. In the matter of amusements, professors have gone far in the way of laxity. What is worse, the churches have now conceived the idea that it is their duty to amuse the people. Dissenters who used to protest against going to the theatre, now cause the theatre to come to them. Ought not many school-rooms to be licensed for stage plays? If some one were to see to the rigid carrying out of the law, would they not be required to take out a license for theatricals? I dare not touch upon what has been done at bazaars and fancy fairs. If these had been arranged by decent worldly people, could they have gone further? What folly has been left untried? What absurdity has been too great for the consciences of those who profess to be the children of God, who are not of the world, but called to walk with God in a separated life? The world regards the high pretensions of such men as hypocrisy; and truly I do not know another name for them. Think of those who enjoy communion with God playing the fool in costume! They talk of wrestling with the Lord in secret prayer, but they juggle with the world in unconcealed gambling. Can this be right? Have right and wrong shifted places? Surely there is a sobriety of behavior which is consistent with a work of grace in the heart, and there is a levity which betokens that the spirit of evil is supreme. Ah, sirs! there may have been a time when Christians were too precise, but it has not been in my day. There may have been such a dreadful thing as Puritanic rigidity, but I have never seen it. We are quite free from that evil now, if it ever existed. We have gone from liberty to libertinism. We have passed beyond the dabbles into the dangerous, and none can prophesy where we shall stop.

Where is the holiness of the church of God to-day? Ah! were she what she professed to be she would be "fair as the moon, clear as the sun," and then "terrible as an army with banners;" but now she is dim as smoking flax, and rather the object of ridicule than of reverence. May not the measure of the influence of a church be estimated by its holiness? If the great host of professing Christians were, in domestic life and in business life, sanctified by the Spirit, the church would become a great power in the world. God's saints may well mourn with Jerusalem when they see spirituality and holiness at so low an ebb! Others may regard this as a matter of no consequence; but we view it as the breaking forth of a leprosy. Moreover, we see in the church that her sacred ardor is cooling. There is still fervor in certain believers, and fervor of the best kind, for the divine Spirit has not utterly departed from us. We have around us Christian men and women who will do and dare anything for Jesus, and bear witness for him in the open street. Thank God for such! They are a standing protest against a lukewarm age. And we have still our gracious young men who will give their lives to bear the name of Christ among the heathen, amid the fevers of the Congo river. We have also an abundant seed of the faithful, who labor day and night for the advancement of the Redeemer's kingdom. Still things are not in Israel as we could desire. Oh, for the passionate love of a Ruth-erford! Oh, to seek the souls of men with the vehement zeal of a Whitefield, with the persevering purpose of a Wesley! Oh, to be carried away by the divine passion of compassion! Oh, to be wholly consecrated to him who is our King, our Lord, our God! His glory should be the one object of our lives. There is cause to grieve over many churches and individuals that they are neither could nor hot. Let us be personal and practical, and see whether we have not cause to grieve over ourselves in that respect.

There is grave cause for mourning in Zion, because the services of God's house are neglected. In certain large places of worship which once were crowded to the door, I hear that there are more pews than people. Where the gospel is gone from the pulpit listeners soon go from the pews. Nothing is more like a sham than the apparent religious provision for this great metropolis; for we have churches and chapels in abundance, so that to build more would seem to be altogether needless; and yet, when we make enquiry we find the congregations to be, in some instances, so ludicrously small that if the building did not exist it would be no more missed than a drop from the sea. "I do not know where to send my converts with the hope that they will hear the gospel," said a soul-winner to me the other day concerning a certain London district. I cannot conceal from myself the gloomy fact that the habit of going to a place of worship is being altogether lost in this city. There are streets upon streets where only one or two persons are in the habit of attending the house of God. A man becomes even notable because he goes on the Sabbath day to a place of worship. I was amused with one who attended this Tabernacle one Thursday night, and became so much interested in the service that he came on several Thursdays; but when a friend said to him, "Why do you not come on Sunday?" he replied, "Oh, no; I have not got so far as that. I don't feel that I could become a Sunday chapel-goer."

We, from our point of view, think better of the week-day hearers than of one who only attends on the Lord's day; but his point of view was very different. No one would blame him for going where he pleased during the week, but to observe the Sabbath would be a decided step which he was not prepared to take, for it would involve losing a name for irreligion among his associates. This straw shows which way the wind blows. Alas! time was when it was thought to be a duty to observe the Sabbath; but it is now a day for lying late in bed, loafing about in shirt-sleeves, or mending rabbit-hutches and pigeon-houses! Do not think that I am exaggerating. I am speaking in sober seriousness the sad truth, which has been reported to me by city missionaries, district visitors and working men who live among it. In many of our villages and country towns there is a healthy habit of church-going and chapel-going, though even there it is not so general as it used to be; but, in London, the general habit is the reverse. This is lamentable. How has it come about? I fear that it is very much the case, because if the people did go to many places of worship they could not understand what they would hear; and, what is worse, if they did understand it, it would not be of much use to them. The criticisms of modern thought are of no value to the working man. If the old gospel is brought to the front in all its simplicity, and preached with fervor, we may hope to see the people back again to hear it; but the task of calling them back is not an easy one. Coincident with the prevalence of a questioning theology comes this religious indifference. Under the prevailing form of doctrine our city is becoming more heathenish than Christian. Between the childlike superstitions of sacramentalism and the wilful wickedness of doubt, the masses are sliding into an utter disregard of holy things. Reverence is dying out, and as surely as it dies we shall see a fierce attempt at anarchy.

The evil over which I now mourn is not only prevalent among the outlying masses, but it taints Christians themselves. Look at your half-Sunday professors, content with only one service, and weary of that! How is it with many Christian people, as to meetings for prayer? Prayer-meetings are the very soul of church work, and they bring down the blessing upon all our spiritual agencies; yet they are despised by our high fliers. In many chapels two services in the week have proved too great an effort for the constitution of the ministers, and too much a tax upon the time of their hearers, who are occupied with the far superior avocations of whist and lawn tennis. This not only bad in itself, but it is a sign of something worse. Men who can pray to edification are in some directions becoming rare. One pastor told me, the other day, that out of a considerable congregation he found it hard to make up a prayer-meeting at all, because he had so few praying men. It is a dreadful impeachment against the churches, but faithfulness compels me to state it; before things grow still worse. You can get a crowd to a concert, but hardly a dozen to prayer! I know what I say. Because of all this, the ways of Zion languish, these ways which once were best trodden, namely, the ways of prayer and praise. Surely the Lord will visit the churches for this. There are grand exceptions, for which God be thanked; but still it is so—that

than of one who only attends on the Lord's day; but his point of view was very different. No one would blame him for going where he pleased during the week, but to observe the Sabbath would be a decided step which he was not prepared to take, for it would involve losing a name for irreligion among his associates. This straw shows which way the wind blows. Alas! time was when it was thought to be a duty to observe the Sabbath; but it is now a day for lying late in bed, loafing about in shirt-sleeves, or mending rabbit-hutches and pigeon-houses! Do not think that I am exaggerating. I am speaking in sober seriousness the sad truth, which has been reported to me by city missionaries, district visitors and working men who live among it. In many of our villages and country towns there is a healthy habit of church-going and chapel-going, though even there it is not so general as it used to be; but, in London, the general habit is the reverse. This is lamentable. How has it come about? I fear that it is very much the case, because if the people did go to many places of worship they could not understand what they would hear; and, what is worse, if they did understand it, it would not be of much use to them. The criticisms of modern thought are of no value to the working man. If the old gospel is brought to the front in all its simplicity, and preached with fervor, we may hope to see the people back again to hear it; but the task of calling them back is not an easy one. Coincident with the prevalence of a questioning theology comes this religious indifference. Under the prevailing form of doctrine our city is becoming more heathenish than Christian. Between the childlike superstitions of sacramentalism and the wilful wickedness of doubt, the masses are sliding into an utter disregard of holy things. Reverence is dying out, and as surely as it dies we shall see a fierce attempt at anarchy.

The evil over which I now mourn is not only prevalent among the outlying masses, but it taints Christians themselves. Look at your half-Sunday professors, content with only one service, and weary of that! How is it with many Christian people, as to meetings for prayer? Prayer-meetings are the very soul of church work, and they bring down the blessing upon all our spiritual agencies; yet they are despised by our high fliers. In many chapels two services in the week have proved too great an effort for the constitution of the ministers, and too much a tax upon the time of their hearers, who are occupied with the far superior avocations of whist and lawn tennis. This not only bad in itself, but it is a sign of something worse. Men who can pray to edification are in some directions becoming rare. One pastor told me, the other day, that out of a considerable congregation he found it hard to make up a prayer-meeting at all, because he had so few praying men. It is a dreadful impeachment against the churches, but faithfulness compels me to state it; before things grow still worse. You can get a crowd to a concert, but hardly a dozen to prayer! I know what I say. Because of all this, the ways of Zion languish, these ways which once were best trodden, namely, the ways of prayer and praise. Surely the Lord will visit the churches for this. There are grand exceptions, for which God be thanked; but still it is so—that

the purely devotional service is at a discount? To hear a clever man they will come, but not to wait upon God. If there had been a magic lantern, or a penny reading, or a recitation with comic songs, the pious people would have strained a point to be there; but to pray is much too dull work for novel-reading, theatre-haunting professors. These remarks will seem strange to good old-fashioned believers; but when they hear them, and know them to be true, I am sure it will cause them to take their places as mourners with Zion.

Another very great and grave cause for mourning to all true Christians, is the multitude of sinners that remain unaved. O my dear hearers, did you ever realize what it is for a soul to be unaved? If, on your way home, you were to stumble over a corpse, you would stoop down and look, and ascertain that the person was really dead, and then what a turn it would give you to find yourself so near the dead! You would not forget it for weeks. Yet men are dead in trespasses and sins, and we believe that it is so; but it does not affect us in any special manner. Lord, arouse us! If we had passed a prison-yard, and had seen a man in chains, and heard the clanking of his fetters, the iron would have entered into our souls, and we should have felt sad for the prisoner; and yet around us in this congregation there are men and women bound fast with the chains of sin, and we are not distressed for them. We do not realize their bondage. We do not dispute the fact, neither do we feel its sadness. Look at the many round about us who are living in open evil, going after their lusts, plunging deeper and deeper into what must be their destruction. Look at the many that are blind, though they have eyes; that hear not, though they have ears; that feel not, though they are rational beings! How can we bear it? How can we bear it, that there should be any among us who know not God, who love not the Lord Jesus Christ, who are yet in their sins? If an ungodly man could realize his own condition, he would not dare to sit still on his seat; and if we had compassionate hearts and could clearly see the fact that our own children, our own dearest relatives, or our nearest neighbours, were condemned because of sin, and drawing every moment nearer to a terrible judgment, we should bestir ourselves, and we should give God no rest, but cry day and night to him until the perishing ones are saved. An unaved soul is a sight that might well transform us into Niobes, and cause us to weep perpetual showers of pitying grief, until the arm of mercy should interpose to work salvation.

The darkest thought for a true heart is that, while souls are lost even now, the evil does not end here; but they are passing away into that hopeless state in the next world which our Lord speaks of as the place of the worm which dieth not, and the fire which is not quenched. They are going from this place, where mercy is proclaimed, to that dread tribunal where the voice of judgment cries, "Depart, ye cursed." They are hastening away to appear before the great white throne, unaved, unrepented, unforgiven! O God, have mercy upon our fellow-men, we pray thee; but, first, give us grace to have mercy upon them! He who can see a soul lost, and yet is not distressed, how dwelleth the love of God in him? We ought to be

filled with sorrow, when men perish wilfully under the gospel. When our adversaries tell us that our dreadful belief with regard to the hopeless future of a lost soul, ought to break our hearts, we admit the truth of what they say—admit it to the fullest extent. But we reply, that if they conceive that we are not as tender as we ought to be, while believing that terrible truth which seems to us to be plainly taught in the Scriptures, to what a depth of callousness should we not descend if they could make us doubt what we now believe? If they could persuade us of their comfortable fictions, if they could induce us to accept their "larger hope," should we not cease from that slender degree of pity which their charity may confess we now possess? Brethren, we are as compassionate as they are: though that is not saying much. At least, we dare to incur unpopularity, and the sardonic censures of the wise and prudent, in order that we may give honest warning of the terrible woe which men are bringing upon themselves. They talk as if we were to blame for the hell we proclaim; will they give us an equal share of honour for the heaven we preach? We create neither the one nor the other; but they might at least cause their imputations to face both ways. My brethren, the terrors of the world to come, to those who wilfully reject the Saviour, ought to affect us far more than they do: none are more ready to acknowledge this than we are. Let us lay to heart the sins of our age, the ruin of our fellow-men. They love not God, they trust not his dear Son, they are mad after sin, they are enemies to holiness: that is a heavy burden to a godly heart. They are dying in their sins, and coming under everlasting punishment; and these things should make us mourners in Zion. I am not too bold when I say that they do cause us great heaviness of heart.

I do not think that any man, who really thinks about the condition of the church, and then turns to the condition of the world in reference to the church, can walk up and down our streets exhibiting a perpetual gaiety of spirit. Other truths operate on us to make us glad, but this drags us down. There must be times when we get alone, and pour out our hearts like water before the Lord, and cry, "O Lord, how long before thou wilt put forth thy saving power? How long before thine arm shall be made bare, and the work of grace shall be carried on to the rescue of the fallen millions?"

I have at least shown you that we are not without overflowing fountains of grief: but now, beloved, having mourned unto you, it is time for me to change my note. May the Lord cause the fountains of your pity to flow; but, at the same time, enable you to follow me while I say, in the second place, that we may yet rejoice with Jerusalem. Why may we do so amid such reasons for mourning?

We may rejoice with the chosen of the Lord when we remember, first of all, that God has not changed, either in nature, or in love to his people, or in the purpose of his grace. Before we were born, he was able to achieve his purposes of love, and he will accomplish the good pleasure of his will when we are no more praying and working here below. When his church was faithful, his divine decree was carried out; and if his church be unfaithful,

he is still omnipotent, and can, therefore, work out his great designs. He has not changed his system of working. He intends still to bless the world through the church; he means to use his saved ones for the saving of others. I believe that he will fight this battle to a happy end upon the same lines as hitherto, and that in the end he shall have great glory, notwithstanding all the infirmities and imperfections of his servants. An unchanging God is our security for ultimate victory. We fall back upon this truth. Our Lord knows not the shadow of a change, and his eternal purpose shall stand. Hallelujah! Hallelujah! let us exceedingly rejoice.

Brethren, the providence of God is with us. All its terrors, as well as all its bounties, work for the advance of the Lord's kingdom. The wheels of the Lord of eyes all look this way. Brethren, the promise of God is with us. Our Lord Jesus must reign till his enemies are put beneath his feet. Brethren, prayer is with us still: the mercy-seat, the Comforter, and the Advocate. If we know how to use the mighty engine of All-prayer, we may yet shake the gates of hell. Brethren, the Holy Ghost is with us still. He came down at Pentecost, and he has never gone back again: he abides in his church forever, and works mightily. We have but to call upon him to carry on his sacred mission, and we shall see greater things than these.

Brethren, do you not think that we might all wisely become mourners when we think of our own want of zeal, and want of care for the souls of others. The preacher would smite upon his breast; and he invites you to do the same. Who among us spends half the thought that he should spend upon the conversion of his fellow-men? We all think of them a little; I hope the most of you are doing something for Jesus and his cause. Not many things are left undone which, as a church, we can do; but the things that are done—are they always done in the right spirit? Are they always baptized in prayer? Are they wrought out humbly, earnestly, and in entire dependence upon the Spirit of God? I am afraid that our faulty service towards other men must place us among the mourners in Zion if there were nothing else to do it. We need not be ashamed to be among them, for if we sorrow with the Lord's church, we shall also, one day, rejoice with her.

