

WESTERN RECORDER.

Faith, Hope and Love, these three.

74th YEAR.

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AFFLICTIONS are but the shadows of God's wing.—George Macdonald.

It is no matter that the service you can do for God is small. But it is a very great matter that it should be your best service.

We would all grow in grace more if our consciences were exercised more in regard to our own sins and less in regard to those of our fellows.

If you are tempted to stay away from prayer-meeting because you do not find it interesting, ask yourself where in the Bible your being interested is given as a point to be considered in the worship of God.

An exchange denounces "hinders." Whether these are to be denounced or praised depends entirely on what they are hindering. If they are preventing the procession from running into a quagmire or over a precipice, they are doing great good.

MR. MACPHAIL, in a speech upon his finishing the course in Spurgeon's Pastors' College, said: "The doctrines and dogmas which on entering College they accepted in theory, on leaving College they advocated from conviction, since during their course they had facilities given them for examining the foundations of their faith." All schools of the kind should be like this and strengthen men in their faith.

THESE words sound strange to orthodox folk: "Our Lord's place in the moral realm rests upon his humble, self-sacrificing service to man." Yet we find them in a paper which is supposed to believe that the Lord is very God of very God, and has been the equal of the Father and one with Him through all the past eternity. If man had never been created at all, the place of the Lord would have been on the throne of the Universe.

A WRITER in the *London Baptist* says that what the mission cause needs most is prayer, and adds: "We probably all heartily believe in collections—they are a rational and apostolic way of carrying on this missionary matter does not seem to be money. The command does not read, 'The harvest truly is great, and the labourers are few, therefore the collection will now be taken; but 'Pray ye therefore.' Even on the lowest plane, of this we are certain: if you secure a man's prayers you will soon have his purse, if either be worth anything."

HOW TO STUDY THE BIBLE WITH PLEASURE AND PROFIT.

BY J. M. WEAVER, D.D.

The nutriment or nourishment of the Christian's spiritual life is the Word of God. As this is studied, understood and embodied will be the development of the divine life in the soul. How important, then, to the child of God is this study! It is a sad fact, known to every observing pastor, that many Christians neglect this study. They read the Bible from a sense of duty, as if they thought it a talisman, the simple reading of which will somehow benefit them. Unless it is understood, the reading of it is of no more spiritual benefit than the reading of Shakespeare, Byron, or any of the poets or historians. Some Christians read other books with interest and pleasure, but find no real interest in reading the Bible. A novel or newspaper will be read for hours, but if the Bible is taken up sleep soon overpowers them. Many honest Christians recognize and deplore it in their case, yet do not know why it is so. They do love God and would study his Word, but are ignorant of the way to do so.

There is a way to study it so as to make it a source of greatest joy and benefit. In this paper I propose to point out the way to make it the source of greatest pleasure and profit. If one will follow out these suggestions, I assure him that the Bible will be of deepest interest and of greater entertainment than any book written by men. There are several things that are absolutely essential to this, without which no one can read it with interest. The joyous, profitable reading follows as effect follows cause, if one will follow out the suggestions here laid down.

The first thing essential suggested is that one must have a deep and thorough conviction that the Bible is the Word of God. It will not do to believe that the Bible contains the Word of God, but that it is God's Word. If it simply contains the word, it may also contain something else, and then how can one decide when he is reading God's words, or some other words of men? If part of it is of God and part of man, who shall decide which are God's words and what man's? The Bible itself claims to be inspired of God. Peter says: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Paul, writing to Timothy, said: "All Scripture is given by inspiration (Theopneustos, God-breathed) of God." Every word is of God. If we are fully convinced of this fact, we will study earnestly every little word as of importance. The least doubt will at once destroy our interest. Sometimes "would-be higher critics" in the pulpit put these doubts in the minds of their hearers, and thus do them a great injury.

It is said that once upon a time a pastor was called to a church in a certain town. In the church at the time was a bright, intelligent and pious young man who listened to the pastor's preaching. At the end of a year the young man came to the pastor and proposed to make him a present of his Bible. The pastor at first declined to receive it, saying he had a sufficient number of Bibles of his own. The young man insisted. At last the pastor yielded and accepted the Bible. As he took it in his hand and opened it, to his astonishment he found it almost cut to pieces. "Why," said he, "how is this? Why did you so mutilate your Bible?" The young man answered, "This is all you have left me of my Bible. Every time in your preaching you said that a passage was not the word of God,

I with my penknife cut it out, and this is all that I have left."

Thus it is with many of the so-called "higher critics." They have weakened the hold of the Bible over the minds of their hearers so that they are filled with doubts and have lost interest in the Book. If the full inspiration is recognized and believed, the words will be as authoritative as if God were present and speaking personally. Suppose that every afternoon at three o'clock the blessed Saviour should visit a certain room in your home and enter into familiar converse with you in regard to the glorious truths of his gospel; do you think that anything or any visitor, even though he were a king, could keep you from that room at that hour? No, you would excuse yourself to any one and hasten to the room to hear the words of instruction. So if one has a thorough conviction that the Bible is God speaking to him, he will eagerly and earnestly study it.

The next thing is a thorough conviction that the Spirit opens it to the mind. This indeed is his office work. Christ said: "He shall glorify me: for he shall receive of mine, and shall show it unto you; * * he shall take of mine and show it unto you." There is no such thing as inspiration now, but there is illumination. Inspiration ceased near nineteen hundred years ago, when John, the last Apostle, died, but illumination continues to the present time. The difference between the two is that inspiration is the communication of new truths, while illumination is light thrown upon old truths. No one understands the inner meaning of the Word only as it is opened to him by the Holy Spirit. Paul says: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Now, if we are fully convinced of this, we will submit to the Holy Spirit and always seek his aid in our study of the Word. We will as we begin our study of it pray as the Psalmist did: "Open thou mine eyes that I may behold wondrous things out of thy law." The most intellectual unregenerated man on earth cannot understand the inner spiritual meaning of the Word, hence many of our commentators, being simply intellectual, are not qualified to expound the Bible. Many of our German commentaries for this reason are exceedingly dry, giving us very learned dissertations on the history, geography, &c., in the Book, knowing nothing of its spiritual truths. If one is fully assured of this, he will never attempt to study the Word without earnest prayer for the illumination of the Spirit.

Another thing essential is ever to seek to find the Word (Christ) in the Word. Christ is the sum and substance of the revelations of the Old as well as of the New Testament. Long ago Augustine said: "The New Testament is concealed in the Old, and the Old is revealed in the New." All the ceremonies and temple worship are types of the gospel. Take, for instance, the Tabernacle. Its construction was given of God to Moses, and was intended to teach, in type, the way of salvation through Christ. In passing into the Tabernacle the first thing that meets us is the Altar of Atonement; then the brazen Laver; then, as we enter the enclosed Tabernacle, the first thing upon the right is the Table of Show-bread; on the left, the seven-branched candlestand; then, just in front of the curtain concealing the Holy of Holies, is the golden Altar of Praise; within the Holy of Holies is the Shechina, the fiery symbol of God's presence. Now when the sinning Jew became conscious of his sin and

penitent, he went to the field and selected a perfect lamb from his flock and brought it to the Tabernacle. Then, placing his hand on the head of the lamb, he confessed his sins. Thus the lamb became his substitute, bearing his sins, and to die in his stead. Then Aaron slew the lamb, and placed it upon the Altar of Atonement, where it was burned. Then the priest, representing the now cleansed Jew, went through the cleansing ceremony at the brazen Laver. Then, entering the smaller Tabernacle, he fed upon the Show-bread under the illumination of the seven-branched candlestand. Then, taking the incense from the golden Altar of Praise, swinging it back and forth, he filled the place with precious perfume. This was a symbolical statement of the way of salvation. Thus a man finds himself a sinner and comes penitently to lay his hand of faith on the head of the Lamb (Christ) by which He becomes his substitute, and his sins are remitted. Then in the ordinance of baptism he symbolizes his death to sin and resurrection to newness of life. Then he partakes of Christ, the bread of life, revealed unto him by the influences of the Holy Spirit, and begins to offer the incense of praise.

Thus briefly have I shown how we learn the way of salvation through Christ from the symbolical teachings of the Tabernacle. If one will study thus to find Christ and his Gospel in all the types of the Old Testament, it will interest him as nothing else can. The Old Testament in all its parts will to his mind be flooded with the glorious light of the precious Gospel of Jesus Christ. Day by day will he study the Book with increasing delight and profit.

Now, with these three points thoroughly fixed in the mind, let him take up the Bible book by book and study each by itself. As an illustration, take Paul's letter to the Romans. Let him consider first the writer, Paul, the grandest character, probably, next to Jesus Christ, ever born into our world; second, those to whom he wrote, the Romans, the then masters of the world; third, the subject about which he wrote, the redemption of man through Christ. In this study he will find that from the first to the fourth chapter Paul is establishing the sad truth that all men, Jews and Gentiles, are sinners against God, violators of his law; then from the fourth to the twelfth he raises and answers the question, "How may such sinners be justified before God and saved, and yet God be just and His veracity sustained?" then from the twelfth to the fifteenth he shows the influence of this justification upon the character and life of man, the practical part of Christianity; the sixteenth chapter is one of Christian greeting. Such a manner of study will fill the soul with divine knowledge and gladness. Thus may he take up and study each of the sixty-six books composing the Bible. He will find this a life-time study of deepest interest and profit. Then will we say with Moore:

"Thy words had such a melting flow,
And spoke of truth so sweetly well,
They dropp'd like heaven's sereneest snow,
And all was brightness where they fell."
Let any Christian try this plan thus briefly sketched, and I will insure his deep pleasure and great profit in his study of the Bible.

AS IN the soil by the Divine chemistry of nature the tiny germ is nursed and fostered out of sight, till it lifts itself from the sod a lovely flower, a perfect fruit, so, in the order of grace, it will prove that from the smallest seeds of goodness in human hearts, God will raise up a glorious harvest, for which heaven itself will be the richer.—Finlay.

SUMMER PLEASURES.

BY REV. G. L. MORRILL, D.D.

It's man's duty and privilege to work and rest. Hygiene and heaven unite in telling the student and merchant to leave the Calcutta Black Hole of city life. The idea that the body is the source of all evil and must be broken down in pagan and unscriptural. The body should be protected and developed as a shrine of God's presence and an instrument whereby He may continue to be glorified. There must be a break in mental routine or the mind will break down.

If you can visit lake, prairie, ocean, cave or mountain without spending the money you owe your creditor or without robbing God's church for the rest of the year, go by all means and learn what the Almighty can do, and come back with strength and illustrations for religious work in home, business and society.

Vacation to come is rest. The rush and war of city life are left behind and the mind and body cultivate quiet in field, forest, mountain and shore.

Vacation to many is rejoicing. The smoke, small and sin of the metropolis are exchanged for the sweet music of the lake, river, bird and insect.

Vacation to a few is religion. In botany they find the rose of Sharon, in geology the rock of ages, in astronomy the star of Bethlehem, in chemistry the atonement.

Vacation to a majority is relapse. The restraint of home, school, church and office is exchanged for the enforced familiarity of train, book and hotel, where sights and suggestions of drinking, debauch and gambling lower the tone of religious life more in ten days than can be remedied in ten months.

While absent from home and present in places and with people who are often thoughtless when not positively bad, there will be temptations to think, speak and do that which is wrong.

In summer, as perhaps at no other season, men worship the anti-Trinity of eating, drinking and sensual indulgence. Bacchus rides the panther at full leap. If we neither need nor want the fabled Puritan Sabbath, on the other hand it seems less objectionable to native Americans than the im-Puritan, whose "head-strong liberty is lashed with woe."

Vacation to all should be a time of remembrance, to watch and pray lest they enter into temptation, to adorn the Christian doctrine they profess, to decide to return to life's daily work feeling they are not only created by but for Him who has given them the Word and world Book, that they may be restful, rejoicing and religious, and so make their vacation not an idle vacuum, or insidious vice, but a stalwart virtue.

Any pleasure should be incidental and always a recreation. Our three-fold powers of body, mind and spirit have had provision made for them by Him who came to make man holy and happy. He is our perfect model. Instead of special rules, He lays down one safe principle, "Whatever ye do, do all to the glory of God." Sinai's law, Calvary's pleading and Pisgah's promised land urge us, mid all life's work and play, to seek those pleasures at God's right hand which are forevermore. Ky.

Owensboro, Ky.

THE PROTESTANT EMPHASIS UPON THE MINISTER'S PERSONALITY.

BY CHARLES H. WATSON, D.D.

The work that Protestantism has on her hands to-day is greater than when she was fighting for existence, and stampeding all the social and political forces of Europe. It is a more critical situation than in the early part of the seventeenth century, when the best minds of Europe, weary of religious persecution, and surfeited with religious controversy, turned to scientific investigation, and interested themselves in the amelioration of human conditions.

Divide the universal attention that religion has drawn to itself; scatter the interest it has gathered, and you make its task more difficult than when you wage open war against it. History is repeating

itself, except that the seventeenth-century condition is intensified.

When Protestantism was new, her minister and her Bible, and her struggle to keep them, filled her heart. They were life, liberty and the pursuit of happiness. She spewed out all worldly joys, and was occupied with the Word, and the new life breaking out of it. There were unlimited resources of both tragedy and comedy in her own earnestness. This one issue was always raised: the death grapple. It invested everything with an undividable interest. She could do little more than fling out unconsciously the germs of those conditions that are now full grown; the seed of those beneficent institutions that have become abundantly fruitful, and of that rich, complex life that is the possession of the present. Emerging from the old struggle, the interest which it gathered gradually scattered in a thousand directions, forming as many new centres, each one compelling attention. Thus Protestantism is faced with the stupendous necessity of caring for her own harvest. "It is truly great, and the laborers are few."

Modern life is pouring in everything upon the Christian. He has amusements galore: He has everything "popularized" art, music, science, literature, sumptuous magazines, unctuous newspapers, open electric, bowling-alleys, baseball, politics, the higher criticism, and the bicycle. He abounds in superabundance. God was once the great luxury of the Christian; now he has so many, hunger for God seems like a duty that has become difficult.

An interest that once was religious is now divided and subdivided *ad infinitum*. A sense of responsibility that was strong and fixed is now weak and shifting. The minister must focus the scattered interest, and must himself carry the aggregated responsibility that formerly distributed itself through the religious body.