Let me add that we have all a great concern in this matter, and we ought, therefore, to join with the church in all her griefs. If the ministry of our pastors be not successful, we shall lose by its want of power. If the gospel is not preached our souls will not be fed. See to it that you do not encourage false doctrine, or wink at the modern apostasy. Suppose the gospel is not preached with saving power, then we shall have our children unconverted, and they will not be our joy and crown. There cannot be a deficiency in the pulpit without its bringing mischief to our households. We are members of one body, and if any part of the body suffers, every other part of the body will have to suffer too. If worldliness abounds, as it does, we shall see our children becoming worldly; we shall see them sucked into the vortex of infidelity and frivolity which now seems to sweep down and carry into the abyss to many hopeful young men and women. None of us will be able to escape scot-

Lawns, Organdies, Dimities.

Cool goods for hot weather—just the things you are looking for. New and stylish, in great variety of patterns at prices unheard-of—some at half value.

- 3c Per yard for choice of 100 pieces extra quality Lawns and Batistes, in all new pretty colors, both stripes and figures, fast colors, a few of them 2 1/2 inches wide.
- 5c Per yard for choice of 100 pieces sheer Lawns, Organdies and Dimities, all neat and pretty patterns, both light and dark colors, worth from 7 1/2 to 12 1/2 per yard.
- 8c Per yard for choice of Navy Blue Lawns, 2 1/2 inches wide, worth 12 1/2 to 15 per yard—small and large figures.
- 8c Per yard for choice of 100 pieces Lawns and Dimities, white and tinted grounds, large and small figures, narrow or wide stripe, fast colors, worth 12 1/2 cents.
- 10c Per yard for choice of 200 pieces stylish Figures, plains and stripes; corded Lawns and Batistes 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 25c per yard.
- 12c Per yard for fine quality English Dimity in neat patterns, tinted grounds, good colors, regular price 30c per yard.
- 15c Per yard for choice of our finest qualities German and French Organdies in beautiful floral stripes and figures, this season's choicest colorings. None reserved. Regular price 25c to 30c per yard. Don't miss this opportunity of getting Organdies at less than half their value.
- 50c Per yard for 25 pieces of pretty tinted Organdies, 7 yards wide, in beautiful shades of light blue, pink, yellow, green, violet, red and black, regular value 1 1/2.

MAIL ORDERS filled promptly and with the best of goods.

J. Bacon and Sons,
425 to 429 East Market St., Louisville, Ky.

free from the terrible damage which evil is working all around. When false doctrine breaks forth like the waterfloods, it will surge all around our houses. Let us, therefore, cry mightily unto God, not for ourselves only, but for the one great universal church, and for this great city, and for this wicked world. O Lord our God arise, for thy cause and crown! Take hold on sword and buckler, and plead thine own case; for Jesus' sake! Amen.

THE POWER OF CONVICTION.

BY REV. D. S. MACKAY, D. D.

You have noticed how significantly the words, "I am persuaded," fall from the lips of the Apostle. They sing through this life like a trumpet note witnessing to the intensity of his faith, and the certainty of his hope in Christ. They were, in truth, the utterance of a man who had so tested the reality of his belief that nothing in time or eternity could weaken or destroy it. They witness to the power of conviction as a dominant element in Paul's life and ministry.

It is this power of conviction that I venture to describe as one of the supreme demands in modern life. Compromise has too largely taken the place of conviction with many of us and our code of ethics is concerned more with the things we may do, than with the things we ought to do. Morality, with many people, has become a kind of gymnastics, in which the point is to see how far the conscience—or the proprieties, which is the only conscience some persons have—can be stretched without breaking; and an overstretched conscience, like an overstretched elastic band, lacks the power of resistance and recoil. It hangs limp and useless like a distended nerve. But conviction is the tonic of conscience and the bracer of faith. The man of conviction wastes no time in attempting to square the circle of truth. Persuaded in his own mind, the path of duty for him leads straight ahead and conviction carries him onward with resistance less step.

All strong character is the embodiment of deep conviction. The quality of permanence in any life is in exact proportion to the strength of moral persuasion that

lies behind it. Conviction may err at times or become warped with prejudice, but nothing great or lasting in human history was ever achieved without it. Today, as always, in every sphere of action, it is the man of conviction who influences most profoundly the movements of the hour, and gives to the church one of its strongest bulwarks of support. Conviction is the soul of consistency, and consistency is the nerve of faith.—Treasury.

A NEEDED TRACT.

During a pastorate of thirty years the writer has often had young men, members of his church, attending different colleges. He has observed in many of them more or less skepticism brought out during their college course. This is, of course, an evil incident to a great good—an evil that goes with mental development. On last Sabbath the theme of the sermon was "Reason and Faith in Religion," and a student of the University of Virginia, a member of the writer's church, was present. He asked his father after services if a conversation between them a few days before had not been reported to the pastor with the request that he preach on that subject? He had said to his father that he had found out at the University that the greatest men are not religious, and the brightest students are not inclined to religion. These facts have suggested the necessity of a tract giving the testimony of the great men of the world to Christianity—say, great unbelievers like Napoleon and Webster, then great religious thinkers, men acknowledged by the world to stand in the foremost rank, such as Tholoch, Leibnitz and Gladstone. I know of no collection of such opinions, and know of nothing that would be of greater service. Nor do I know of any man better fitted for such a task than the editor of the Recorder. What say you, Mr. Editor?
J. H. H.

Monon Route—Steamer "Manitou" to Mackinac, Petoskey, Charlevoix, Harbor Springs, Bay View, Esc.

The trip without an equal—safe and superb steamer. Tickets returning direct or via Lake Huron and Detroit. Side trips through Lake Superior. Write S. H. Bacon, District Passenger Agent, Louisville, Ky.

PLEASE mention this paper when writing to advertisers.

EDITORIAL.

An esteemed brother reads us the riot act because we have not come to the defense of Kentucky Baptists who, he says, are accused of believing there is no salvation outside of the Baptist churches.

We admit the duty. Our first duty is to defend Baptist principles, including in them all our principles, those which we share with other denominations, as well as those peculiar to ourselves.

Our brother surely knows that this is an old Pedobaptist slander—as old as any of the Pedobaptist denominations except the Catholics.

It is not only an old but a personal Pedobaptist slander, renewed every morning. No Pedobaptist who knows anything of denominational views and of church history believes this charge.

Not once or twice, but at least a score of times, have very intelligent Pedobaptist ladies expressed surprise, and often great surprise, when we have denied their assertion that Baptists believe that no one outside of Baptist churches would be saved.

That old slander has pursued Baptists ever since the days of Luther and Calvin. It is not probable we shall hear the last of it till the Millennium. It is as deathless as that other slander which has pursued Baptists—in common with Presbyterians and Congregationalists and all other Calvinists—in that they believe that infants in hell a span long.

It is no more than justice to say that this slander that Baptists believe that no one outside of Baptist churches would be saved is never seen these days in the leading Pedobaptist papers.

to display the ignorance shown in this silly slander.

We can only defend Kentucky Baptists from this charge by imitating the Congressman who "denied the allegation and defied the allegator." It is well known that the fundamental principle of Baptists, for which they have stood in all ages, is "a regenerated church-membership."

If a Pedobaptist repeats this old slander, all you can do is to deny it and call for his proof. We Baptists are fond of proclaiming what we believe from the housetops, and of glorying in our faith.

This generation does not like to hear of hell, we are told. This is true, but it is nothing new. An old generation living in the long ago bade the prophets prophesy smooth things.

But their unwillingness to hear of hell does not alter that place of terror in the least. It does not lengthen their lives one inch. It does not change the conditions on which they can receive pardon for their sins and escape hell.

The ostrich is not a wise bird, nor is her example worthy of imitation by rational creatures. If a man was walking straight towards a precipice, where sure death awaited him, he would show himself a fool if he told those who warned him to hush, he was not willing to hear anything about the precipice.

There is nothing new in the unwillingness of men to hear of hell, of the wrath of God, of the just punishment of their sins.

Preachers, as the prophets were before them, are ambassadors who bring a message from God to men. Their one concern must be to deliver that message faithfully.

When God bids the preacher tell the wicked man "Thou shalt surely die," he is to tell that with all the earnestness of which he is capable.

The preacher does wrong who forgets for a moment that he brings a message to dying men. When the preacher realizes the importance of his message and his own duty as an ambassador,

his hearers will be impressed with the solemnity of the message he brings.

When the preacher allows himself to think of pleasing his hearers instead of delivering his message faithfully, they will begin to pick and choose and say what they are willing to hear and what they are unwilling to hear.

"But they don't believe there is any hell," one will say. Well, that does not alter the fact. Faith cure will not extinguish the fire, nor will "Christian Science," falsely so-called.

An amusing story comes from England. When the big tunnel was completed the chief engineer celebrated the event by an elaborate luncheon, in one of the compressed air compartments.

A goodly amount of the very best champagne was furnished an drank. But the champagne did not "fizz." Its failure was explained by a scientist present.

After the luncheon was ended they returned to the upper air. And then the champagne began to "fizz" all the more energetically, it seemed, from its confined quarters in their stomachs.

The Biblical Recorder says of Dr. Tichenor, and we add a hearty amen:

We have regarded him for a long time as our foremost man in service. His masterful conduct of the Home Mission Board has from year to year excited our admiration.

"The steps of a good man are ordered of the Lord." That is a blessed privilege which more than repays all that may be lost by refusing to do evil and learning to do well.

A CORRESPONDENT of the Herald and Presbyter is much exercised in mind because of the teaching of immersion in Moody's Bible Institute at Chicago.

The accusation was made that the students there were influenced to become Baptists. The proof of the influence was, that several while attending the Institute, had been immersed.

Dr. Torrey, the Superintendent promptly denied the charge. He said the Institute is undenominational and that all points on which the evangelical denominations differed were left untouched by the teachers.

One would think this would be entirely satisfactory. But Rev. Dr. Humble is not satisfied. He declares that many young men belonging to the Presbyterian church have been disturbed about the validity of their baptism in infancy and not a few have been immersed.

To be sure nothing favoring immersion is said to the students in the Institute, but these two precepts are enforced, "Give God the benefit of your doubts," and "Spiritual blessings follow obedience and sacrifice."

There is a naive admission in that statement which makes one think that in his sub-consciousness the writer feels that infant baptism and sprinkling are wrong.

No Baptist on earth is afraid of these precepts or is unwilling they should be pressed home to the consciences of all.

To admit that these precepts will weaken any man's belief in sprinkling or infant baptism is to admit very much for the Baptist position.

The Trustees of Rochester have been very deliberate. For three years they have been looking for a President. They wished a man known to be a scholar, who was not a novice in teaching, but had been proved as apt to teach, who was a man of piety, zeal, tact and wisdom.

Editorial Varieties

Prof. Jebb raises his voice to warn the English people that substituting the physical sciences for literature and languages in the college course produces a hard, dry, infertile type of mind.

The London correspondent of Harper's Weekly says Queen Victoria used all her influence to discourage the publishing of the Sunday papers.

The Christian Herald tells a good story. A man with a conspicuous servant went to a hotel in Boston and registered himself, "Richard Harding Davis and Valet."

We were surprised to see this sentence quoted with approval in the paper which has deservedly wide reputation for strict orthodoxy: "Man's true life is in his warm humanity."

The Congregational church in East Hampton, Long Island, was blessed with long pastorate. Thomas James settled with them in 1864, and his pastorate extended over 46 years.

In the notice of Bro. J. T. Barrow's death, the Baptist and Reflector says: "He was a noble, sweet-spirited, consecrated minister of the Gospel."

A noble man of God went home to glory when Bro. E. K. Tigrett died at Hall's, Tenn. He has long been a great power for good, revered and loved by all who knew him.

Dr. J. W. Perry's articles on Distinctive Baptist doctrine in the South Carolina Baptist are magnificent. If we were only One, we would require every Baptist to read them.

Last year the Church Missionary Society of England received \$1,000,000 all but \$100,000 being its regular income. This is the Society of the evangelical Low Churchmen, and has steadily related all the efforts of the "liberal" and the "high" to get a hold in it.

Walnut-street church has met with a heavy loss in the death of Bro. Archibald Guthrie. He has been sick for some time, but we all felt a hope that his life might be spared for many years.

We have received a copy of the revised edition of Dr. Boyce's Theology, revised by Dr. Kerfoot. It is published by the American Baptist Publication Society at \$1.50 a copy.

Dr. Hobart, in his great speech at San Francisco, insisted that preachers ought to study logic as one of the most important of all things for their mental outfit.

Patient continuance in the same mind has given success to the Trustees of Newton Theological Seminary. When Dr. Hovey resigned and would not be re-elected, they called Dr. N. E. Wood. It was universally agreed that a worse choice could not have been made.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Bro. C. W. Daniel preached morning and evening. Pastor away on vacation. Broadway—Pastor Jones preached. Chestnut-street—Pastor Weaver preached in the morning. No meeting at night. Two received by letter. East.—Bro. W. E. Foster preached morning and evening. Pastor away on vacation. Twenty-second and Walnut—Bro. Pack preached in the morning and Bro. J. H. Eager at night. McFerran Memorial—Pastor Eager preached his farewell sermon in the morning. Parkland—Pastor Gordon preached at both hours. Portland-avenue.—Pastor Tralle preached. A series of four sermons to young men were begun. Highlands—Pastor Dawes preached in the morning and Bro. E. Howard at night. Twenty-sixth and Market—Pastor Thompson preached. Had a good day. Southgate street—Pastor McFarland preached. Logan-street—Pastor Montgomery preached. Franklin-street.—Pastor Jenkins preached as usual. Third-ave.—Pastor Boyet preached at both hours. East Mead.—Bro. Mays preached in the morning and Bro. Cooper at night. Eleventh and Market—Bro. A. R. Love closed his work there Sunday. Jeffersonville (Ind.)—Pastor Marks preached. Pastors' Conference passed resolutions in regard to resignation of Bro. Eager at McFerran. Bro. A. R. Love was examined as to his fitness for ordination.

THE STATE.

Prof. Chas. M. Neal, recently of Atlanta, Ga., now in charge of the Hogsett Military Academy of Danville, Ky., called at our office and left his subscription. Bro. Neal has been in the school work for many years, and comes to our State well recommended. He is a brother-in-law of ex-Gov. Northern. Pastor J. T. Turpin writes: "At Powell Valley Baptist church July 8th, two deacons were ordained—Brethren Weed Adams and Benny Mastin. The presbytery consisted of Pastor J. T. Turpin, Bro. Thompson of Louisville and Burgher and deacons of Fannin and Kidville Baptist churches. A large congregation gathered and much interest was manifested. The pastor, with Bro. R. Welch, of Winchester, will preach a protracted meeting on the 8th Sunday of this month, and we predict a great gathering into the fold." Among the heat of our Baptist Veterans in Kentucky is Bro. A. C. Stevenson who has lived to rejoice in the Bible of his redemption. He was born Dec. 26, 1814, and baptized into the fellowship of the Sandy Creek church by Elder A. Taylor on Feb. 1, 1839. Bro. Wm. J. Agge, Clerk, writes: "The Concord Association does not meet at Harrisburg, Aug. 22, as published in your list, but meets at Cambridge, Sept. 27. Please make the change." Pastor A. H. Rafter writes from Oct.: "The church at Forest Grove, Mo., had closed the best meeting ever held in this vicinity. The meeting continued only 13 days, resulting in 65 additions to the church, 9 by letter and 56 by experience and baptism. The pastor was ably assisted by Bro. J. P. Gilliam, of Springfield, Tenn., whose earnestness and faithfulness was many hearts." Pastor W. J. Agge writes: "We closed a meeting at Sparta on the evening of the 14th, in which we were assisted by Bro. J. S. Gatson, of Henderson. We certainly had the best of preaching and much good will was created. The friends here and we are rejoicing, moreover, on account of the addition of 15 members, 12 by letter and 3 by experience. Bro. Gatson became very much endeared to us, and we hope to have him with us again some time."