That is what Protestantism is requiring of him. And, in meeting the requirement, what help has he! No hierarchy, no discipline, no ritual, no thumbcrews, no holy days,—simply the raw pill of truth, sugar-coated with his own personality, and the material upon which he must work is the product of an age that is largely feverish, reckless, and self-indulgent.

Take one of the influences with which he must compete—the modern newspaper. Its ideal is spice, novelty, sensation, paroxysmal interest, ratchety contact with a hundred things a minute if possible. Little sober reflection upon facts or drifts—continuous and conglomerate flashlights upon everything abnormal and exciting. The normal is dull; cool reflection, antiquated; excitability is the thing. A fugitive attention is taken for granted and chased after. Whatever commands serious comment must be handed gingerly. Space-lines must break it. The prospect of a solid column would make the gentle reader dizzy. He must be coaxed and fooled by catchy-looking paragraphs into the notion that still he is being fed with spicy and exciting "shorts."

That reader on Sunday becomes the minister's "hungry hearer." Now what is the minister's temptation? Is it not to be a sort of pulpit "journalist"? To use less truth and more man? To be an entertainer, a clever trifler, a buffoon, or a mountebank? Alas! too many have yielded to that temptation, to the scandal of the Protestant name.

But suppose that the minister resists it, and makes a message for head and heart, with substance of truth, continuity, point and conclusiveness. Imagine the attitude of such a "hungry hearer" towards his "train of thought." It would be like that of the belated citizen, standing bored and impatient at the crossing, when "gates are down," and one of those interminable freight trains does heavily by; and he is straining his eyes up the heavy bulk of it, for some sign of the high red light on the final caboose.

All the conditions of modern life are favorable for the production of such "shorts," and the minister's task is the variation of his personality, the spicing of his message, so as to be a personal novelty to the people. Church-going naturally becomes one of the many indulgences, and the result is that truth

varies almost as much as personality, and "palpit eloquence" becomes, as another has said, "chiefly lying."

The minister himself becomes an indulgence. The clamor for the boy preacher is proof of it. The strong insistence upon his personal acceptability, quite apart from his fundamental character, is another proof. Instant and superficial effectiveness, preferred to intrinsic values of mind, heart and experience proves it. Short pastorates and long interregnums prove it. The free criticism of the minister—of his clothes, whiskers, hair, age, color, race, previous condition of servitude, is further evidence. That species of sanctified flirtation called "candidating," sensational preaching, sensational hearing, catchpenny advertising, the stereopticon, the dead line, the hustler, empty churches having a crowded membership, and many other things of like nature, prove conclusively that the church is either reaching a self-indulgent state, and the minister becoming one of her indulgences, or else that the whole situation is confusing and insecure. Certainly those "heavenly twins," the pulpit and the pew, who always are supposed, like Raphael's cherubs, to have an upward look, have come, in this age of man, to keep rather a sharp eye on one another.

The truth is, all these things are but factors in a deep problem. They are symptoms of the usual indisposition resolutely to face the hard solution, and indicators that we are in the unheroic period of expediency and indecision. Some think that Christian Union is the solution; as if that could ever come until some greater issue made it imperative. Some imagine that better things will dawn in a new church polity; others in a wave of sociological preaching. All the mushroom religious "isms," and "osophies," and "sciences," have their hopeful friends. Many in their prosperous helplessness look to Episcopacy, as if power lurked somewhere in its form. Some are going to Rome, as if power must be in the authoritative claim to it. From this enchanting distance, others are gazing as far away as Buddha, as if nebulous and distant mysticism might yield the glad surprise. Still others turn to Science, as if that which searched out all powers surely would find this supreme one. But the look of the great multitude has not changed. Neither has their expectation. Still do they look to Christ, and still expect that His Gospel, which is the power of God unto salvation, will come, as it was ordained, through the living preacher.

The picture drawn is of an excess, not now general, but fast becoming so. It will be thought dark. It is better so. But is a man a craven because he would measure the full strength of his adversary? Will he skulk and desert because the odds are heavy against him? Will not the jeopardy of a holy cause test his mental and challenge his valor? Will he dispute the emphasis that Protestantism puts upon the minister's personality, or will he see that after all it is nothing but the divine insistence that truth must be incarnated before it can be preached?

Will not his open eyes perceive that the vivisection practiced upon the preacher has not been all a cruel blunder, but a series of experiments necessary to prove to preacher and people that character has no counterfeit, and that personality is the chief factor in Gospel propagation—God's chosen vehicle, mightily emphasized in the New Testament? Individuality redeemed and identified with the Lord, until it says with Paul: "Follow me as I follow Christ."

Let us hope that spreading emphasis upon the personality of the layman may relieve the personality of the minister of a weight that is crushing many a man worthy of a higher sacrifice. I mean the dependence of the church upon his "drawing" power. And this, coupled with the increased importance of money in its administration, because of the luxurious appointments of modern worship, and a voluntary system in which there is no strict parish relation or income. Upon him, therefore, comes the burden of creating both a constituency and an exchequer. This being the *vincere non* of permanence and growth of the body, he stands or falls by it. Thus the article

of a standing or falling church in this age of man, is not always "justification by faith," but justification by meeting current expenses. The English vicar, or the chronic incumbent of early New England, was not weighed in such balances. Should the modern minister be measured by a rule so sordid and unchristian?

What then can change this Protestant emphasis upon the minister's personality that manifestly has become so largely bad? Who can change it? How can it be done? These final questions are more easily raised than answered. But of some things we can be confident. One is that entire changes nothing; it only characterizes—makes rhetorical cartoons, as you have seen. Pessimism can never help; for it is only another indulgence, and, however brilliant, has no life in it, and is never profound except to minds that refuse to gird up their own loins. The old trinity of graces are profounder and more life-giving. Faith, Hope, Love, drawn in deep, full draughts out of a Bible well known and well loved, into the personality of the present-day minister, is the master-key to the perplexing combination that tempts and confuses us.—Watchman.

THE BIBLE IN THE CHURCH.

With three things given to the Christian church, she need never be discouraged. These are the Word of God written, the Holy Spirit teaching and inspired men and women making divine truth known to others. The first work of the church is to know the Bible—so to know it that its truths enter into daily life, become controlling and inspiring. No other work can gain pre-eminence over this without weakening Christians. Exercise strengthens well-fed bodies, but it exhausts those which have insufficient food. Public services of the church are often called exercises. One reason why they are not more numerously attended is because those who support them are not well fed. And by this we mean no disparagement to pastors. Such exercises exhaust those who, if properly nourished, would find them exhilarating.

Some of our churches are too busy to study the Bible. Not to mention societies, fairs and entertainments, they have more public exercises than they can support. Besides these are the societies into which the church is divided and subdivided by sex, age and various objects, each seeking to pre-empt some hour not yet occupied for meetings. Would it not be better to exercise our spirits less and feed them more? How many of these meetings are simply repetitions of prayers and verses and reports and remarks, without added thought or impulse?—Congregationalist.