Pastor S. A. Owen writes from Richmond: "I offered my resignation here July 16, to take effect September 1st."

OTHER STATES.

Pastor J. A. Haynes resigned the care of the Wolcott church, Ind., and has accepted the call to the pastorate of the Monon church in the same state. He entered upon his work July 2nd. Bro. P. B. Gurnsey, formerly a missionary in Madras, writes to the Examiner advising the Baptists to have nothing to do with a man named Pandian, who has come from Madras to run round this country lecturing and taking collections for his own support. Ladies' Missionary Societies may hear from Mr. Pandian offering to "lecture" for half the proceeds. Eld. J. W. Rucker assisted Pastor C. C. Yancey in a meeting in the Carl Junction church, Mo. There were 30 professions of religion and 18 additions to the fellowship of the church. As the result of a meeting at Ceres, Oklahoma Territory, a church was constituted. 14 were baptized, several of whom had been Methodists. One father 60 years old, his wife and three grown children were baptized. The meeting in the Liberty church, Mo., closed with 12 additions to the fellowship of the church. Others were converted who will be received. The De Queen church, Ark., has set apart a new house for the worship of God. The Anson church, Texas, has set apart Bro. E. B. Gober and J. H. Edmonds to the full work of the gospel ministry. The meeting held by Bro. Sid Williams in the Cleburne church, Texas, resulted in 77 additions to the fellowship of the church. The church raised \$8,000 towards a new building. Pastor S. O. Mitchell writes from Hillboro, Tex.: "Received 17 on profession of faith last Wednesday night at our meeting and baptized 17. Received 4 by letter. God is with us. Great spiritual power is prevailing in the city. Pray for us. Bro. Williams and Brown will be with us in August." A meeting in the Lafayette Park church, St. Louis, closed with 81 additions, 24 by experience and baptism. A three weeks' meeting in the Lathrop church, Mo., closed with 37 professions of religion and 29 additions to the fellowship of the church. A church has been organized at Trimble, in Clinton county, Mo., with 18 constituent members. A sixteen days' meeting in the Sealy church, Macon county, N. C., resulted in 30 conversions and 16 additions to the fellowship of the church. A meeting in the Second church, Durham, N. C., closed with 29 professions of religion and 29 additions to the fellowship of the church, with others to follow. The Macedonia church, Bartow county, Ga., has set apart Bro. C. A. Cook to the full work of the gospel ministry. A meeting in the Bradley church, South Carolina, closed with 10 additions to the fellowship of the church. A meeting in the La Belle church, Mo., closed with 14 additions to the fellowship of the church. Fifteen have been added to the fellowship of the Mt. Moriah church, Mo.; 11 have been baptized and others sent approved for baptism. Elder Silas Doye held a meeting in the Pleasant Ridge church, Mercer county, Mo., which closed with 27 additions to the fellowship of the church. A church has been constituted at Lock Springs, Mo. The young church set apart Bro. J. P. Childers to the full work of the Gospel ministry. A meeting in the Higrinesville church, Mo., resulted in 25 additions to the fellowship of the church. The White Oak church, S. C., has set apart its new house for the worship of God. The Marble Hill church, Mo., has set apart Bro. David L. Walker to the full work of the gospel ministry. The Wilson church, Mo., has set apart its new house for the worship of God. The White Oak church, S. C., has set apart its new house for the worship of God. We are glad that Bro. H. F. Anlick has agreed to work for the Richmond. The better our friends know him the better they will love and welcome him.

NEWTON CENTRE, MASS., July 7. Hon. Josiah Lovell, President of Board of Trustees of Western Baptist Theological Seminary:

DEAR BROTHER:—Your telegram of June 29th and letter of July 3rd notifying me of my unanimous election by the Board of Trustees to the position of President of the Southern Baptist Theological Seminary were duly received. I beg to express in the heartiest manner my deep sense of the great honor so unexpectedly conferred upon me by my brethren. A profound consciousness of my own unworthiness has rendered me very reluctant to assume the great responsibilities imposed upon the President of the Seminary. But the many indications of a Providential leading in the manner in which this summons comes to me, constrain me to regard it as a call of God from which I dare not turn away. I accept the trust. The unanimity with which the action of the trustees was taken, and the cordiality and unanimity since manifested towards me by the Faculty of the Seminary, are very noble revelations of confidence which makes me humbly grateful. Recognizing the earnest zeal and Christian magnanimity of the Baptist brotherhood of the South, and in particular their devotion to the Seminary and its high interests through years of sacrifice and toil, I place myself in the hands of this great people, in the confidence that they will pray for and sustain me in the work which I accept in response to their summons. And now amid tender memories of my past relations with Southern Baptists, and with good will and warm affection for every member of that brotherhood all over the South, I leave from them the high privilege of being in all ways in my power the servant of the absent all.

With high regard and Christian affection for yourself and the Board of Trustees, I am Yours in the bonds of Christ, EDGAR Y. MULLINS.

PROGRAMME.

- The following is the programme of the fifth Sunday meeting of the Warren Association, Circle No. 2, to be held with the Spring church, Saturday and Sunday, July 29-30. Beginning Saturday at 9:30 o'clock: Devotional exercises—Rev. W. W. Payne. 10:30—Evidences of the indwelling of the Holy Spirit—J. W. Smith and Arch. Wilkins. 10:30—Inability of depravity—Rev. E. H. Brookshier. 11:00—The kingdom of God. What is it?—F. N. Downer. 11:30—How may we evangelize the country. Spring church to them? Rev. W. W. Payne. DINNER. 1:30—Is there occasion to suffer for Christ's sake now-a-days?—Dr. E. H. Hill and I. T. Lee. 2:00—A model deacon—Prof. Ed. Bryant and W. F. Coleman. 2:30—The Bible on church discipline. W. L. Cassaday and Robert Jenkin. 3:00—Reflex influence of mission work on home church—Rev. Raleigh Wright. 3:30—How often should a church celebrate the Lord's Supper?—Rev. T. J. Ham and R. E. Kirby. SUNDAY MORNING. 9:30—Divine service—Rev. E. H. Brookshier. 10:00—The Sunday-school as a means of fostering missions—F. N. Downer and Mrs. Geo. Mercer. 10:30—Teachers' meetings. Should they be encouraged, and how conducted?—T. T. Eubank and T. T. Gardner. 11:00—The ideal Sunday-school scholar—Mrs. Rufus Oliver and Mrs. Joe Mercer. 11:15—Sermon—Rev. Raleigh Wright and Rev. E. H. Brookshier. Brethren, while we have had inactive and enjoyable meetings, there are so few members of our churches attend, and, consequently, we are not making the progress we ought to make. I, as your chairman and servant, beg you to avail yourselves of the benefit of these meetings. The real beneficiaries of these meetings are most interested in the advancement of the kingdom of God in the world. He is a poor soldier who never fires a gun at the enemy and never endeavors to encourage and stimulate his comrades. I cannot assign subjects in all, yet all can participate in the discussion of the programme. Beaky Spring is a grand old church; good people and good community; plenty to do; everybody invited. R. E. FORSTER, Vice-President.

DISTRICT ASSOCIATIONS. Place and Time of Meeting, 1899.

- AUGUST. Blackford—Carlisle, Aug. 2. Bracken—Huff's Creek church, Aug. 2. Crittenden—Gardnersville, Aug. 9. Liberty—New Hope, Aug. 9. Daviess County—Owensboro Third church, Aug. 15. Elkhorn—Hillsboro church, Aug. 15. South Kentucky—Ellisburg, 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. Harren River—Hickory Hill church, Monroe Co., Aug. 22. Bethel—Olivet church, Howell, Ky., 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. Campbell 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—Birch Lick church, Jackson Co., Sept. 1. Long Run—Plumb Creek church, Waterford, Sept. 6. Central—Springfield, Sept. 6. Owen—Pleasant Grove church, September 6. Rockcastle—Poplar Grove church, Sept. 6. Ray's Fork—Scottville church, September 6. Greenup—Oak Grove church, Greenup Co., Sept. 6. Little Bethel—Richland church, Hopkins Co., Sept. 6. Lynn—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, White Co., Sept. 8. North Concord—Ebenezer church, Sept. 8. Stockton's Valley—Locust Grove, Clinton Co., Sept. 9. Boon's Creek—Corinth church, September 12. Nelson—Cedar Creek church, September 12. Russell's Creek—Mt. Gilfead church, Green Co., Sept. 13. Sulphur Fork—New Castle, Sept. 13. Warren—Barron River church, September 13. Second North Concord—Hopewell church, Sept. 15. Landmark—Bethlehem church, Madison Co., Sept. 20. Salem—Stittion church, Sept. 20. East Lynn—Rolling Fork, LaRue Co., Sept. 22. Freedom—Central Union church, Sept. 22. Goose Creek—New Home, No. 2, Clay Co., Sept. 22. South Union—Pine Grove church, Sept. 22. Concord—Carrollton, Sept. 27. Edmondson—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. Laurel River—Mt. Ararat, Oct. 5. East Union—Cumberland River Ch., Oct. 6. South Concord—Mt. Pisgah, Wayne Co., Oct. 6. West Union—Mt. Zion church, October 11. Upper Cumberland River—Middleton Settlement church, Oct. 15. Ohio Valley—Uniontown church, Oct. 17.

CANCER

its Scientific Treatment and Cure. Dr. C. Weber, of Cincinnati, O., has made the treatment of cancer and tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few well-known persons who have been cured by him. Mr. T. E. C. Brinly, Louisville, Ky., President of the Brinly, Miles & Hardy Co., manufacturer of the famous "Brinly Flour," was cured ten years ago of a cancer of the mouth, and has been operated upon three times before being cured to him. Prof. H. McElmarmid, formerly editor Christian Standard, Cincinnati, now Professor in Hiram College, Hiram, Ohio, was cured four years ago of cancer of the face. Before his treatment was applied, the diseased part had been cut out twice, each time returning in about six months. Judge R. J. Bowman, of Alexandria, La., was cured of cancer of the right cheek and forehead three times. A line addressed to Dr. C. Weber, 17 West 4th St. Cincinnati, O., will secure a 48-page treatise free. Blood River—Hardin, Oct. 18. If changes are desired, please write to the papers and oblige. J. K. NUNNELLY, Sec'y. THIS AND THAT. After an absence of seven weeks, we of the Madison-avenue Baptist church will re-enter our house of worship on the 24th inst. During this time our church home will have undergone a thorough transformation on the interior by cleaning, carpeting, painting and frescoing at a cost of about \$425, nearly all of which is now in hand, and we expect to pay it when completed without any possible appeal. These improvements will give us one of the neatest rooms in the city as a place of worship. Following our reopening service we will have a short series of evening meetings, in which Rev. S. M. Adams, of Walton, Ky., will do the preaching. During the day we will do much pastoral work. We are hoping and praying for a spiritual uplift under the kindly and faithful labors of this dear brother, both in and out of the pulpit. I would acknowledge the kindness and generosity of the Young Men's Christian Association of this city, whose hall we have used for our Sunday meetings. Bro. C. G. Jones, of the First church, leaves for the north on the 17th. He goes up on the lakes of Michigan. Bro. J. A. Lee, of the Third church, will soon leave for an absence of several weeks, which he will spend largely, as usual, in holding protracted meetings. Our cause here is in a fair way, but there is nothing in the situation worthy of special mention. No one who has never had the trial can understand and appreciate the difficulties of religious work where about 45 per cent. of the population is Roman Catholic. Is this not a "Papal field?" I am expecting, the Lord willing, to go to Daviess county on the 31st of this month to aid Pastor Dawson in a meeting in his Yelvington church. I was "born again" in Daviess county, and I hope to preach and spend seventeen years as pastor in that association. And I am going to look in on the great Daviess County Association, which has grown to such immense proportions since I left it eight years ago. Many of the dear old saints who I once loved and labored with me there have gone to their reward. "We shall all meet beyond the river." B. F. SWINDLER, Covington, Ky. OUR pastor, Rev. John H. Eager, D.D., having tendered his resignation, McClerran Memorial Association desires hereby to express her high appreciation of the retiring pastor. We esteem him as one of the most godly ministers we have ever known. His zeal and devotion to his work have won our highest admiration, and his example has been a comfort and aid to those of us who care all too little for the salvation of souls. We cannot too warmly commend him for courage and hopefulness in the midst of the most discouraging circumstances. His gifted and devoted wife has nobly borne her part of the burdens imposed upon them in connection with the care of our church. They leave to our church a precious heritage in the example they have set before us of faith and hope and charity. We commend them to the blessing of God and the confidence and aid of the brotherhood everywhere. It is ordered that this memorandum of our love and appreciation be recorded in our minutes, and that a copy be given to the WARRAN RECORDERS for publication. Yours, W. G. CHAMBERLIN, JR., Clerk pro tem.

FAMILY CIRCLE.

STORIES FOR YOUTH AND OLD.

SMALL IT BEP

BY L. M. BERRY.

O, righteous God, shall drunkards be... Shall they in vain torment us...

Jehovah speaks, it shall not be... My blood is based on equity...

MISS HEPSY'S CELEBRATION.

BY FANNIE PAVEY MAUGHAM.

When pretty little Mrs. Byrnes suddenly died, leaving her one child, Jamie, alone...

"I've had my eye on him for some time," she said to her pastor a few days after she had brought the little fellow home...

"Humph," muttered Miss Hepsy, smiling after him with a sort of grimleaden "guess there ain't much danger of his bin' a fool."

But, detecting no signs of restlessness upon the part of her adopted boy, she gradually forgot the impression which her pastor's words had made upon her...

But it was not her way to say much about her feelings, and she would tell him that she guessed he'd better not do this or that...

Uneventfully to Miss Hepsy, the days slipped by until the morning of July 3, when discovering that she needed some eggs for her baking...

Reaching there, she paused upon the threshold as if transfixed, for in pleading, childish tones came the words from above...

Straight to her own bed-room she went, and, sinking upon her knees, cried obediently, "Oh, my dear God, please forgive me for being such a stupid, blind old woman to that hungry little heart, and teach me how to be a mother to him."

count the eggs which he had collected, she said cheerfully, "Guess you'll hev to hev three out of every dozen add this for special money."

"Really?" he asked, and then gathering courage as he looked up into her face, "would—would you mind if I spent the dollar I saved from Christmas for fireworks? You know to-morrow's the Fourth."

"How was it any way you like," she replied, "providin' you don't hurt yourself."

"Wait until to-morrow morning though," she added after a moment, "I may have some errands for you to do at the same time."

"All right," was his hearty response, and presently, with old Rover at his heels, he went dashing around the house, laughing more merrily than she remembered having heard him before.

"How what if I hadn't hed my blind old eyes?" he asked, and then sternly, as standing with arms akimbo, she listened to the receding sounds.

"Ah'd jest hev said, 'don't spend yer money so foolishly,' an' like as not I'd hev tacked on, 'I never could ahev ahev no' of the kind before since things goin' on drive me most distracted, an' then, like a dutiful little angel, he'd hev shet up his mouth an' his little heart at the same time, an' gone on a starin'."

"That's right, Miss Winn, every one should be patriotic, what will you have?" and Mr. Curtiss waved his hand towards the varied assortment upon the counter before them.

"Well, here's a bill of the goods 'Squire Roland's son just ordered, but perhaps you wouldn't care for quite so much."

"Yes I would too," responded Miss Hepsy promptly, glancing at the bill in her hand, and only catching powder and noise to her and noticing that the bill footed up to two dollars; "an' is there anythin' else worth hevin'?"

"There are some especially fine wheels, but they are half a dollar apiece," he explained.

Jamie appeared, saying enthusiastically, "I tell you what, they're tip top and no mistake!"

When, however, she finally returned home, it was to find the boys waiting impatiently around, while Jamie, coming forward as a partisan, "I just couldn't set off that biggest beauty till you got back."

"Somehow she couldn't speak, but, instead, placed her hand with a caressing touch upon his head.

In a moment the boyish arms were clasped around her neck, she felt a warm kiss, though she could not repress a slight gasp, as a farewell rocket hissed its way skyward.

The walk to school was a pleasant one, Helen sang softly to herself as she swung along the shaded country road with her bag of school books...

"Hello! I expected to miss you today," cried Leonard. "I had to wait for a minute to sign a letter."

"Yes, but you would have to share your pleasures, too. How would you like to take turns on your trips to the city? How would you like to continue to be taking your school books so pleasant and the overwhopping blissfulness of generosity? Say! How would you always like to feel you must either give up the best end of a thing or else make your brother give it up?"

"This road is closed for repairs." "It evidently means that they're repairing the old red bridge that they've been talking ever so long about," Helen said.

"It'll be a mile and a half if we go clear to the bridge and then have to go back." "But I shan't go back if there is a single plank to cross on!" declared Helen, merrily.

"Then, certainly, we would better take the other road, so you won't be tempted to run too great a risk," said Leonard.

"Helen went up and tried the end plank boldly with a determined little step."

towards her. "Ye'd best not try another." "For answer Helen gave a bright little laugh, and, slipping away from all detaching hands, came from board to board as lightly as a sunbeam, until she stood on the firm ground at the south end of the bridge. Then she turned and laughed at their frightened faces.

"No, no!" cried the man, hastening to prevent, by force, if he had to, this foolhardy attempt. "The lead weighs fifty pounds more. He shall not try it!"

"But the boards did not even bend or crack," said Helen. "They are as firm as they were last week when tons of hay came over—only the top planks off. Come on, Leonard, or you will be late for school, and I shall tell them all it was because you were scared."

"No!" shouted Leonard. "I will not run such a risk for the mere nonsense of showing my nerve. I should be ashamed to do it. I will not come one step!"

"Yes, you will!" cried Helen, plucked now to show the strength of her influence over him. "Come, little boy!" she laughed teasingly, as she tripped lightly back over the blackened boards. "Come to school with me!"

"Arrah! Arrah!" cried the men, wringing their hands in dismay. "Run for the ladder! It'll never do for any man to venture on there now, which even the best of the light creatures couldn't go! Run for a ladder or a boat!"

"She'll drop alone ye could get either," muttered another, peering over at Helen's rapt face.

"Hold this end! Strong now! Pass it around that tree!" commanded Leonard, and without a moment's hesitation he began to creep cautiously over the skeleton bridge. The men held their breath to watch the brave last.

"Shore, ye did a big thing to risk yer own life to save hers, after all her talk," said one of the men, bravely, but with honest feeling; but, my lad, the bravest thing ye did was to refuse to run the risk for a mere stumple! I wish I had a boy o' my own wid yer spirit!"

"It was over a week before her stumple proved worth admiring of, seeing any one. Then she called for Leonard.

"I can't ever tell you how sorry I am that I was such a little goose as to tempt you by calling you a coward," she said.



People are easily frightened when they think that something is the matter with their lungs. Of they rush to the physician's office and have themselves examined, no matter how big the fee may be. They do not realize that the various forms of heart trouble may be purely sympathetic, and that the organs really breaking down in the stomach. The stomach is usually the last cure of man or woman.

Advertisement for a sewing machine, featuring an illustration of the machine and text describing its features and availability.

Advertisement for Song Books, listing various hymnals and song books with their prices and availability.

AIR LINE.

Louisville, Evansville & St. Louis
Consolidated Railroad.

63 Miles Shortest Route,

AND
THE ONLY LINE
RUNNING

SOLID TRAINS
BETWEEN

LOUISVILLE and ST. LOUIS.

Double Daily Service,
Parlor and Dining Cars.
Pullman Drawing Room Sleepers

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.,
LOUISVILLE, KY.

CHESAPEAKE & OHIO RAILWAY, Union
Depot, foot of Seventh Street, one block
west Louisville Hotel. Additional stop at
Elevated Station, back of Galt House, City
Ticket Office, 334 Fourth ave. Schedules in
effect May 14, 1900.

F. V. V. LIMITED, DAILY.

Through Pullman vestibule service to
New York, connecting at Ashland with the
Boston F. V. Limited, running solid to New
York via Washington, with Dining Car and
Observation Car. Entire train lighted with
electricity.

Leaves Louisville, 8:30am
Arrive Washington, 8:45am
Arrive Baltimore, 9:00am
Arrive Philadelphia, 9:15am
Arrive New York, 10:30am
Arrive Providence, 11:45am
Arrive Boston, 12:30pm
Arrive Richmond, Va., 1:00pm
Arrive Old Point Comfort, 1:15pm
Arrive Norfolk, 1:30pm
Returning arrives in Louisville, 8:30pm

WASHINGTON EXPRESS DAILY.
Only electric lighted train leaving Louis-
ville in any direction. Through Pullman
vestibule Sleeping Car, Louisville to
Washington.

Leaves Louisville, 8:30pm
Arrive Washington, 8:45pm
Arrive Baltimore, 9:00pm
Arrive Philadelphia, 9:15pm
Arrive New York, 10:30pm
Arrive Providence, 11:45pm
Arrive Boston, 12:30am
Arrive Old Point Comfort, 1:00am
Arrive Norfolk, 1:15am
Returning, arrives in Louisville, 7:30am

The C. & O. is the shortest route to New
York via Washington, Connecticut in Rich-
mond, Va., with Atlantic Coast Line, and
at Norfolk with steamships for Washing-
ton, Baltimore, New York and Boston.

LEXINGTON SHORT LINE.
Solid Vestibule trains daily.

Leaves Louisville, 8:30am
Arrive Shelbyville, 8:45am
Arrive Frankfort, 9:00am
Arrive Lexington, 9:15am
Arrive Winchester, 9:30am
Arrive Mt. Sterling, 9:45am

Texas
and Pacific Railway

First Passenger Service
in the South.

Direct line to—
Texas,
New Mexico,
Arizona and
California.

Operators of the magnificent new train—
Pacific Coast Limit'd

Solid Vestibule, semi-weekly
between St. Louis, Dallas, Ft.
Worth, Los Angeles and San
Francisco.

Write for Book on Texas—FREE.
L. S. TRENKLE, Vice Pres. and Gen. Manager
& P. TRENKLE, Gen. Pass. and Ticket Agent
DALLAS, TEXAS.

Church Roll and Record.

Contains names of Churches
Government, Officers of Faith, Al-
phabetical Index for Names and
Addresses, Lists of members of Miss-
sion. Good for paper, bound in
cloth, with leather back and cor-
ners. Price 10 cents.

In order to place one in every
church, we have reduced the price to
\$1.50

Send for this price includes 10
Blank Church Lists. This book is
published by us.

Agents, South Western, Louisville, Ky.

much more easily if I had only heed-
ed your warning. But, Leonard,
honestly, I didn't think you a con-
fard for a single minute. I admired
you most of all when I was the most
scornful; for the boy who can resist
a dare to show his courage—and from
a girl, too—is a real hero, and I knew
it.—The Advance.

PRIDE AND THE FALL.

Mr. John Morrison, a successful
commercial traveler, has spent a
great part of his career in hotels, and
one of his theories has been that the
mind can be so trained that a hotel
freight ought not to distract the reason-
ing faculties when presence of mind
is needed. He impressed his theory
strongly upon Mrs. Morrison by in-
structing her not to act if they were ever
in a hotel that was on fire.

He and his wife were aroused from
their slumbers one night by an alarm.
The hotel in which they had their
rooms was on fire, and there was con-
fusion and tumult among the guests.
"It is the time to put into prac-
tice what I have always preached to
you, my dear," said the gentleman.
"Don't get excited. Put on all your
indispensable apparel, and take your
time. Don't lose your head. Just
watch me."

He and Mrs. Morrison's anxie-
ty, handed her the articles necessary
to her toilet, put on his collar and
cuffs, took his watch from under his
pillow and placed it in his pocket,
put on his hat and walked with Mrs.
Morrison out of the burning building
into the street.

"Now, my dear," he said, when
they were safe, "don't you see what
a grand thing it is to keep cool and
act with a deliberate purpose in an
emergency like this? Here you are
dressed, and over yonder are several
ladies in complete confusion."
Just then Mrs. Morrison for the
first time glanced at her husband.

"You are right, John," she said, "it
is a grand thing to keep cool and act
deliberately, but if I had been you I
would have stayed in the room long
enough to put on my trousers."—Tit-
Bits.

AN ANSWERED PRAYER.

BY EMMA GRAVES DIETRICK.

"O mamma, come and see my kite!"
screamed a babyish voice at the
kitchen window. It was Saturday,
and the mother was busy with all the
work that crowds in at the end of the
week.

Fred was her only child, and a sun-
beam in the house; if he had been
sick she would have left everything
to wait upon him, but a kite—no in-
deed—and quick came the hasty re-
ply,—"The ideal I've no time to wait
on kites; don't you come bothering
me with your whimsy."

With a crestfallen face Fred turned
away, saying sorrowfully, "I've got
it up so high, I wish you'd look," but
she didn't, and a few such lessons
taught the boy that he could not be
sure of mamma's sympathy or inter-
est in his pleasures.

At ten or two went by, and Fred
had grown from kites to baseball.
Rushing into the house one day, he
said eagerly, "Say, mamma, come
with me this afternoon and see the
ball game, will you? I want you to
awfully." You see you can't care
anough for things you don't know
about, and if you see a game you'll
care more about it when I play; come
now, say yes." "Indeed I'll not go
a step, sir. I've more important
work than going to ball games," was
the mother's reply. Fred went off
muttering to himself, "When I ask
her again she'll know it."

It is any wonder that as the boy
grew into young manhood regard and
politeness were the substitutes for
tender love and whole-hearted confi-
dence?
And the mother said not long ago,
"It is thankless work to bring up a
boy; as soon as he gets old enough to
be a comfort he'll care more for
everybody else than he does for his
mother."

Where was the fault? Did it not
begin away back in kite days or be-
fore?

But perhaps you say, do you think
mothers ought to stop work and run
at every call? Oh, no; but what if
mamma had said, as her fingers flew
over her work, "How nice of you to
come and see me. I can't come to
see you now, for I really must finish
my work, dear, but I dearly love to
have you want me to see it." Or per-
haps she had said, "I mustn't take
the second time, for I've so much
to do, but I'll have a peep," and then
had run to the door and glanced up
at the kite, or words of a good wife
precisely? Would it not have been
an added bond between the two?

There were once two boys in a
home I know, and after a few happy

years one was taken into the Shep-
herd's arms. The two boys and their
mother had always knelt together
for the bed-time prayer, and each
had offered a simple petition. The
first night there were only two to
kneel the sobbing voice of the lonely
brother uttered but one sentence,
"Dear Lord, keep mother and me in-
timate."

Said the mother, years ago, "I con-
secrated my life to answer that
prayer."

Did she have to give up anything?
Yes; receptions and calls were sec-
ondary matters when the boy's
friends needed entertaining.
Embroidered doilies and hand-
painted screens were of no account
whatever beside the cultivation of
intimacy with her boy, and the an-
swering of his prayer. "Always give
me the first chance to hug you,
dear," she would say, and he did.
Whatever was dear to his boyish
heart found glad sympathy in her.

Perhaps mothers do not always
realize how soon a boy begins to
think toward manhood, and so they
scold him like a child to be watched
and scolded instead of helped and
trusted.

This mother's boy was just as im-
pulsive and self-willed as you often
find. But she had a few rules that
helped wonderfully. Shall I copy
them for you?

1. I will pray and work to be pa-
tient.
2. I will strive to "grow in grace
and in the knowledge of God."
3. No matter what happens, I will
try to hold my temper and my tongue.
4. I will strive to avoid and
never to reprove or punish in anger.
5. I will listen patiently and ten-
derly to my boy's side of a grievance.

You will notice that these rules are
to govern the mother instead of the
boy, and is not that the secret of suc-
cess? Mother, do you want to keep
your boy? Then control yourself.
Not the fashionable attempt at stoic-
ism that says it is not "good form"
to display emotion, but the real hold-
ing of one's self in hand.

Faith would hold the mettlesome
steed fast. Control harness him to
life and let Christ hold the reins.

This mother's boy made many a
blunder, he had his days of way-
wardness and times of unreasonabil-
ity, but never a time when he was
not sure that his mother was ready
to listen, to advise, to help. There
were times when his impulsiveness
made him sore trouble, but the first
place he turned for help was to the
tender, loyal "mother-friend," and
he was sure of comfort. Do you
think it possible when she read in
the papers the theories on "how to
get hold of the boys," she thanks
God she has never lost her hold on
hers. And in the answering of the
boyish prayer the mother has not
only grown more and more intimate
with him, but both have grown inti-
mate with Christ.

Mother, you have no "charge to
keep" half so sacred as the heart of
your boy. Are you true to your
trust?—Christian Work.

CAPTAIN PHILIP'S PRAYER, MEET- ING ON THE TEXAS AS TOLD BY HIM.

Well, it was this way. I—that is
—it was—there, if you drop your hat
on the street and some one picks it
up for you, you say, "Thank you,"
or if you fall down on the street and
some one helps you up, you always
say, "Thank you." There was that
boat, with a storm of iron and shot
going on one side and then on the
other. Then they would fall in the
water all around us, and then there
would be a perfect cloud of them
pass over our heads, and yet we were
not struck. When the fight was over
and I had made a hasty inventory
and found that we were not hurt, it
seemed to me no more than fair that
we should say, "Thank you," so I
had the crew called on deck and told
them so. Every man took off his
cap, and you could see a big persi-
drop on that deck, and after it was
over and I walked past that crew I
saw tears on the faces of many an
old sailor that I supposed did not
know how to cry.

SELF-REVERENCE, self-knowledge,
self-control: these three alone lead
life to sovereignty power.—Alfred Lord
Tennyson.

HALF-HEARTED men are failures
always and everywhere.

WHEN YOU RIDE YOUR WHEEL.

Always take the best when you ride your wheel.
Always take the best when you ride your wheel.
Always take the best when you ride your wheel.
Always take the best when you ride your wheel.
Always take the best when you ride your wheel.
Always take the best when you ride your wheel.
Always take the best when you ride your wheel.
Always take the best when you ride your wheel.
Always take the best when you ride your wheel.
Always take the best when you ride your wheel.

THERE IS ONLY ONE POND'S EXTRACT



THIS IS IT!

Invaluable for all Aches, Pains, Inflammations,
Catarrhal Troubles and Itches.

POND'S EXTRACT CO., New York and London.

Stewart Dry Goods Company,
INCORPORATED
NEW YORK STORE IMPORTERS,
LOUISVILLE, JOBBERS
AND RETAILERS.
DRESS MAKING, MILLINERY, MEN'S FURNISHINGS,
CLOAKS, CHINA AND GLASSWARE STATIONERY.
Mail Orders Receive Prompt Attention.
SEND FOR SAMPLES.

"Oh! how can you do it?"

—was the remark made by one of our lady customers when she saw the
following list of books marked off. Said she paid for several of the lot
a short time ago. All are bound in assorted colors of cloth, with a unique
design. To give our out-of-town friends a opportunity to supply them-
selves, we will send any one, neatly wrapped, for 25c, the 25c being postage.