Try "the expulsive power of good affections." Empty by filling; empty of what is mean and impure by filling with what is noble and lovely. When the Argonauts sailed past the treacherous rocks of the Sirens, they sailed in perfect safety, because Orpheus was one of them, and the song of Orpheus was sweeter, more delightful, more full of noble witchery than the Siren's vile, voluptuous strains. Let your souls be filled with the music of Him whom the early Christians delighted to represent as Orpheus charming the wild beasts of bad passions by his harp. Your souls are a picture gallery. Let their walls be hung with all things sweet and perfect—the thought of God, the image of Christ, the lives of saints, the aspirations of good and great men, the memories of golden deeds.—Canon Farrar.

Unto man slowly building up his character comes the supreme ideal when Jesus stands forth fully revealed in His splendor. As Shakespeare first reveals to the young poet his real riches of imagination, as Raphael first unveils to the young artist the possibilities of color, so man knows not his infinite capabilities until Jesus Christ stands forth in all His untroubled splendor.

Spurgeon for the Record.

SUNDAY-SCHOOL LESSON.

SUNDAY, AUG. 6.

THE NEW HEART.

Ezekiel 36:25-28.

MOTTO TEXT—"A new heart also will I give you."—Ezekiel 36:26.

Judah was going further and further away from God. People and priests were alike drifting. And the time for punishment was coming steadily. For four years before Nebuchadnezzar's armies appeared Ezekiel had done all in his power to rouse his countrymen to repentance. He had told them of the greatness, the holiness of God; he had shown them their own guilt, and had warned them of the punishment coming swiftly and surely. He did his duty as a faithful watchman, and his skirts were free from their blood. He failed utterly so far as we can see; but he had the joy of knowing that God rewards faithfulness, not success.

When they were carried away captive to Babylon, Ezekiel was carried with them. In this lesson he gives them a message from God of exceeding great and precious promises.

"Then will I sprinkle clean water upon you, and ye shall be clean."—Clean water is the natural symbol of cleansing (see Num. 19:17-19 and Ps. 51:7). The people would understand that Judah could not return to their country till they had been purified, and that God must purify them. Man cannot save himself from either the guilt or the consequences of his sin. "From all your filthiness, and from all your idols, will I cleanse you."—Sin is filthiness of the soul. It is loathsome to the sight of pure beings. When the Holy Spirit convicts a man of sin he gives him a true view of himself in his vileness.

Idolatry was the sin which destroyed Judah as a nation. The covenant was that they should have no other God. This captivity in Babylon cured the Jews thoroughly, and, it would seem, forever, for from that day to this Jews have had a horror of the worship of images.

"A new heart also will I give you, and a new spirit will I put within you."—A new heart was necessary or they would return to their old sins like the sow that has been washed to her wallowing in the mire. "Create within me a clean heart, O God" is the prayer for all of our sinful race. A new spirit is a new purpose in life. "And I will take away the stony heart out of your flesh, and I will give you a heart of flesh."—The carnal heart is stony because it is hard, and cold, and dead. The reference here is chiefly to its hardness, that it will not yield to God. The heart which he gives is tender and responsive to his touch.

"And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—It is the Christian's glory that he is made a temple of the living God, by the indwelling of the Holy Spirit. Ezekiel exalts God everywhere. Notice that in all this God does all—no man has any power to renew his own heart. Repentance is the gift of God. Notice that a regenerated heart is necessary that one may walk in his statutes, and whoever is

regenerated will do so. If he does not, his hope is vain, he is yet in his sins.

"And ye shall dwell in the land that I gave to your fathers."—He would restore them to Palestine, and no power could remove them if only they would be obedient to his laws and guided by his Spirit. Only their own sin ever drove them out to wander over the world. "And ye shall be my people, and I will be your God."—Every conceivable blessing is included in these words. And they are addressed to-day to all who seek the forgiveness of their sins through the merits of the atoning blood.

"I will also save you from all your uncleanness."—Only by their giving up their sins could they remain in the promised land. To be saved from sin is the first and chiefest thing. "And I will call for the corn, and will increase it, and lay no famine upon you."—Under the Old Dispensation temporal blessings were promised to the obedient. Under the New we are promised that all things shall work together for good to his people. God controls the crops and sends the famine when he sees best, either for correction or for mercy or in his wrath.

"And I will multiply the fruit of the tree, and the increase of the field."—The fruit of the olive tree was far more to the people of that land than is the fruit of our trees in these days. The oil of the olive not only was greatly used, but it was an important thing in commerce. "That ye shall receive no more reproach of famine among the heathen."—In this chapter (verses 13-16) is given the taunts of the heathen at the famine in this land. God had sent the famine as a punishment upon his people. But he resents for them the taunts of their enemies. It is not safe to insult his children.

"Then shall ye remember your own evil ways."—God's goodness shall touch their new hearts with feelings of deep contrition as they think of their past sins. "And shall loathe yourselves in your own sight for your iniquities and for your abominations."—The better a man is the clearer a view he has of sin, and the more he loathes it and adores the wonderful grace of God.

"Not for your sakes do I this, saith the Lord God, be it known unto you."—A text which needs dwelling upon in these days of so much talking as if man was the center of the universe and the chief concern of God. They deserved nothing but severe punishment. Through grace alone they received utterly unmerited blessings. There is no good in man, as he is fallen. Israel must not feel proud at the favor of God, but be filled with humility at the thought of their sins.

"In the day that I shall have cleansed you."—He does not let them forget their great need of cleansing, and that this must come first. If they saw things rightly, they would acknowledge that this cleansing was a far greater blessing than their return to their native land.

"And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by."—The first part of this chapter shows us the state in which the land was. Nebuchadnezzar's army had left little but a desert behind them.

The heathen had rejoiced and said "Aha" at the desolation of the land. When it became Eden the garden of Eden they would see the power of the God of Israel and know that, although he chastised his people, he loved them with an everlasting love.

THIS OUGHT YE TO DO.

It would be a glorious thing if at our next State Convention we could have it reported that our State Mission Board is out of debt. And there is no good reason why it should not be done, if our people could only be brought to realize the pressing importance of this work. The work of State Missions is second to none. In fact, it stands first in importance as a matter of church work outside of the bounds of the church. And yet there is evidence that this work, which should hold the first place in our affections, is often side-tracked for other things. There is doubtless more interest in reading on the subject of Foreign Missions, and mission articles in the periodicals and newspapers are mostly devoted to this department of Christian work. We hear more appeals and more fervent appeals for the foreign work than we do for that in our midst. We take it for granted that the people will know about the home work, and will naturally take care of it, or perhaps we consider such work to be common-place and scarcely worthy of serious attention. But there is no doubt in the world that the responsibility which rests upon the people of God to care for the religious welfare of those of their own land, is greater than any other missionary responsibility. We would not detract one iota from the importance of the foreign work, but we must see that as long as there are religiously destitute people in our own State, the work of State Missions must take the front rank. This ought we to do, and not to leave the other undone.

It is first because it lies at our hands. There is no advantage to one's self and no special merit in passing by the needs that cry at our door to hear those that are afar off. The fact that the need is near to one, is the divine presentation of the opportunity for that man's hand to help. We may indeed heed a cry for help, coming from afar; but that does not justify us in closing our ears to that which comes from our own neighborhoods.