- All's Well That Ends Well
- As You Like It
- Autocrat of the Breakfast Table
- Bacon's Essays
- Beyond the City
- Book Beauty
- Book of Golden Devotion
- Browning's Poems
- Camille
- Comedy of Errors
- Cranford
- Dolly Dialogues
- Dr. and Mrs. Emerson's Essays, Vol. I.
- Emerson's Essays, Vol. II.
- Etiquette of the Day
- Heroes and Hero Worship
- House of the Seven Gables
- Imitation of Christ
- John Halifax, Vol. I.
- John Halifax, Vol. II.
- Julius Caesar
- Lang's Green Fairy Book
- Lang's Blue Fairy Book
- Longfellow's Poems
- Lorna Doone, Vol. I.
- Lorna Doone, Vol. II.
- Love's Labor Lost
- Macbeth
- Man in Black
- Merchant of Venice
- Merry Wives
- As You Like It
- Alone in Wonderland
- Mill on the Floss, Vol. I.
- Mill on the Floss, Vol. II.
- Mosses from an Old Manse, Vol. I.
- Mosses from an Old Manse, Vol. II.
- Such Ade About Nothing
- My Lady Nicotine
- Other's Poems
- Paradise Lost
- Paradise Regained
- Past and Present
- Rosalind and Virginia
- Queen of the Air
- Rab and His Friends
- Reveries of a Bachelor
- Representative Men
- Rollo in London
- Romeo and Juliet
- Senior Resartus
- Ships That Pass in the Night
- Tempest
- Ten Nights in a Barrroom
- Thirty Years Scandal
- Treasure Island
- Twice-Told Tales
- Vanity Fair, Vol. I.
- Vanity Fair, Vol. II.
- Water Babies
- Whittier's Poems
- Wide Wide World, Vol. I.
- Wide Wide World, Vol. II.
- Window in Thrums

Baptist Book Concern,
642 Fourth Avenue, Louisville, Ky.

California Tourist Car.

The only through car service from this
part of the country to San Francisco is
that maintained by the

Illinois Central in connection with the Southern Pacific.

A personally conducted Pullman Tourist Sleeping Car
leaves Louisville every Thursday on the "Memphis and New
Orleans Limited," passing through Memphis, New Orleans,
Houston, San Antonio, El Paso and Los Angeles. Double
berth only \$6.50 through.

In addition to the Tourist Car service, the Illinois
Central, in connection with the famous "Sunset Limited,"
forms the best and most luxurious service to the Pacific Coast.

If contemplating a trip to California, write to W. J.
McBride, City Passenger Agent I. O. 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.

W. A. Kellum, A.P.A., Louisville, Ky. A. H. Hanson, G.P.A., Chicago, Ill.

EDUCATIONAL.

OLINTON COLLEGE, OLINTON, KY.

The largest Baptist College in Western Kentucky. Well-equipped dormitories. Healthful location. Faculty trained in the best universities, colleges and conservatories in America.



VIRGINIA - BRISTOL. SOUTHWEST VIRGINIA INSTITUTE, Under Control of Baptists of Virginia.

HOLLINS INSTITUTE For 115 Young Lady Students. The largest and most complete school in Virginia.

Mary Baldwin Seminary FOR YOUNG LADIES. Term begins Sept. 6, 1896. Located in Shenandoah Valley of Virginia.

POTTER COLLEGE! KENTUCKY'S Most Sch-ol for Young Ladies. National reputation for location and facilities.

MISSISSIPPI CONVENTION.

The Convention was called to order at 10 A. M., July 6, 1896. R. A. Venable lead in devotional exercises. Song, "How firm a foundation."

that while begging the brethren not to put his name in nomination for President.

Result of election—President, R. A. Venable; First and Second Vice-Presidents, B. G. Lowry and B. T. Kimbrough.

Short while of devotional exercises.

Bro. Lomax exhorted "little children love one another." Some who were here last year are not here now.

Song, "Jesus lover of my soul." Visiting brethren were invited to seats.

Address of welcome by Pastor J. N. McMillin: We have looked for you with more of joy than sorrow.

B. G. Lowry responded. He was not treated fair. He did not know that Bro. McMillin was loaded.

A. V. Rowe, Corresponding Secretary of State Mission Board, read report of the Board on State Missions.

Bro. Frost spoke upon the Sunday-school work. The last report was the best yet made.

Bro. Geo. Whitfield read the report from the Ministerial Board. This work had prospered.

Bro. W. T. Lowrey said that the Ministerial Board was not offering chariots and flowery beds to young preachers.

Bro. Elliot thought much blame was laid at the charge of the Board that the churches ought to shoulder.

Vice-President B. G. Lowry in the chair. Song, "Amazing Grace." Bro. A. A. Lomax led in prayer.

"I love to tell the story." Bro. M. V. Noffsinger read from first and second chapters of Ephesians and led in prayer.

- I. The Christian, God's creation. 1. Wrought out of ruin. 2. Wrought out by creative power. 3. A complete work.

- II. The Christian God's co-worker. 1. Seen in his relation to Christ—both vital and federal. 2. A co-worker in the whole world.

In closing the preacher said that since last we met he has called Bro. T. G. Sellers, the lovable; Bro. E. F. Douglass, the true yokefellow; Bro. E. O. Eager, the patriarchal, who loved the dust of the soil of Mississippi.

MORNING SESSION.

Devotional exercises led by Bro. I. A. Hailey. Minutes of Convention read and approved.

Visiting brethren recognized. Statistics read by Statistical Secretary A. J. Miller.

Report on Home Missions read by Bro. S. M. Ellis. Discussed by Bro. S. M. Ellis, who wanted the Board to sow among us.

His first pastorate was at Columbus, Miss.; his first membership was in the Mississippi State Convention; but at that Convention no opportunity was given him to speak on an important work of the Convention except such as he made for himself at an odd hour at a Methodist house.

Bro. E. C. Dargan spoke on the Southern Baptist Theological Seminary. The relation of all our denominational work is intimate.

EDUCATIONAL.

Southwestern Baptist University, JACKSON, TENN.

Academic and Collegiate Courses cover the Schools of English, Latin, Greek, Hebrew, French, German, Spanish, Mathematics, Natural Science, Philosophy and History.

O. M. SAVAGE, President.

Kentucky College FOR YOUNG LADIES, Pewee Valley, Ky.

A Baptist School. Fifteen miles from Louisville. Best location in the State. Noted health resort. Ten acres of beautiful grounds.

REV. T. SIMPSON McCALL, M.A., President

BETHEL COLLEGE, (INCORPORATED) RUSSELLVILLE, KY.

Classical, Literary and Scientific Courses. Able Faculty. Thorough Instruction. Next session begins September 7, 1896.

BETHEL FEMALE COLLEGE, Hopkinsville, Ky.

SELECT HOME SCHOOL FOR GIRLS. Only 11 miles to College in Kentucky for Young Ladies exclusively. NEXT SESSION BEGINS SEPT. 4, 1896.

Liberty College

Begins Wednesday, August 30, '99. Nine experienced and competent teachers. Eight Schools. Location delightful and beautiful.

Georgetown College, GEORGETOWN, KY.

Owned and Controlled by the Kentucky Baptist Education Society. A COLLEGE FOR YOUNG MEN AND YOUNG WOMEN. Chartered 1823. 21 instructors. 18 Departments.

Webster's Vest-Pocket Dictionary 25c

students' fund has been placed in the hands of my life-long friend, and it will be managed better than I managed it. After a good speech, \$541 was raised for the students' fund.

The Foreign Mission report was read by Bro. A. J. Miller. Bro. R. W. Hooker, missionary-elect to Mexico, spoke. He thought the greatest opportunity of the ages for spreading the gospel is before us. It was estimated that the standing army of England could deliver a given message to each inhabitant of the earth in eighteen months. Yet the standing army of our Prince has been 1,900 years delivering his message, and only one hundredth part of the inhabitants are reached. If you have no money you can pray for the missionary.

Bro. E. Z. Simmons, returned missionary from China, spoke especially of China. There are teachers and doctors, but in their way they preach the gospel. Wars between China and other nations do not hinder—they help. Under such circumstances the people seek help from us and we take the opportunity to preach to them. The opening of interior stations has not been of our planning, but of God's leading. In China the people stay in the chapel (church) only so long as it suits them, so that four or five preachers may have to speak in one continuous service—some are coming and some going all the while. Some of the missionaries support themselves. Among whom are Dr. and Mrs. Graves, Miss North and Miss McMahan. We never use more than 5 cents a day for the support of any one pupil. We believe in helping ourselves. We need publications, and feel that we must have a Chinese Baptist Publication Society. We want men, but we don't want these brilliant men; we want good, rounded workers with common sense.

Bro. Willingham, speaking, said he wished that Mississippi Baptists were missionary. Six cents a year—one-half a cent a month—does not argue for missions. The devil does not care how fine the church is, how fine the carpets, how elegant the chandeliers, how esthetically, anglically, metaphysically the preacher preaches, just so lost souls are not found.

The report on publications was read by Bro. L. A. Duncan. Spoken to by Bro. J. B. Searcy, who said the Baptists of the State authorized Bro. Martin and Gambrell to inaugurate the Baptist Record. Under its stimulating efforts the work along all lines prospered. It had a noble record, and its record is on high. Without reflecting on any one, we came two or three years ago to be confronted, not by a theory, but a condition—another paper was on the field, and these papers had crossed swords. Some good people decided that it was best to buy both papers, with the good will of the editors, and it had been done. He would not boast, but humbly believed that the unity that prevails here today is one of the fruits of the new paper.

Opening with prayer by Bro. Geo. Whitfield.

Bro. W. T. Lowrey read the report on Mississippi College and was discussed by him. He said, among other things, that there is no nation on earth in which the voice of a Mississippi boy has not been heard.

Bro. O. H. Brough brought good cheer from a campaign in the interest of the college.

Bro. R. A. Venable supported the report in a strong speech.

Bro. B. G. Lowrey took a collection of \$676 to build a minister's cottage-home on the college campus. The meeting was full of enthusiasm.

THIRD DAY—MORNING SESSION.

Song, "Come thou fount of every blessing." Prayer by Bro. Willingham.

Bro. B. G. Lowrey read report on Sunday-schools. It was discussed by Bren. J. A. Hackett and L. A. Duncan, supported the report which looked to a more aggressive campaign in Sunday-school work.

Bro. H. F. Sproles read reports on State Missions and church building. Spoken to by Bren. P. I. Lipsey, C. G. Elliott, R. H. Hurt, J. Jacob, A. V. Rowe and others. A subscription of \$888.90 was taken for State Missions.

AFTERNOON SESSION.

Report of Sustentation was read by Bro. W. E. Berry. It suggested that the various associations take up the work in their respective localities so that produce and such things as brethren have, and that are needed, may be contributed. The report was spoken to earnestly by Bren. W. E. Berry, R. A. Venable and C. G. Elliott.

Report on the Orphanage was read and discussed by Bro. H. F. Sproles, who told us of an infant that was left destitute, and how he got some little girls to undertake to provide for it, and what interest in it they soon developed. He called them his "Bantom mammies."

Bro. L. S. Foster told us something of the working of the orphanage.

The report on Prohibition was read by Bro. J. A. Hackett. It commended the action of the Walnut-street church, Louisville, Ky., also the Canton church, Miss., for their high stand and earnest work. The report was vigorously discussed by several brethren.

EVENING SESSION.

Song, "Jesus lover of my soul." Prayer by Bro. R. A. Cooper.

Report on work among the negroes was read by Bro. G. B. Butler. It specially commended the "Institute work," also the importance of assisting the negroes in learning how to teach in Sunday-school. It urged preachers not only to preach to them as opportunity presented, but also to make opportunities to preach to them.

Bro. R. A. Venable said the papers were right in reporting him to have been a professor in a negro college, and the Baptist was mistaken in trying to correct it. In such capacity he found the negro (Bro. Vann), who had more than once addressed the Southern Baptist Convention, by odds the most eloquent man that he (Bro. V.) had ever heard.

Bro. Lomax gave some happy experiences in holding colored Institutes. His reference to anti-bellum treatment of the negroes excited some adverse comment.

Sunday morning most of the pulpits were supplied by Convention preachers. Your scribe heard the Christly H. F. Sproles in what some say was the greatest sermon they ever heard.

In the afternoon memorial services were held, at which Bro. Lomax spoke feelingly of the life and work of Eld. E. O. Eger. Bro. Eger became identified with our work in the formation period of our history. He took a large part in shaping our educational interests. He made man's greatest contribution to the good of society—a large and godly family.

Bro. Hackett spoke with energy on the life of Bro. M. T. Martin. Bro. Martin, as a college boy, was chaste, clean and Christly. As a soldier he shirked no duty and compromised no principle. As a layman he was the pastor's unfaltering friend. As a preacher he preached salvation through the Christ and the security of the believer with great energy. He saved the college to the denomination and inaugurated the Baptist Record.

A LAYMAN'S VIEW.

BY GEORGE JUNKIN, ESQ.

My idea of a minister of the Gospel is that he is to preach God's Word. I believe that God's Word (the whole of it) is an inerrant Word, inspired, or, as the Scripture says, "God-breathed"; and the duty of ministers is to preach what they find in that Word of God. My judgment is that the evil of the present year is that ministers do not preach the Word of God. Selecting a topic, they "think it out" and then they search God's Word to find a text that will fit it, when they preach their own thoughts for the edification of the people; whereas I believe that God meant that ministers should take His Word and preach what they find there. My firm belief is that textual preaching is the most effective kind of preaching. The greatest preachers of the world who have led the people, and who have been the means, under God, of converting souls and building up the church, have been the ministers who have adhered to that style of preaching. To-day there is entirely too much topical preaching. A minister will advertise in Saturday's newspapers, for instance, that he is going to give photographs of the Bible; one of his subjects will be, for instance, "The Newspaper Reporter," a feature of modern life. Instead of taking God's Word and telling of God's dealings with the world, the preachers undertake to give the thoughts of their own brains.

The so-called "Higher Criticism" has taken very little hold among the ministers in Philadelphia, comparatively few believing in it, and I pray God that the number may grow infinitely less. I am a thorough believer in an inerrant Bible, and I think that the men and women who have done the best work among sinners and saints are those who hold to this view, and not those who hold to the rationalistic notions that come from Germany. The discoveries in the far East, as has been shown by Professor Sayce, are destroying the effect of this destructive Biblical criticism. It has been demonstrated that the age in which Moses lived was not an ignorant age, but an age of books and learning. One of the cities of Palestine at that time was called the "City of Books," and the discovery of libraries and books that antedate the occupation of Canaan by the Israelites shows that the people of that age were a literary people.

I am sorry that the habit of church visitation among ministers has died out. This is on account of the materialistic character of the age. People have no time, they say, to talk about spiritual matters with their minister. The church, at the present time, has too much spiritual machinery. There is not enough of oldest work. There is not enough meditation, and there is an absence of the kind of preaching that Paul did in his day when he went from house to house.—Ex.

"GO FORWARD."

This was the command of God to Moses and the children of Israel when, discouragingly surrounded, and with little or no hope, earthly, for their escape from certain destruction. Yet God said to them, "Go forward." They did, and we know with what result. God is still speaking to his people, saying, "Go forward." And how much easier it is for them to go forward now than it was for the children of Israel. His people are now free to go and come at their own pleasure and to "worship him according to the dictates of their own conscience, and none dare molest or make afraid," and, as he was with his people in the olden time, so he will be with them now, even unto the end of the world. With the whole world opened up to us, and with the assurance that God is with us, will we hear his command to "Go forward," and will we obey? Will we take everlasting life to a dying world, or will we stand still and die? when God says go forward and live. Nay, verily.

The spirit of the Southern Baptist Convention, of other conventions and associations recently held, of sermons and addresses delivered, and of articles written for the press, indicate that God's people not only hear his command to "Go forward," but, having the Spirit of our Master within, have determined to enlarge upon his work now and in the future. This is as it should be, and the more we do the more we should undertake to do, for there seems to be no end to the undertaking, and there is no end to the reward. Then let us be up and doing while it is called to-day, for the night cometh when no man can work. Let us be broad-minded and liberal-hearted and seize every opportunity for advancing our Master's kingdom. But, in our onward march, let us be mindful of every particular department of God's work—even to the smallest—and in our efforts enlarge upon what we have done, may we not madly or indifferently rush over or by those objects that may not seem to be of much importance, and thus fail to give them the help and encouragement they deserve.

In order that we may enlarge upon our work, we must be co-operative and united. To this end we find secretaries, Boards and others directly interested, appealing for the co-operation of pastors and churches and saying that, if the Boards fail to receive this co-operation, they will fail in their work. Is this true? It is possible that the work of our Lord in the hands of such men of God as Willingham, Tichenor, Frost, Warder and others will fail without this co-operation of pastors and churches? Not altogether, in my humble judgment, but with this united co-operation our Boards will be enabled to do a great deal more than ever before. God grant that these brethren may have this co-operation to a man and to a church.

Now, if these able men of God need co-operation in their work in order to make a success, how much more the writer needs this same co-operation in order to make the work he has the honor of representing a success. Brethren, without your co-operation, something may be done, but with it (and I need it and should have it, not for my own sake, but for the sake of the work) I am sure the work will be a success. Therefore I beg your co-operation in completing the endowment fund and in caring for

Restored to Her Friends.

A Fate Worse than Death—That of the Inmate Asylum—A wretched little Young Girl.

From the *Ithaca, Ithaca, N. Y.* Miss Hattie King, of 94 Humboldt Street, Ithaca, N. Y., who was recently so ill that little hope was entertained of her recovery, has entirely regained her health. Her case is one of unusual interest. Following is substantially the language of her stepfather, Chas. M. Burnett, corroborated by that of the mother, in speaking to a reporter of the *Ithaca*:

"The age of seventeen Hattie began to complain of dizziness, which became gradually worse. She suffered excessive nausea and attacks of vomiting. There were days when she could not keep little or nothing on her stomach. She was troubled with kidney disease. Her general condition of her friends told her so soon that the drop or two drawn by the prick of a needle was almost as colorless as water. She had trouble with her heart and often fainted from the slightest exertion, as upon rising from bed, or from a chair.

"Another bad symptom was a cough which was so unrelenting that it was the general opinion of our friends that she was consumptive. She lost flesh rapidly. Sometimes she would be confined to the bed for two or three weeks, but be around again, but only to suffer a relapse.

"She was not only a physical wreck, but her mind was affected, and at times she had no realization of what she was doing. We feared, in fact, for a couple of months, and consequent removal to an asylum, for although we had two of the best physicians in the city, and the best of several proprietary medicines, none benefited her.

"We had read considerable about Dr. Williams' Pink Pills for Pale People, and had also heard of some cases where they had done good and we decided to give them a trial. We purchased some at the drug store of White & Burdick, of this city.

"Improvement was noticeable after the first box had been taken. The first hopeful sign that I noticed was that she did not complain of headache. The attacks of dizziness also began to abate in frequency, and she ceased to cough. One after another the distressing symptoms left her. She took, in all, nine boxes of the pills. At the present time she is in perfect health. The medicine in her mind and body is almost past belief. "I cannot say enough in praise of Dr. Williams' Pink Pills, for they saved the life of our daughter."

(Signed) CHARLES M. BURNETT.

Subscribed and sworn to before me May 28, 1907, at Ithaca, N. Y., before me, Notary Public.

In witness whereof, I have hereunto set my hand and the seal of my office, at Ithaca, N. Y., this 28th day of May, 1907.

At druggists or direct from Dr. Williams Medicine Co., Schenectady, N. Y., 50 cents per box, or six boxes for \$2.50.

The twenty five beneficiaries now looking to the Baptist Ministers' Aid Society of Kentucky for the necessities of life. Every preacher should be a regular contributor to this work and should urge their members to do likewise. When we give ourselves, we are then ready to ask others to give.

Yours in need of help,
Geo. H. Cox, Cor. Sec'y.
Owensboro, Ky., July 13, 1908.

All who wish to attend the Ministerial and Churchmen's Meeting of Sulphur Fork Association, to be held with Milton Baptist church, 8th Saturday and Sunday in this month, will please observe the following directions: Take the Str. Big Kanawha at 4 o'clock Friday afternoon, and remain aboard all night, getting off at Milton at 6 A. M. Saturday morning. Some one will be at the landing to meet all who come. All are most cordially invited. Come, brethren, and help to make the meeting a success. This is an important field.

Fraternally,
R. M. PRIEST, Pastor.
Milton, Ky., July 16.

THE RECORDER has just received from Mr. Chas. F. Scrivener, of Austin, Texas, whose advertisement appears on the 14th page of this issue, a large number of books in regard to school lands (price \$1), and it appears to be a complete compendium of information in regard to the methods to be pursued to secure titles to these lands which are situated in a large number of counties of the great state of Texas, and are now on the market at such low figures as to enable even the humblest citizen to secure himself a home.

CHURCH FURNITURE
All Kinds
PEWS, PULPITS, ETC.
Write for Catalogue
NATIONAL Church Furn. Works
Richmond, Ind.

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

WALTER BAKER & CO.'S
Breakfast Cocoa
 Costs less than One Cent a cup.
 Be sure that the Package bears our Trade-Mark.
 A Perfect Food. Pure, Nutritious, Delicious.
WALTER BAKER & CO. Limited.
 Established 1780.
DORCHESTER, MASS.

PERFECTLY FOLDING VAPOR BATH CABINET
 The Best Free School, the Finest Farming Land, and best cattle, sheep, hog and horse country in the United States.
 Twenty million acres of Public free school land on the market at \$1.00 per acre on 5 years' time at only 5% interest.
 SEND \$1.00 AT ONCE TO THE UNDERGROUND FOR A COPY OF HIS NEW BOOK STATING ALL ABOUT THESE LANDS AND HOW TO BUY THEM. IT WILL BE WORTH \$1.00 TO YOU. IF YOU HAVE NOT THE MONEY NOW, OUT THIS AD. OUT AND SEND FOR BOOK LATER.
 C. W. ASH, P. SCRIVNER, INC.,
 100 N. 3rd St., St. Louis, Mo.
 Special School Land Agent.
 Late State Comptroller Draftsman,
 Austin, Texas.
 References:—Hon. Jas. H. Reagan, Railroad Commissioner; Hon. E. F. Williams, Post, Austin National Bank; Hon. A. S. Burleson, Congressman.

Home for the Homeless
 THE BEST INVESTMENT IN THE WORLD
TEXAS TEXAS TEXAS
 The Cheapest Home, the Lowest Taxes, the Best Free Schools, the Finest Farming Land, and best cattle, sheep, hog and horse country in the United States.
 Twenty million acres of Public free school land on the market at \$1.00 per acre on 5 years' time at only 5% interest.
 SEND \$1.00 AT ONCE TO THE UNDERGROUND FOR A COPY OF HIS NEW BOOK STATING ALL ABOUT THESE LANDS AND HOW TO BUY THEM. IT WILL BE WORTH \$1.00 TO YOU. IF YOU HAVE NOT THE MONEY NOW, OUT THIS AD. OUT AND SEND FOR BOOK LATER.
 C. W. ASH, P. SCRIVNER, INC.,
 100 N. 3rd St., St. Louis, Mo.
 Special School Land Agent.
 Late State Comptroller Draftsman,
 Austin, Texas.
 References:—Hon. Jas. H. Reagan, Railroad Commissioner; Hon. E. F. Williams, Post, Austin National Bank; Hon. A. S. Burleson, Congressman.

JOHN B. CASTLEMAN A. G. LANHAM.
THE ROYAL INSURANCE COMPANY OF LIVERPOOL.
 Incorporated.
 Barbee & Castleman, Agents, Southern Dept.,
 Columbia Building, Louisville, Ky.
 Agents in all towns in the South.

Dying Testimonies of the Saved and Unsaved,
 gathered from authentic sources by Rev. A. B. Shaw. Price 50c by mail.
Touching incidents and Remarkable Answers to Prayers
 as related by noted men. Compiled by Rev. A. B. Shaw. Price 50c by mail.
Two Hundred Serious Outlines
 with rules for memorizing, on an logical and systematic plan as can well be devised, by Rev. H. M. Richardson, D.D. This book will prove very helpful to ministers and at the price every minister should possess one. Price 50c.
BAPTIST BOOK CONCERN,
 642 4th Avenue, Louisville.

GERMAN BANK,
 Fifth and Market St., LOUISVILLE, KY.
 CAPITAL, \$1,000,000
 SURPLUS, \$200,000
 General Banking & Savings Bank.
 INTEREST PAID ON TIME DEPOSITS.
P. VIOLINI, PRESIDENT.

\$13.25 BIKES A \$25.00 BICYCLE
 You'll have a bicycle before you write for our 1908 catalogue. It's the best value for the money.
BELLS
 BICYCLE BELL COMPANY
 100 N. 3rd St., St. Louis, Mo.

THE FARM
 KENTUCKY TRADE ITEMS.
 Mock Bros. sold their wheat at Bargain for 70c.
 The Winchester Democrat says wheat is selling there at 67c; and the crop is good.

John Conrad sold his crop of tobacco grown on Dry Ridge in Grant county, 180,000 pounds, at 8 1/2c.
 The Wayne County Record reports sale of two-year-old steers at 4 1/2c, and another bunch at \$20.
 T. T. Covington, agent for Kerr, of Winchester, has purchased recently in Madison Co. 15,000 bushels of wheat at 65c and under.

W. B. Burton, the Lancaster liveryman, bought last week 8 livery horses at \$60 to \$100, and sold to I. M. Dunn a harness mare for \$125.
 John B. Parks sold a bunch of export cattle to Weibl, at \$4.80 and \$4.90, immediate delivery.—Richmond Pantagraph.

A three-year-old saddle mare, bred by W. E. Stilwell, out of Patsy S., has been sold to a New Orleans party for \$750.—Paris Democrat.
 The Paris News reports a sale of 1,000 bushels of wheat at 65c. Bourbon's crop is about 65 per cent of the average.

The Glasgow News reports sale of a pair of mules at \$180, another at \$225, and 127 sheep bought in Russell county at \$2.80.
 Mr. Lee Riker sold recently to Mr. Graham, of Washington county, a bunch of 18 fat steers, averaging 1,300 pounds at 44c.
 The News estimates that Bourbon county's crop Bluegrass seed will amount to about 200,000 bushels, which will put \$75,000 in the pockets of the farmers.
 Hodgkin Bros. shipped 160 hogs, wt. 180 lbs., bought at 3 1/2 to 3.40; 250 lambs at 5 to 5 1/2c, and a car load of heifers bought at 8 1/2 to 4c.—Winchester Democrat.

About 800 cattle at Richmond on Court day. Four cents for heifers and 5 cents for steers were the prevailing prices, but it seemed hard for buyers and sellers to get together.

Hambriek & Thomasson bought of S. L. Perry, of Stamping Ground vicinity, 18 cattle of 1,000 pounds weight, at 4 1/2 cents. They bought in the same neighborhood a car load of lambs at 5 1/2c per pound.

John S. Barbee, of Clark county, who lives near Becknerville, sold several yearling colts in New York recently at the following good prices: \$2,900, \$300, \$550, \$450, \$400, \$375 and \$360, making a total of \$5,125.—Farmers' Home Journal.

GAPE IN YOUNG CHICKENS.
 We have not yet got at the cause of deaths among young chickens by the disease known as gape. Like some other diseases we have to depend mostly upon conjecture for our beliefs in regard to it. And conjecture has been considerably overworked in regard to this most fatal of all diseases in the poultry yard. It is not long since that the worm which causes the disorder was alleged to be the product of the large lice by which young chicks are sometimes infested. This could not withstand the objection that this troublesome insect, whatever other bad habits it possessed, could not bring into existence a worm by any stretch of variation or imagination, there being a generic difference between an insect of a well-known character and a creature which is not an insect. This explanation, with all it involved as to treatment, greasing the head of the chick, etc., was soon exploded, and we came to the true conclusion that the gape-worm as it is found in the young birds of several kinds was the offspring, in the usual natural way, of the mature worms of the same species inhabiting the old birds, just as the deadly strongylus of the early lambs, is the progeny of the throat and lung worm of the old sheep, as well as the similar parasite of the calf is the progeny of a worm in old cattle.

Syngamus trachealis is a pest of many kinds of birds. It infests the turkey, causing those unexpected and disastrous losses in the broods of this valuable bird, whether wild or domesticated; it also infests the partridge, the quail, the woodpeckers and several other wild birds, and is fatal to myriads of the young of these species. So that it is not at all surprising that the farms and poultry-yards should be devastated to the extent of fully one-half of the chicks hatched. The history of this parasite is not so well known as it should be, for there is reason to believe that it is not usual for the mature worm to be found in the breathing apparatus of the older victims of it. They, I have good reason to know, are found in the stomach and intestines not only of the turkey and the hen, but of the partridge and the quail, just the same as its near relative, the strongylus, is found in the intestines of the sheep, while it is found mostly in the throat and bronchial tubes of the lamb. I recently found them in large masses in the bronchii of a yearling sheep, which was killed by the obstruction of dense masses of frothy mucus, with hundreds of the worms imbedded in them; so that the sheep died of slow suffocation.


That the chicks are infected through the hens while brooding, is, I think, quite certain, and the hen is the cause of the trouble in some way, most probably by the chicks picking up the eggs discharged in the droppings of the mother hen. The last few months I have been carefully testing this matter, finding as the result that by isolating some broods in coops and small yards—the ground of which had been carefully burned over and spread with wood ashes and coarse gravel from a deep washing several feet below the surface of a field on a roadside—only one brood was affected by this pest. On killing the hen after one-half only of the brood of twelve had been reared, the rest dying by the disease, the lungs and stomach were found abounding in the worms, while the droppings were

plentifully mixed with the dead worms in them. The hen never showed any distress, except that she was small and thin, although well fed; but nothing was seen of any difficulty in breathing, and the only indication of anything wrong was the effort to dislodge something by a sort of sneezing through the throat. Every other hen reared her brood, except two killed by accident. So that I think it safe to assume that it is the hen which infects her chicks, an assumption strengthened by the fact that chicks reared in brooders do not die of this disease.
 If this is true, then the escape from this most destructive pest of poultry seems to be easy. Simply get rid of it by treating the hens, and the chicks will be safe. This may be done by giving the hens small doses of turpentine, or other simple vermifuges, during the winter, and keeping the flock on ground, or ground deeply plowed before the hens are turned out; or to do this with a brooding-yard in such a way that the ground will be made safe.
 I have found this treatment quite effective for saving the young chicks: Mix a few drops of creosote with some sweet oil; dress a small feather to a narrow vane one inch long; drop it in the mixture and carefully pass it down the throat of the chicks as far as possible, then twist it as it is drawn out. It will bring a quantity of mucus and froth, with the small worms in an immature stage—so small as to be invisible to the sight. It is this collection of adherent mucus and froth which causes the disease and difficulty of breathing, not the mere obstruction of the worms themselves; if it were not for their habit of gathering this obstruction about them, they would seem to have no serious effect on the chicks. There is no doubt of the ease of getting rid of these pests, if all interested would take these means of freeing the chicks of them for one year, and making the yards or runs clean by deep plowing, or a heavy dressing of fresh air-slaked lime.
 As the sheep is infested with a worm of the same kind, this same treatment will secure immunity of a farm or pasture, although the flock is not nearly so much affected by its parasite as the poultry are.—M. D., in Country Gentleman.

MONON ROUTE
 TO CHICAGO
 Making connection for all points in the North and Northwest.
 Only line with through Dining Car on all day trains.
 Night trains equipped with the most luxurious sleepers ever built.
 Our agents give to all polite and courteous attention.
 Notice the MONON. It is the most popular route.
 ADDRESS: . . .
FRANK J. REED,
 General Passenger Agent.
W. H. McDOEL,
 Vice President and General Manager
CHARLES H. ROCKWELL,
 Traffic Manager.
E. H. BACON,
 District Passenger Agent.

HORSE NOTES.
 The horse prefers even muddy water, if soft, to hard, clear water.
 A horse should have at least a pail of water, morning and evening; or, still better, four half-pails, a half-pailful four times in the day; but he should not be made to work immediately after he has had a full draught of water, for digestion and exertion can never go on well together.
 Do not allow your horse to have warm water to drink. If he has to drink cold water after getting accustomed to warm, it will give him the colic.
 When your horse refuses his food after drinking, go no further that day, because the poor creature is thoroughly exhausted.
 In such a case, a bucket of warm oatmeal gruel, with a little the ground ginger, will do good. These stimulants, and refresh the horse and bring back his appetite.—The Humane Alliance.