It is first, because it concerns those of our own households. It is for our own people. And if we do not take care of them, who will? If a man who does not provide for them of his own household is an unbeliever and hath denied the faith, what shall we say of them who provide not the bread of life for the perishing of their own neighborhoods, towns, counties and State? And what sort of country shall we have in the end if the people are not provided with the preaching of the Gospel and the means for religious instruction?

It is first, because this work builds the basis of operations for all other work that extends beyond us. If our State is ever to be brought to the highest usefulness in the work of Foreign Missions, it will be only when her own people have been more thoroughly Christianized and trained in the principles of the Christian life. We must have more Christians and better Christians within her bounds. What a wonderful progress in the foreign work might be expected if we could only have more spiritual progress at home! If we had a larger number of converted and consecrated men and women at home, there would be no trouble, comparatively speaking, in enlarging our foreign missionary forces and contributions.

Let us look at this matter, not in the spirit of one who is finding an excuse in the need at home

for not helping those abroad, but in the spirit of one who earnestly desires to see and appreciate the truth. There is not a shadow of excuse for relaxing our efforts to help those needy souls that cry to us from afar, in the distant regions of our own country or in foreign lands. But there may rest upon us the yet unheeded obligation to supply the needs of our own State.

We ought not to be so far behind with this work. The lack of money puts a heavier burden upon our faithful Secretary than he ought to be called upon to bear. It burdens our faithful missionaries who ought not to be forced to wait so long for their salaries. How much easier it would be, and how Christ-like, if our whole brotherhood in the State would only lift these burdens from the few brethren who carry them. The many could help the few and never feel the weight of it, but only the blessedness of doing what we ought to do.

Will not our pastors take this matter seriously to heart, and lay it upon the hearts of their people? We may read our duty in the burning words of the greatest of all foreign missionaries, the Apostle to the Gentiles, as he tells us how he could wish to be accused from Christ for his brethren, his kinsmen, according to the flesh. And we may feel it too in the tears of him who, though he was the Saviour of the world, yet came to his own and wept over them.—Baptist Courier.

MEMPHIS ASSOCIATION.

Memphis Baptist Association held a profitable session at Dexter on the 16-17th inst. Deacon R. G. Craig was re-elected moderator, J. Frank Ray kept the records and J. A. Prescott attended to the money. The attendance was very large and the financial reports quite encouraging. About \$1,600 was contributed to objects of the association in about eight months.

The session last fall was delayed on account of yellow-fever quarantines, and the time of meeting was changed from September to July.

Dra. A. J. Holt for State Missions; W. D. Powell and Bro. H. C. Irby, for the University at Jackson, and E. E. Folk, editor of the *Baptist and Reflector*, made able speeches and added greatly to the interests of the association. The pastors, Bro. Allen, Whitson, Boone, Lee, Jordan, Ray, Smith, Bledsoe, Sproles, Moore, Shuck, Pettigrew, Mount and Owen took an active interest in the work of the association.

The work for the ensuing year was left in the hands of an Executive Board consisting of the most active members.

The 25 per cent. advance in Foreign and other Missions will be made by this the first association in the State to meet. Let all others fall into line.

There were zealous Christian women in attendance from almost every church in the association.

The hospitality was lavish, and the cordial treatment by the Dexter people was all that could have been desired.

I had the pleasure of assisting in the organization of this association, and have missed only one meeting in the eight years of its existence.

J. D. Armstrong.

I BELIEVE that if you and I were more; to heed the whispers of our Father, we should not have so many of His thunders.

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Among the many interesting features of the Louisiana Baptist State Convention was the music. We have no recollection when we heard better singing than we heard at Bro. Vardeman's church in Alexandria. Especially were all charmed with the solos rendered by Miss Ida Batton, daughter of G. W. Batton. She is modest, unassuming and graceful. She articulates every word distinctly. She has been a student at the Conservatory of Music, Cincinnati, and will return to prosecute her studies next September. H.

A Progressive Institution.
 The unusual healthfulness of the climate added to the superior educational advantages makes the Mary Baldwin Seminary for young ladies, Staunton, Virginia, the popular school that it is. During the present summer a building which will add greatly to the comfort and convenience of the students will be erected to the memory of the noble founder, Miss Mary Julia Baldwin. With increased facilities and a generous endowment, the Seminary offers greater inducements than ever before to those in search of a classical education. The graceful building is now in progress. Write to Miss E. G. Weimer, Principal, or Mr. W. W. King, Business Manager, for catalogue.

There is but one Piano and Organ house in the United States where all the leading artistic instruments are handled. The Jesse Frantz Piano and Organ Co., St. Louis, Mo., are agents for Steinway, Knabe, Chickering, Starr, and other standard makes of Pianos, besides the best makes of parlor organs, which they sell at reasonable prices and on easy terms. Write them for full particulars.

HALF RATES TO LEXINGTON.
 HORSE SHOW, FAIR AND GARNIVAL.

On August 8th to 15th, inclusive, the Southern Railway will sell round-trip tickets from all its stations to Kentucky to Lexington and return at one fare for round-trip tickets good to return until August 15th. The Daily Train in Each Direction. For tickets and further information, apply to nearest agent Southern Railway, Memphis, Tenn.
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 Asst. G. E. A., Louisville, Ky.

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THE LOUISIANA BAPTIST CONVENTION.

The fifty-first session of this body met at 8 o'clock P. M., July 13, in the beautiful and roomy auditorium of the Emmanuel Baptist church of Alexandria, La.

The Committee on Credentials was appointed, reporting afterward 200 delegates present, by far the largest ever assembled in the State.

Pastor Vardeman presented Dr. J. S. Felix, who preached the convention sermon. Text: 1 Timothy 6:10, 11—a plain, practical and helpful treatment of the theme, "The Highest Purposes of Living." The great congregation was held in closest attention for forty minutes, and Dr. Felix fully sustained his high reputation as a gospel preacher.

Friday morning election of officers by acclamation resulted as follows: Elds. J. R. Edwards, President; C. T. Kincanon and D. G. Whittinghill, Vice-Presidents; A. M. Vardeman, Secretary, and Bro. W. H. Williams, Treasurer.

Prominent among the visitors were Dr. I. T. Tichenor, of the Home Board; Dr. W. F. Harvey, of the Recorder; Dr. I. M. Wise, of Princeton, Ky.; Eld. J. S. Thomas, of Chapel Car "Evangelist"; Bro. E. P. Smith, representing the Seminary, and Bro. J. L. Hollis, of the Baptist Standard.

An interesting feature at this juncture was the presentation of new brethren in the State, Bro. Moseley and Edwards, of New Orleans churches; Graves, of Shreveport; Garnett, of Marks-ville; Reed, of Natchitoches, and Hixon, of Keachie. Bro. Graves represented the Baptist Flag.

Pastor Vardeman delivered an appropriate address of welcome which was responded to in a suitable manner by Eld. A. L. Johnston, of Evergreen.