EVERY LADY SHOULD READ THIS.
 I will send you a positive cure for all female troubles, such as irregular menstruation, etc. A single person will receive a full and complete course of treatment for \$1.00. Write for particulars and name of the author, Dr. J. C. Smith, 100 N. 3rd St., St. Louis, Mo.

A Country of Much Importance, THE SOUTH
 Traversed in all directions by the **SOUTHERN RAILWAY.**

 With through service to—from—between
WASHINGTON, D. C.
RICHMOND & NORFOLK, VA.
CINCINNATI, O.—LOUISVILLE, KY.
MEMPHIS, TENN.—NEW ORLEANS, LA.
RALPH, GREENSBORO, CHARLOTTE, COLUMBIA, SAVANNAH, JACKSONVILLE, ATLANTA, MACON, BRUNSWICK, TAMPA. MOBILE, BIRMINGHAM, ANNISTON, CHATTANOOGA, KNOXVILLE, MERIDIAN,
 and many other principal points in the South.
SUPERIOR FACILITIES AND CONNECTIONS FOR CUBA AND PORTO RICO.
ASHVILLE, N. C. "THE LAND OF THE SKY"
 —the greatest of all resorts—is located on the Southern Railway.
 Folders and maps sent free to any address.
J. M. OULF,
 Traffic Manager, Washington, D. C.
W. A. TUCKER,
 Gen. Pass. Agt., Washington, D. C.
H. H. HARRISON,
 Asst. Gen'l. Pass. Agt., Atlanta, Ga.
C. A. BRANNON,
 Asst. Gen'l. Pass. Agt., Chattanooga, Tenn.
W. H. TAYLOR,
 Asst. Gen. Pass. Agt., Louisville, Ky.

MONON ROUTE
 TO CHICAGO
Making connection for all points in the North and Northwest.
O Only line with through Dining Car on all day trains.
N ight trains equipped with the most luxurious sleepers ever built.
O ur agents give to all polite and courteous attention.
N otice the MONON. It is the most popular route.
ADDRESS: . . .

LOUISVILLE TO ST. LOUIS & WEST.			
St. Louis	No. 41	No. 42	No. 43
Lv. Louisville	7:00am	8:00am	9:00am
Ar. St. Louis	11:00am	12:00pm	1:00pm
Lv. Henderson	11:30am	12:30pm	1:30pm
Ar. Evansville	1:15pm	2:15pm	3:15pm
Lv. Louisville	4:15pm	5:15pm	6:15pm
Ar. St. Louis	7:15pm	8:15pm	9:15pm
ST. LOUIS TO EVANSVILLE & EAST.			
Evansville	No. 44	No. 45	No. 46
Lv. St. Louis	7:00am	8:00am	9:00am
Lv. Mt. Vernon	11:30am	12:30pm	1:30pm
Lv. Henderson	1:15pm	2:15pm	3:15pm
Lv. Owensboro	3:15pm	4:15pm	5:15pm
Ar. Louisville	6:15pm	7:15pm	8:15pm
Ar. St. Louis	9:15pm	10:15pm	11:15pm
LOUISVILLE TO EVANSVILLE.			
Evansville	No. 47	No. 48	No. 49
Lv. Louisville	7:00am	8:00am	9:00am
Lv. Henderson	11:30am	12:30pm	1:30pm
Lv. Owensboro	1:15pm	2:15pm	3:15pm
Lv. Henderson	3:15pm	4:15pm	5:15pm
Ar. Louisville	6:15pm	7:15pm	8:15pm
Ar. St. Louis	9:15pm	10:15pm	11:15pm
EVANSVILLE TO LOUISVILLE.			
Louisville	No. 50	No. 51	No. 52
Lv. Evansville	7:00am	8:00am	9:00am
Lv. Henderson	11:30am	12:30pm	1:30pm
Lv. Owensboro	1:15pm	2:15pm	3:15pm
Lv. Henderson	3:15pm	4:15pm	5:15pm
Ar. Louisville	6:15pm	7:15pm	8:15pm
Ar. St. Louis	9:15pm	10:15pm	11:15pm

All trains run through solid to Evansville. Through parties care and Pullman sleepers on all classes of service. A complete service of baggage, express, and freight. For full particulars, apply to any of the following agents: Louisville, Ky., J. C. Smith, 100 N. 3rd St.; St. Louis, Mo., J. C. Smith, 100 N. 3rd St.; Evansville, Ind., J. C. Smith, 100 N. 3rd St.; Henderson, Ky., J. C. Smith, 100 N. 3rd St.; Owensboro, Ky., J. C. Smith, 100 N. 3rd St.; Mt. Vernon, Ky., J. C. Smith, 100 N. 3rd St.

OLD RELIABLE
LOUISVILLE & NASHVILLE
RAILROAD.
BEST ROUTE FOR YOU.

TRAINS SOUTH.
Leave Louisville.
7:00 a. m.; 8:20 a. m.; 1:00 p. m.; 5:15 p. m.
Arrive Louisville.
11:00 a. m.; 1:25 p. m.; 11:20 p. m.; 7:20 p. m.

TRAINS NORTH.
Leave Louisville.
8 a. m.; 1:45 p. m.; 7:30 p. m.
Arrive Louisville.
11:00 a. m.; 11:15 a. m.; 5:10 p. m.; 8 p. m.

TRAINS, JELICO AND SOUTHWEST.
Leave Louisville.
6:00 a. m. and 7:30 p. m.
Arrive Louisville.
6:00 a. m. and 8:10 p. m.

TRAINS, LEXINGTON AND FRANKFORT.
Leave Louisville.
7:30 a. m. and 7:00 p. m. and 8:00 p. m. and 9 p. m.
Arrive Louisville.
8:10 a. m.; 11:30 a. m.; 1:25 p. m.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

Items of Interest.
NEWS THE WORLD OVER.

The Grand Duke George, brother to the Czar, has died aged 30. He has been comparatively free and has been kept alive only by the best medical skill and by living in the best climate. As the Czar has three daughters, but no son, George was the heir to the throne. His death makes the third brother, Grand Duke Michael, the heir.

Charles Hale, of Nashville, in the Fifth United States at Santiago, writes to his father about the yellow fever. The situation is much worse than has appeared in the papers. Hale writes that since his last letter the yellow fever broke out and in two weeks twenty-seven men had died in his regiment alone. The situation in the barracks was such that one night the physician made them leave, leaving every stitch of their clothing behind.

A despatch from Manila shows the rainy season is at its height. It has rained steadily for two days and the country along the United States line is flooded. The soldiers are suffering great discomfort. The bridges have been washed away. Men are sleeping with three feet of water beneath their bunks which are elevated on cracker boxes. The company cooks have a hard time, for when preparing meals they stand knee-deep in water.

The British parliamentary blue book on Indian currency, has just been issued. It approves the decision of the government in India not to revert to a silver standard and the present decision of a gold standard is of paramount importance to the material interests of India, not only to promote existing trade, but to encourage the influx of capital. No one expected anything else than a statement like this from the British Parliament which is known to be the chief opponent of bimetalism.

The congratulations on General Wood's success in cleaning Santiago and making it as beautiful as New York City, had not disappeared from the papers before the yellow fever broke out in Santiago. At first it was said to be among foreign sailors from Vera Cruz and Rio Janeiro which cities always have the disease. But now it is admitted that soldiers are dying every day, a leading surgeon being one of the victims.

There is fighting going on in Southern India, and so far the British authorities have not succeeded in stopping it. The natives are not fighting their conquerors, but each other, a tribal feud being at the bottom. Many villages have been isolated with fire and sword, and there is widespread ruin and desolation.

The people of Rhode Island have rejected the new constitution by a vote of three to one. They are evidently of the opinion that the old is better. Newport objected to the new constitution because it made Providence the sole capital of the state; and the vote of that city and its part of the state had, no doubt, much to do with the defeat.

Lord Salisbury's government seems to have lost its head. Just now, when elections are running against it, and when the evangelical laymen in the established church are fighting for Protestantism against the High Church preachers, the government has introduced a bill giving the clergy a dose out of the money raised by local taxation. The Liberals saw their opportunity and are making the most of it.

The report has been widely circulated that the Oregon government has arranged with the Carnegie Steel Company for one hundred and eighty thousand tons of steel rails to be delivered in two and one-half years. The Company says the terms have been agreed on, but that Russia is so unreliable the trade is not considered certain until all the papers have been signed. The price will be about \$5,000,000.

At a meeting of the Optimal Society in New York, E. M. Clark read a paper on "Children's Eyes." He said that an examination of the schools of the middle West has shown that one-fourth the children had defective vision. Many authorities insisted that children ought not to be sent to school till they were eight or ten years old, if proper regard was to be paid to their eyes.

The Examiner says that the office-holders in that state are proposing to "organize" to secure increase of pay and "pensions" to civil officers. The danger of such things by a central body of officials who do not believe in public pay except any civil service which keeps men in office too long. They admit that retention has its advantages, but they think on the whole it is bad.

Another pair of twins like the famous ones are attracting interest in New York City. They were born on April 21, and are both girls. They are attached to each other along the lower part of the spine. The mother, Mrs. Mary Ann, says she could not believe in public pay except any civil service which keeps men in office too long. They admit that retention has its advantages, but they think on the whole it is bad.

The father refused to allow the surgeons to see if they could be separated.

DEATHS.

For actual subscribers we insert an obituary notice of his wife free. We charge our cent a word for all over 200 words, and only in advance. Count the words and you know at once what the charge will be. Use the most concise language. If possible, it will be brought down to 100 words.

JOB.
On June 14th, at New Market, Ky., in the 63th year of her age, Mrs. Fannie Gayle Jobe, of Memphis, Tenn., breathed her last. This announcement will cause sorrow to the hearts of her many friends who loved, admired and honored her, both for her Christian character and her good works.

Mrs. Jobe was the daughter of Rev. Peter S. Gayle, who was at one time pastor of the First Baptist church of Nashville, Tenn., and afterward pastor of the First and Beale Street Baptist churches of this city.

She was born at Nashville, Tenn., July 23, 1844; joined the Big Black Baptist church in August, 1861, and was baptized by the Rev. George Day. She came to Memphis in 1862, when her father took charge of the First Baptist church, and since that time has resided in her home.

When the Central Baptist church was organized in 1883, she was a constituent member, and continued in the fellowship of this church until her death. For several months she had been suffering from a cancer, though only a few of her most intimate friends knew of her want of health, and she was in constant pain, and thinking she was better, started for home, stopping at New Market, Ky., to visit an old and dear friend, Mrs. Milton, but soon after her arrival, she was stricken with erysipelas and died four days afterward.

It would be hard indeed to exaggerate the worth of this good woman. She was always busy about her Master's work—in church, prayer-meeting, Sunday-school, Ladies' Societies she was faithful and devoted to the last degree. During the dark days of 1862, she was an angel of mercy to the stricken homes of Memphis, and she has left the city never to be missed.

In the beginning of those dark days she was a happy wife; at the close she was in widow's weeds, for her faithful husband, Manuel M. Jobe, who shared with her the toil, hardships and danger of those terrible times, was sleeping in Kimwood beside many others, the noblest and best of the Central church membership. Since that time she has devoted almost her entire time and fortune to Christian and benevolent work. No character in the religious circles of Memphis will be more sadly missed than Sister Jobe. The church will miss her, the poor will miss her, for she was kind in her ministry to the sick and has been found at midnight, going through the storm, drained to the skin, on her work of mercy for the suffering. The sick will miss her loving ministry and cheering words.

She was buried from the church she loved, her Sunday-school class of young infants, organized twenty years ago, acting as pall-bearers. The text from which the funeral sermon was preached was, "she hath done what she could," and every one who knew her said the Scriptures was never more appropriately applied. Her only living child, Mr. Ivy Jobe, will have that text cut in the granite shaft which stands at the head of her grave in the family lot in Kimwood.

Many will miss her kindly face from the associations and conventions of this year. This is only to say to the wide circle of friends who loved to greet her: she will not be among you, she has gone unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born whose names are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the New Covenant, whom she loved and faithfully served.

THOMAS B. FORTS, Pastor.
Memphis, Tenn., July 7, 1890.

ARMSTRONG.
James William Armstrong was born April 18, 1832; died April 18, 1890. He was a member of Livermore Baptist church for four-teen years. His nature was open and frank. Those who knew him best speak of him as being always kind and considerate. Consumption carried him to a premature grave. His last hours proved a benison to the town. He went to sleep like a child and was gathered to the Father above. His wife, aged mother, and excellent sister see the hand of God in his death and weep as do those having no hope. The grave is not the Christian's goal.

O. H. GENTRY.

Mrs. Estaline B. Gentry, wife of S. J. Gentry, was born June 29, 1825; died July 4, 1890. After funeral services (1 Oor. 51) she was interred in Pennsylvania Run Cemetery to await the final summons. She united with the Baptist church when about sixteen and lived a consistent member until her death. She was greatly loved by all and in her death the church loses a faithful worker. May the God of all grace comfort the bereaved relatives and sympathizing friends.

J. W. O'HARA.

KING.
Miss Nancy Stone was born April 26, 1810; died Feb. 18, 1890. She was married to Abner King May 29, 1828, and joined Cox's Creek church in 1848.

For only three months did death separate this beloved old couple and then the husband followed. Her life as wife, mother, neighbor and Christian justly merited words of highest praise. Her piety was never questioned and her example was never criticized. Her death brought sorrow to many hearts at Little Union. Two daughters and three sons still survive her, and in them her blessed influence for Christ will long live.

J. A. R. TAYLORVILLE, Ky.

OWNERS.
Died, at the home of her parents, near Parkville, Boyle county, Ky., Rosie L. Owens, daughter of G. D. and Maggie Owens. She was born March 24, 1827; died July 1, 1890. She had been a member of Glens Chapel Baptist church for five years. She lived a consistent and exemplary Christian life and was loved and respected by all who knew her.

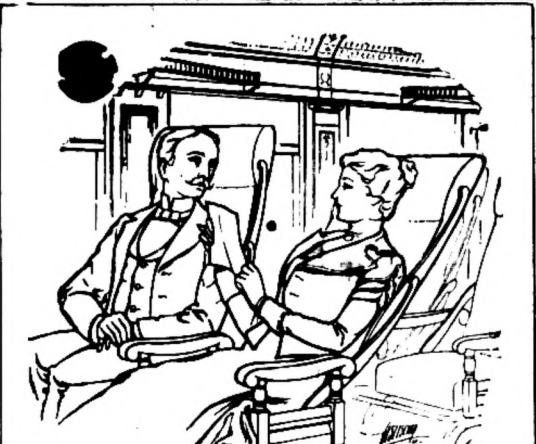
A. J. ADAMS.

MIDDLETON.
Whereas, It has pleased our heavenly Father to call our beloved brother, W. H. Middleton, home on the 13th of May, 1890, from the cares and troubles of this world; therefore be it Resolved, that, by the grace of God, we bow with humble resignation to our Father's will;

Second, That Hodgwin church has lost a earnest and faithful member, his family a kind and loving husband and father, the community a highly-esteemed friend and citizen;

Third, That the church extend their

A filip
to remind you that it's time to listen to the voice of common sense. It isn't reasonable to do your washing in the hardest way, when there's nothing to be gained by it. Compare soap-washing with Pearline-washing, point by point, and all the gain is on the side of Pearline. Greater ease and quickness, absence of rubbing, more economy.



Pearline

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. The chairs are arranged so you can have a comfortable seat during the day and a good place to sleep at night. Each car is supplied with a ladies' dressing room and a gentlemen's smoker. You will not have to bother about changing cars, for these cars run through from Memphis and Cairo to Texas without change. Direct connections are made at Cotton Belt junctions with trains for all parts of Texas, Indian Territory, Oklahoma and the far West.