Communications were read, one of special interest being with reference to the unjust discrimination being made under the present State educational policy against graduates of denominational schools. The committee of seven, appointed at the last Convention to report on a plan for closer relation with our two Baptist colleges, recommended that the Convention accept the tender of these colleges, provided such arrangements can be effected as will make one a male and the other a female institution. Both schools have been co-educational, and there has been such a conflict of interest under this condition as has greatly hindered their prosperity, and has prevented their acceptance sooner by the Convention. After discussion it was decided that Keachie College be strictly a female, and Mt-Lebanon a male school, with a co-educational preparatory department. This school question in Louisiana has long been "a loaded one," and some warmth was manifested in the general discussion of it, but the feeling was good. A committee of seven was appointed to nominate twenty-seven Trustees. A committee of thirteen was also appointed to take steps looking to the location

of a high-grade college in the State.

A resolution was adopted providing for the appointment of nine representative brethren to solicit funds for a Baptist orphanage, the need of which was earnestly discussed by Bren. Cooksey, Weaver, Mobberly and Benton, and Judge Rutland secured contributions of \$88 for present relief of orphans.

The report of the Executive Board read by Secretary E. O. Ware showed progress along the whole line of missionary work. The conventional year was only eight months long, which serves to account for a fewer number of baptisms, etc. For the first time in many years the Board reported itself out of debt. Twenty missionaries and seven colporteurs were employed. A great work is to be done in Louisiana, as will appear when it is known that to-day less than 10 per cent. of our churches give to ministerial education, less than 25 per cent. to Home Missions, less than 33 per cent. to Foreign Missions and less than 50 per cent. to State Missions, but, by God's help, we propose to change these figures the coming year. The subject of Ministerial Education provoked an enthusiastic discussion.

The Committee on Nominations brought in a majority and minority report, Bro. L. E. Thomas, of Shreveport, representing the former and Eld. A. L. Johnston the latter, each of whom spoke, and, amid the most wonderful scene ever witnessed in the Louisiana Convention, the minority report prevailed, and Bro. E. O. Ware was, by an overwhelming majority, continued as Corresponding Secretary.

Dr. J. M. Frost came in and spoke interestingly of the work of the Sunday-school Board.

The great speech of the Convention was made by our "old man eloquent," Dr. Tichenor. "It surpassed anything we ever heard" was the general verdict. On Sunday morning a lively Sunday-school mass-meeting was held at the Baptist church, after which Dr. W. F. Harvey delivered an able and inspiring sermon on "Baptist Church Continuity." No man ever came to the Louisiana Convention who was more loved than is Dr. Harvey. Dr. Felix's sermon Sunday night on Romans 8:28 was a most comforting one, and constituted a fitting close of the best session within the memory of Louisiana Baptists.

We are great lovers of the Recorder, which, with our noble and courageous Chronicle, is growing in popularity among us.

A. L. J.

Evergreen, La.

How often, after those who are dear to us have been suddenly called into the better life, we recognize that a strange tenderness and responsiveness to spiritual motives characterized them in the days or weeks immediately preceding the summons! They did not in the least realize that they were so near the end, but God was preparing them for it.—Ex.

THE EDUCATIONAL PROBLEM.

That there is a problem still unsolved none will question. We have made wonderful advances during these past years. In the common rudimentary education of the land, as well as in that which is technical and professional, we have made vast progress. In the improvement of school-houses, in the training of teachers, in the perfecting of studies, and in the equipment and endowment of institutions, we have exceeded the most sanguine hopes of a few years ago. But despite this advance, perhaps because of it, the problems presented by education are very far from final solution.

One is presented by its effects on the students themselves. With the perfection of schemes of study have increased the demands on those undertaking to master them. This is true from the "little red school-house" to the great university. The studies have increased in number, and their exactions have become more severe. In the common school, in the academy, in the college, it is the same. Loads of books are carried to and fro, and many an evening is spent in preparation for the class-room of the following day. Perhaps that is more so in the so-called graded schools of the land than elsewhere. Are we cramming our children rather than educating them? Are we raising up a generation of spectacled anaemic boys and girls whose assortment of curious lore will not compensate for jangled nerves and undermined health? So some think, and so others fear. In the Ladies' Home Journal, of recent date, Mrs. Lew Wallace framed an indictment of this kind, and lashes the system that seems to make it so true. Perhaps we are on the eve of relief at this point. They tell that an instrument, the ergograph they call it, has been invented by which the capacity of a student to endure can be tested. By it we can know how heavy a load he can carry before he breaks down. It may be that this will aid us in this direction. Something at any rate is needed to help to a solution of the educational problem at this point.

At another point, a different phase of the question presents itself. Are we in danger of educating our boys and girls away from the useful industrial occupations, which, after all, the bulk of our population must follow to gain a livelihood? Has there crept in, or is there creeping into the public consciousness, the idea that manual labor does not comport well with the dignity of an education? Is there not a hesitation to make grimy with a mechanic's toil hands that have known no harder task than the handling of a crayon or turning the leaves of Virgil or Horace? Go search the workshops and see. Advertise for a clerk and a machinist, and count your responses and scan your applicants for the one position and the other. Listen to a company of farmers and gather from their conversation how many of their college-bred sons want to care for the homesteads when the present owners must lay down their task. We are condemning nothing. We are blaming no one, but are simply suggesting afresh a phase of the educational problem that has not yet received full solution.

Just one other point. Is our present system giving us what most we need,—men? It is giving us scholars. The scholastic furniture of the graduates of our colleges and universities is far

and away in advance of that of years ago. But is it giving us men? All-around, high-minded, self-reliant men; is it giving us these? With its culture is it giving character? This was the pride of the old-time training. This was that in which Hopkins, and Wayland, and Anderson, and Dodge, and men akin to these, most gloried. Is there danger of a change? In perfecting the intellectual technique have we in anywise forgotten the soul? Education of itself will not save either the individual or the State. We sometimes think it will; we have sometimes preached that it will. But it will not.

A very suggestive book has just been published, entitled "Anglo-Saxon Superiority." It is the work of a Frenchman, Mons. Demolins, and in a frank, fearless masterful way, he seeks to deal with the question European public life at present presents, and especially in France. One of the principal themes considered is education. When broken, disheartened, despoiled France emerged from the Franco-German war, she looked across the Rhine at the German schools and said, We must educate. Herein lies our conqueror's superiority. We must beat him at his own game. The school shall be the instrument of the nation's regeneration. And the school was established, and Prof. Demolins writes against its work—failure. It has not done what it was hoped, and strangely enough, according to this author, Germany herself or her Emperor, for another cause, is declaring the same thing.

It is not enough for us to educate. We must educate aright. In our educational equipment we have a magnificent heritage. But there are problems connected therewith that will demand our largest wisdom to solve. Upon their right solution will depend our national well-being. Upon their right solution will depend our being to the world that of which our history thus far seems to be prophetic.—Commonwealth.

PASTOR HIBBS, of Williamsburg, called at the Recorder office last week while passing through the city on his mission visiting the churches in the interest of Williamsburg Institute, our mountain Baptist college. He is raising the forty-five thousand dollars which is the condition upon which Dr. A. Gatliff, of Williamsburg, offers fifteen thousand dollars. The main building of the Institute has become over-crowded, the chapel and library were taken for recitation rooms, and we had two teachers in one room last year. We must, therefore, have a new building. Bro. Hibbs is meeting with a cordial reception and liberal response most everywhere he goes. One lady has offered one thousand dollars upon the condition that five thousand more is raised for a musical department. This fund will enable the Institute to put a good man in the faculty who will teach vocal as well as instrumental music. This man he now has his eye on.

The longer I live the more certain I am that the great difference between men, the great and the insignificant, is energy—in-vincible determination—an honest purpose once fixed—and then the victory. That quality will do anything that can be done in the world; and no talents, no circumstances, no opportunity, will make a two-legged creature without it.—Goethe.

KIDNEY TROUBLE is a deceptive disease—thousands have it and don't know it. If you want quick results, you can make no mistake by using Dr. Kilmer's Swamp-Root, the great kidney remedy. At drug stores in city and country, or send for sample bottle by mail free, also pamphlet telling you how to find the kidney trouble. Address, Dr. Kilmer & Co., Hamilton, N. Y.

TEMPERANCE.

Life is considerably shortened by the use of alcohol in large quantities—but a moderate consumption of the same also shortens life by an average of five or six years.

This is consistently and unequivocally seen in the statistics kept for thirty years by English Insurance Companies, with special section for abstainers. They give a large discount and still make more profit, as not near so many deaths occur as might be expected under the usual calculation. According to Federal statistics, in the fifteen large towns of Switzerland over 10 per cent. of the men over twenty years of age die solely or partly of alcoholism.

THE LIQUOR TRAFFIC.

It is seriously to be doubted if there is any intelligent person now living on the earth who believes that the sale of intoxicating liquor is a good thing for the human race. The saloon, as we know it in America, is an un-mixed evil and an outrageous public fraud. There is hardly a known moral vice which does not breed in those vicious places. Hardly a crime which does not rise at this poisoned fountain. Hardly a domestic woe which does not have its root in this rank soil.

The safety and strength of a nation must be in the blessing of God.

Nations, like individuals, have so many faults and sins that they must trust in God's forgiving grace.

Let thy mercy, O Lord, be upon us, is the psalmist's prayer for his people. If Christian people will say that, they should vote like they pray.

A nation may hope for God's mercy when it is headed right (mind and heart of man right). Trying to exalt righteousness, help the oppressed and reform its evil ways, the Christian citizen has the responsibility of heading the nation right by choosing true and just men to office, and by fulfilling his own duty as a leader in conscientious citizenship. Let every Christian citizen say that in the name of our God we will set up our banners. Yours with best wishes,

T. M. GREEN.
Greensburg, Ky.

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Free. The African Kola Plant is Nature's Positive Cure for Asthma and Hay-Fever. In the short time since its discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific cure for every form of Asthma. It cures a really mysterious, hereditary standing, and of Asthma of thirty years' duration. Mr. E. Johnson of No. 417 Second St., Washington, D. C., testifies that for years he had to sleep propped up in a chair in Hay-Fever season, unable to lie down night or day. The Kola Plant cured him at once. Mr. Alfred C. Lewis, editor of the Farmer's Magazine, of Washington, D. C., was also cured when he could scarcely breathe for years. Many others worst in Hay-Fever season. Many other sufferers give similar testimony, proving it to be a worthy remedy. If you suffer from Asthma or Hay-Fever, in order to prove the power of this new botanical discovery, we will send you one large case by mail entirely free. All we request in return is that you send your name and address to our neighbors about it. "It costs you absolutely nothing. Send your address to The Kola Planting Co., 26, 284 Broadway, New York.



A HYMN.

BY JOHN HENRY NEWMAN.

The second Man is the Lord from heaven.
Praises to the Holiest in the height,
And in the depth he praises;

O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight,
And to the rescue came.

O wisest love! that flesh and blood,
Which did in Adam fail,
Should strive afresh against their foe,
Should strive and should prevail;

And that a higher gift than grace
Should flesh and blood refine,
God's presence and his very Self,
And Essence all divine.

O generous love! that he who smote,
In Man for man the foe,
The double agony in Man
For man should undergo;

And in the garden secretly,
And on the cross on high,
Should teach his brethren and inspire
To suffer and to die.

Praises to the holiest in the height,
And in the depth he praises;
In all his words most wonderful,
Most sure in all his ways. Amen.

OUR PULPIT.

WHAT KIND OF MEN CHRIST MAKES.

BY ALEXANDER MACLAREN, D.D.

For God hath not given the spirit of fear, but of power, and of love, and of a sound mind.—3 Tim. 1:7.

The parts which we should naturally have expected Paul and Timothy to fill are reversed in this letter. "Paul the aged," a prisoner, and soon to be a martyr; might have been expected to receive encouragement and consolation. But Timothy seems to have been of a somewhat weak and timid nature, and this letter of the dying man is one long trumpet-blast to stir his courage.

The enumeration is by no means intended to be either complete or scientific. It is meant to embrace, mainly, the points which Timothy wanted most. And so it dwells predominantly on the stronger, "manly virtues," as men complacently call them.

I think I shall best, in the few remarks that I offer you this evening, bring out the meaning of the words before us if I simply follow the apostle's rough and ready enumeration, and try to learn what he says about each of these points.

The first thing, then, that he would have us understand is that Christ makes fearless men.

"God hath not given us the spirit of cowardice." Now, of course, courage or timidity are

very largely matters of temperament. But then, you know, the very purpose of the gospel is to mend temperaments, to restrain, and to stimulate, so as that natural defects may become excellences, and excellences may never run to seed and become defects. So, whilst we have to admit that religion is not meant to obliterate natural distinctions in character, we must also remember that we insufficiently grasp the intention of the gospel which we say we believe unless we realize that it is meant to deal with the deepest rooted defects in character, to make the crooked things straight, and the rough places plain.

So, I venture to say that any man who lives in the realization of the truths which the gospel reveals, and in the use of the gifts which the gospel communicates, will (whatever his natural disposition of apprehensiveness) be stiffened into a fearless man; and be no longer a reed shaken with the wind, but a brazen pillar, and an iron wall, amidst all dangers and enemies.

One sometimes feels as if nothing but clear sightedness was needed to drive men into insanity. When you think of the possibilities of every life, and of the certainties of every life, of what may come to any of us, any time, and of what must come to all of us one time, the wonder is that men live without a perpetual tremor of heart, and do so largely manage to ignore the evils that ring them round. Think of our relation to God, think of what must be the result of the collision of the perfectly righteous will of his with our wayward rebellions; of what must be the consequence—if there be a God at all, and if there be such a thing as retributive acts on his part—when he sets us down to drink of the brew that we have brewed, and to reap the harvest that we have sown. Surely, "be troubled, ye careless ones," in his exhortation of wisdom to men.

And, then, if we bring in all the other possibilities which to many of us have become in some measure past experiences, but still hang threatening on our horizon, like the half-emptied clouds of a thunderstorm, that is to come back again, dread seems to be wisdom. For what have we that we shall not have to part with? What do we that will not disappoint in the fruit? What dangers are there possible to humanity, concerning which you and I can say we know that "when the overflowing scourge passes by it will not reach us?" None! none!

You remember, some of you, having seen a gymnast that used to roll a ball up a spiral with the motion of his feet. That is how we are, set to roll the ball of our fortunes and prosperities up the twisting ascent, and at every moment there is the possibility of its hurling down in ruin, and one day it certainly will. So, is there anything more empty and foolish than to say to a man whose relations with God are not right, whose command of the world is so uncertain, as it surely is, and who has frowning before him the grim certainties of loss and sorrow and broken ties, and empty houses and empty hearts, and disappointments, and pillow stuffed with thorns, and soles wounded to the quick, and, last of all, a death which has a dim something behind it that touches all consciences—to say to such a man "Don't be afraid?" If he is not a fool he ought to be!