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. An interesting little booklet, "A TRIP TO TEXAS," will be mailed free to any address.

W. A. McQUINN,
Traveling Passenger Agent,
215 Omaha Bldg., LOUISVILLE, KY. (4)

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

How Best to Reach Michigan Resorts
The Moon of America's resorts has been proclaimed by all experienced tourists to be Northern Michigan. The climate throughout mid-summer compares with Kentucky's best October days. The hotel accommodations appeal to the most fastidious and afford an assortment to suit the purse of any. The country is beautiful, the scenery in both land and water scope and arrangements abound in great variety, including perfect sport for the angler.

The Moon Route from Louisville to Chicago, in connection with the superb steel steamer "Miami" of the Chicago & Mackinac, Pelee, Bay View, and Superior and a host of other resorts, provides a novelty in transportation and makes the outing completely perfect. The expense of this trip is less than that of any other route. Tickets will be furnished on request by E. H. Bacon, District Passenger Agent, Moon Route, Louisville, Ky.

HOTEL ALBERT
Corner of 1st St. and University Place, one block west of Broadway.
NEW YORK CITY.
Location central, yet quiet. European Plan. Room \$1.00 per day and upwards.

An Attractive Summer Folder.
The Southern Railway has just issued a handsome Summer Folder, of about 60 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 E. H. Taylor, Asst. Gen'l. Pass. Agent, 23 Fourth Ave., Louisville, Ky.

Beware of Cheap Substitutions!
DR. BLAUDS PILLS
GENERAL DEBILITY
The genuine imported one Silver Capped, and highly esteemed, each Box.
S. POLIGNA & CO., New York. All druggists.

SEND the Baptist Book Concern, Louisville, 25c and receive by return mail one of their Vest-Pocket Webster's Dictionary, bound in cloth, containing 80,000 words.

N. E. A.
Los Angeles, Cal.,
JULY 11th to 14th, 1890.

ONE FARE
FOR THE ROUND TRIP
(From \$2.00), via the
PACIFIC RAILWAY
AND
IRON MOUNTAIN ROUTE

Choice of Diverse Routes,
Single and Return.
Sleeping and Dining
Carriage and Pullman
Berths subject to change of interest.
For full particulars, address any Agent of the Pacific Railway, Southern Railway, or Agent of N. E. A.

H. C. TOWNSEND,
Sole Agent and Ticket Agent,
125 South 1st St.,
St. Louis, Mo.

two years and moderator for more than thirty years.

He was a pious Christian gentleman, in every sense faithful to his church, well versed in the Scriptures and well informed in the doctrines, practices and affairs of his denomination. But few men of his county, if any, were more useful in church and state. He was most highly esteemed by all who knew him, and since 1860 was a most valuable member of Little Union church. No man living had taken the Western Recorder longer than he.

J. A. B. TAYLORVILLE, Ky.

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

There is for the true patriot but one God, one country and one Paul's Extract to soothe his pain.

HOW OLD AND NEW SUBSCRIBERS CAN GET PREMIUMS.

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

"IN HIS STEPS, OR WHAT WOULD JESUS DO?" can be obtained from the Baptist Book Concern, for only 20c.

ROYAL BAKING POWDER
ABSOLUTELY PURE
 Makes the food more delicious and wholesome

Items of Interest.
 NEWS FROM THE WORLD OVER.

The Canadians have completed a series of expeditions around the world in the St. Lawrence. New ships drawing fourteen feet of water can go from Chicago to the ocean by the St. Lawrence route. As water transportation is so much the cheapest for heavy freight, this will divert much of the carrying trade from New York City.

The Chinese are resisting the building of a railroad at Kiangsi. They tore up the track and destroyed everything within reach. Although they were armed only with knives, axes and clubs, they made a stand against the German troops and fought bravely. Their numbers were so great and their resistance so stubborn that the Germans sent for reinforcements.

The editor of the *Providence Journal* of Philadelphia has an office that has just returned from the Philippines. If anyone knew what we are fighting for, his own belief was that the whole thing was a political war carried on for personal ends. If he was a volunteer who had been mustered out, he had a perfect right to his freedom of speech. But, if he was still in service, he ought to be punished for criticizing his superior officers.

The steamer *Peris* struck on Big Fish Shoal, fifteen miles east of Halifax, and sank during the night. All the crew and passengers were rescued except one boy. The disaster was due to a heavy fog. The British steamer *Carlisle Castle* was lost with all on board off Mockingham. The City of York from San Francisco was wrecked off Hottentot Island. Seven on board were saved. The Captain is among the lost.

The *Peris* has been floated off the rock on which she was fastened, and the underwriters to whom she now belongs hope to make her serviceable again. Capt. Watkins, who commanded her, says the loss of the *Peris* was due to his mistake in reading the time of her departure from the harbour, and this mistake made him think he was eighteen miles away from the rocks.

The United States inspectors say Captain Watkins made no allowance for the tide, nor did he use his lead, nor notice the fog on land till the ship struck. Had he done those things, his mistake in time would not have wrought such ruin. Since he became Captain, Watkins has crossed the ocean 50 times. He has been punished by having his Captain's license revoked for two years. It is thought this ends his career as an officer.

Blessed be the natives that live along the Sabat River in Africa. Major Maxie of the British army has just returned from an exploring expedition up that river which is navigable for four hundred miles from the White Nile. The natives had a perfect horror of white and yellow men of whose doings they had heard. But they were happy in that they were not invited to visit the "White Man's grave." They wear no clothes at all, as there is no chance to sell them goods. They raise nothing worth exporting and no mines were heard of. Therefore they may hope to be left in peace.

Mr. Thomas Lipson has just had a new yacht built with which to make another attempt to take and bear away the American's cup which has remained in this country through many years of triumph. His yacht was christened the "Shamrock" by Lady Russell and all that money can do has been done for her. The cup is to be defended by the new yacht *Columbia*.

The raising of Smyrna figs was attempted in Ontario this year, but it could not succeed because of the absence of the insect which fertilizes the fig. The insect has been brought over and promises to be lively and progressive. Will some one not guarantee that he will not become too progressive and make himself a nuisance as has the English sparrow?

It is now denied that Col. Funston of Kansas swam across the Bag-Flag River under the hot fire of a large force of Filipinos. It was an exciting and thrilling story, and would have sounded so well for many years to come in school-boy orations and Fourth of July celebrations. It would be cruel to deny it, were it not that the denial will probably not influence the orations in the slightest.

Dr. Lee's experiments prove that cancer is always due to a particular injury to the basement membrane.

In this way he has produced cancer in some of the lower animals. If this is true, the more important matter of a remedy remains to be studied.

Prof. Maxwell Summerville has spent a large portion of his time in gathering engraved gams, cameos and intaglios from Buddhist temples, and from Eastern India to a large extent. His collection is valued at \$75,000 and is said to be unrivalled on the continent. Recently, he presented it to the University of Pennsylvania.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of Elkhorn Association to be held with Corinth church, on July 25th, 8 P. M.

1. Introductory Sermon.—Rev. L. Johnson.
2. Mission of the Churches.—Rev. W. D. Nowlin, Rev. Otis Huson, Rev. J. A. Davis.
3. Significance of the Church Ordinances.—Rev. G. W. Argabrite, Rev. R. L. Bowman, Rev. T. C. Stackhouse.
4. Reciprocal obligation of church and pastor.—Rev. T. W. Beagle, Rev. E. F. Wright, Rev. T. J. Stevenson.
5. Church Development.—Rev. F. W. Eberhart, Rev. J. S. Sowers, Rev. S. H. Burgess.
6. Sermon.—Rev. Preston Blake.
7. Signs of the Times.—Rev. F. H. Kerfoot, Rev. Z. T. Oddy, Rev. G. W. Hill.
8. Relations between God and man in the work of Salvation.—Rev. W. H. Felix, Rev. G. W. Argabrite, Rev. W. R. Elliston.
9. Missionary Rally. (1) What Baptist Missions have Done.—Rev. J. M. Shelburne, Rev. J. K. Nunnally, Rev. H. Y. Harvin. (2) How it is Done. (a) Work of the Boards.—Rev. D. E. Fogle. (b) Work on the Fields.—Rev. W. N. Nevins. (3) Means for Missions and how to secure them.—Rev. B. H. Dement, Rev. A. F. Baker, Rev. R. L. Bowman.

EDITOR OF RECORDER:

I see by the newspapers that Dr. Mullins has accepted the Presidency of our Seminary. Harrodsburg church, his first pastorate, as also the whole community, is greatly rejoiced. May I not bespeak for him an earnest, consecrated and enthusiastic support by the whole denomination? We who know him well know him only to love him. The writer, who has known him intimately since he was first called to Harrodsburg, does not hesitate to say that the Trustees have acted wisely in Dr. Mullins's selection. Quite a number of my brethren will bear me witness that I have frequently said since he left Harrodsburg that he was the coming man of our denomination. Bro. Mullins is thoroughly equipped for any position. As a thinker he is the clearest; as a critic, the most incisive and skillful, at the same time the most loving. In executive ability he is not excelled. Above all, he is a humble, devoted man of God; gentle as a woman, yet courageous as a lion. He ought to make a great President. With superb mentality, he will be

guided by the will of God. Let us support him and the Seminary enthusiastically, lovingly. Open your hearts and let him get close to you, as he will if you will let him, and great success will crown him and our Seminary. I truly believe God is leading in this matter. THOS. C. BELL. Harrodsburg, Ky.

THE MARKETS.

LIVE STOCK.
 Report for week ending July 15.

CATTLE.

Extra good export steers, 1,200 lbs. and up	\$4 00
Light shipping, 1,200 to 1,300 lbs.	4 00
Best butchers	4 00
Fair to good butchers	4 00
Common to medium butchers	4 00
Thin, rough steers, poor cows and heifers	3 00
Good to extra cows	3 00
Common to medium oxen	3 00
Feeders	3 00
Stockers	3 00
Bulls	3 00
Veal calves	3 00
Milk cows—Choice	3 00
Fair to good	3 00

HOGS.

Choice packing and butchers, 200 to 250 lbs.	4 00
Fair to good packing, 150 to 200 lb. good to extra light, 100 to 150 lbs.	4 00
Pig, 50 to 100 lbs.	4 00
Pat steers, 100 to 120 lbs.	4 00
Pigs, 50 to 100 lbs.	4 00
Hogs, 100 to 200 lbs.	4 00

SHEEP AND LAMBS.

Good to extra shipping sheep	3 00
Fair to good	3 00
Common to medium	3 00
Stock	3 00
Stock ewes	3 00
Stock wethers	3 00
Sheep and scollings, per head	3 00
Extra spring lambs	3 00
Best butcher lambs	3 00
Fair to good butcher lambs	3 00
Tail-ends	3 00

LEAF TOBACCO.
 Report for week ending July 15.

SALES WITH COMPARISONS.

Following were the sales for the week and year to July 14, with comparisons:

Year	1908	1907	1906
Total sales of new crop	89,975	57,480	60,000
Sales new crop to date, original inspection	81,751	49,779	70,410

REJECTIONS.

Year	1908	1907	1906
Rejections this week	180	285	300
Percentage of rejections to original sales	18	19	20
Rejections Jan 1 to date	10,944	14,790	10,007

RECEIPTS.

Year	1908	1907	1906
Receipts this week	1,281	1,197	4,377
Receipts Jan. 1 to date	78,990	65,420	70,000

BULLY—1000 CROP.

Track, green or mixed	4 00
Track, sound	4 00
Common lgs	4 00
Medium lgs	4 00
Good lgs	4 00
Common leaf, short	4 00
Common leaf	4 00
Medium leaf	4 00
Good leaf	4 00
Fine and selections	4 00

DARK—1000 CROP.

Track, green or mixed	3 00
Track, sound	3 00
Common lgs	3 00
Medium lgs	3 00
Good lgs	3 00
Common leaf, short	3 00
Common leaf	3 00
Medium leaf	3 00
Good leaf	3 00
Fine and selections	3 00

WATCHES BY MAIL.
 Our Illustrated Catalogue for 1908, showing Watches, Chains, Charms, Silver-Ware, Silver-Revolvers, Jewelry, Diamonds, Rings, Optical Goods, etc., each item will be sent free on application. We also issue a special Watch Catalogue.

C. P. BARNES & CO., 224-226 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 the articles of apparel at a minimum price. But, alas! Fate has ordered otherwise. Respected 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 16 years, light and dark pinks and solid browns; \$1.25 and \$1.50 suits.
- \$1.28 For Child's All-wool Vest and Double-breasted Suits, from 8 to 12; they are made with different colored vests and collar nicely trimmed and braided, and from 8 to 12 coats are made like papa wear; can give you any color of fabric mixture, blue or black Cheviot, broken plaids, etc. \$2.50 and \$3.00 suits.
- \$2.98 For choice of all Short-pants Suits in the house; this lot includes all top \$4, \$5 and \$6 suits; they come in blue serge, fancy pin-checked worsteds, broken plaids and all the new, up-to-date colors; small sizes, from 8 to 12; double-breasted and trimmed nicely with pearl buttons, etc.; with linen thread.
- \$3.78 For Boys' All-wool Long-pants Suits, sizes from 14 to 19 years; they come in blue and black chevot, and gray or brown Scotch mixtures; regular 10 and 12 Suits.
- \$6.78 For choice of all our Young Men's Suits, \$10, \$12 and \$14 suits, sizes 14 to 19 years; can give you Fancy Pin-checked Worsteds, Royal Blue Serge and all the newest, up-to-date patterns; pants nicely cut, as well as coat.
- 20c For All-wool Child's Short Pants, double seat and knees and riveted buttons; can give you any color, light or dark, in Fields, Pin-checks, solid colors, etc., also White Linen Duck. These goods sold at 20c, 25c and 30c.
- 19c For Child's Fancy House Waist, white and colored trimmed; sold at 19c and 21c.
- 39c For choice of any Boys' Star Shirt Waist, new, stylish patterns, roll collar or detached collar, sizes 8 to 12 years; sold every where for 75c and 80c.

Men's Clothing.

- \$3.98 Men's Black Clay Worsted Suits, nicely made and trimmed, worth \$4.
- \$4.98 One whole table of Men's Fine Suits, some of them Black Suits in this lot, both frock and sack, worth \$6, \$10 and \$12.
- \$6.98 Greatest values in the city—Clays, Serge Unfinished Worsteds—20 patterns to pick from, worth double the money.
- \$8.98 Choice of the entire stock of Imported Clays, Vicunas, Bird's-Eye Worsteds, Meltons, all styles, cuts and makes; worth \$10, \$12 and \$15.

MAIL ORDERS FILLED PROMPTLY.

HENRY STERN,
 Buyer and Seller of Assigned New Mammoth Stock.
 424 to 424 W. Market St., LOUISVILLE, KY.

With the coming of each day a large shipment of New Goods is received at

W. H. MCKNIGHT, SONS & CO.,
 229 Fourth Avenue and 230-230 W. Main Street,
 LOUISVILLE, KY.

Notes from our Stock.

- | | |
|-------------------------------------------------------|-----------------|
| Hardwood Floors | Carpets |
| Cocoa Mattings | Portieres |
| Lace Curtains | Shades |
| Smyrna Rugs | Screens |
| Wilton Rugs | Tabourettes |
| Oriental Rugs | Flattings |
| Upholstery Materials | Linoleums |
| Grille Work | Venetian Blinds |
| and Plouffe's Celebrated Parcolain-lined Refrigerator | |

W. H. MCKNIGHT, SONS & CO.
 WHOLESALE & RETAIL

If you will send us 10 cents in silver or five two-cent stamps, we will mail you a copy of the 1908

Almanac of the Southern Baptist Convention

or send 10 cents for two copies. It is compiled by Rev. L. M. Burrows and is of great interest to every Baptist. Secure a copy of the Baptist Year Book for 1908 at 25 cents.

BAPTIST BOOK CONCERN,
 424 Fourth Ave., Louisville, Ky.