And then Paul comes in and says, "God hath not given us the

spirit of cowardice." No! because he has given us the only thing that can exorcise that demon. He has given us the good news of himself, whereby his name becomes our dearest hope instead of our ghastliest doubt. He has given us the assurance of forgiveness and acceptance and hallowing in Jesus Christ, whereby all the things whereof our consciences—which do "make cowards of us all"—are afraid are rectified, and some of them swept out of existence. He has given us truths which only need to be grappled and laid upon our hearts and minds to make us brave. He has assured us that "all things work together for good," that he himself will never leave us. And the Master who spoke on earth so often, and in so many connections, his meek and sovereign encouragement, "Fear not!" speaks it from the heavens to all that trust him. "He laid his hand upon me, and said, 'Fear not.' I am the first and the last," from whom all changes originate, by whom all events are directed, unto whom all things tend. Therefore, whosoever is wedded to him need fear no evil, for nothing that does not hurt Christ can harm him.

II. Christ makes strong men. "He hath not given us the spirit of fear, but of power." Again, we have to remember a previous remark as to temperament. There are differences among us in this respect. Some of us, of course, are naturally far more facile, sensitive and yielding than others; some of us have natural force denied to our brethren. These differences will remain, and yet "the weakest may be as David," and although the weakest shall be made strong, the strongest shall be stronger still, "as the angel of God." The difference between the hind and front ranks will remain, but the whole battalion, as it were, will be shifted forwards.

Let me remind you how a condition of all that is worth doing and being is the cultivation of strength of will and of moral nature. To be weak is to be wicked nine times out of ten. I believe that the bulk of men that go wrong, that "go to the devil," as you say, do it, not so much because of a bias towards evil as of a fatal feebleness that is incapable of resistance; and I know of nothing that is more needed to be dinned into the ears—especially of the young who have their chances before them yet—than this truth: the man that cannot say "No!" is doomed to say "Yes!" to all bad things that may solicit him. To be weak is to be wicked in such a world as we live in; and many of you know how fatally, facily and feebly you have yielded, for no other reason than because the temptation was there and you were not man enough to stop your ears to it, and let it hum past you without touching you. What is the reason why half the men in the world that are drunkards are so? Pure weakness. And so you may go all round the circle of vices and you will find that weakness is ordinarily wickedness. And it is always misery. As Milton's Satan tells us, to be weak is to be miserable, doing or suffering. And it is generally failure, as witness the experience of thousands of men that have come into this city and been beaten in the race.

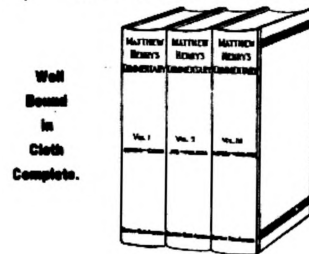
Now, then, is a man to get strength? Brethren, I do not want to exalt the Gospel of Jesus Christ by depreciating other and lower means by which feeble natures may get a dose of steel into their system. There are such

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ways, and they do help men. But if you want to have a power within you that will enable you to "stand foursquare to every wind that blows," believe me, the surest way of getting it is by faith in Jesus Christ, to open your hearts to the entrance into them of that "strong Son of God," who sends his mighty Spirit into every spirit that will accept it, to be the source of uncreated and triumphant strength. If we would only keep near to Jesus Christ, and live with open hearts for the influx of his great communications, we should need nothing else to make us strong for all service, against all temptation, in the midst of all suffering. There is a gift offered to every one of us in the Gospel of Jesus Christ which will make our weakness into strength. A piece of sponge put into a so-called petrifying well is turned into a mass solid as iron by the infiltration of stony particles. So our yielding softness may be converted into firmness which will resist every pressure if we receive into our hearts the grace which Christ gives. He who is strong in the Lord and in the power of his might, and he only, is truly strong. If then, you want power learn where it is stored.

His strength was as the strength of ten Because his heart was pure.

There is part of the secret. But how is the heart to be made pure? By the entrance into it of the purifying Christ. Christ

makes fearless and strong men. III.—Christ makes loving men. "The excellent to have a giant's strength; 'Tis tyrannous to use it as a giant! And power ever tends to be tyrannous. The consciousness of strength is ever apt to degenerate into insolence, uncharitableness, want of sympathy with, and contempt for, weakness. And so, very beautifully, side by side with power, Paul puts love. There are some great moral teachers of this generation, and of the last, whose whole teaching has been fatally vitiated, for this amongst other reasons, because they lost sight of the fact that the strongest thing in the universe is love. But Paul, not a philosopher, and not in the least degree trying to set forth scientifically, the relations of the limitations of the virtues that he speaks about like a skillful painter, instinctively knows what tint will best bring up the one that is laid beside it, or like some jeweller with an eye to effect, understands how to dispose the stones in his bracelet, that the cool green of the emerald may be set off by, and set off, the flashing red of the ruby and the deep blue of the sapphire. So he says, Christ makes strong men, but he makes loving men, too. "Quit you like men be strong. Let all your deeds be done in charity." And cultivate no strength for yourselves, nor admire any in others, in which power is divorced from pity and tenderness. I need not remind you of the

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one sovereign way by which Jesus Christ in his Gospel wins men from that self-centred absorption in which they live, and which is the root of all sin, into that love which is the child of faith and the parent of all virtue.

IV.—And, lastly, Jesus Christ makes self-governing men.

I need not trouble you with any vindication of the rendering which for "sound mind," substitutes "self-control." I need only, in a word, ask you to consider how manifestly we are made so as to need the exercise, continually, of firm and resolute self-government.

We have only to look at ourselves and see how there are in us a whole clamorous mob of desires, like nine-days' kittens, with their eyes shut and their mouths open, yelping for their sustenance; and, further, to mark how in each man there is a voice which, says, "Thou shalt, thou shalt not; thou oughtest, thou oughtest not"—we need only, I say, look at ourselves to know that he is meant to coerce, and keep well down under hatches, all these blind propensities and desires, and to set sovereign above them a will that cannot be bribed, a reason that will not be deceived, and a conscience that will be true to God.

Yes, and what is the use of saying that to men that cannot govern themselves, whose very disease is that they cannot; and who cry out often and often, sometimes before they have gone wrong and sometimes afterwards, "Who shall deliver me from the body of this death?" It is no use to tell a disrowned and deposed monarch to rule his kingdom. The mischief is that it is in full revolt, and he has no soldiers behind him.

tions that are worth no more than the paper they are written on, when my will has been talked over and enfeebled, and my desires and passions have got the bit between their teeth, and are tearing down the road to the inevitable collision.

Brethren, there is only one thing that will give complete self-command. If you make trial, I will guarantee that it will not fail. Trust to Jesus Christ; ask him to govern, and he will help you to control yourselves. That is the noblest conquest that any man can make. "Every man is a king, and crowns himself when he puts on his own hat," says our quaint moralist. Whenever you are master, be your master inside your own soul. And that you may be the servant of Him who alone will make you master of yourself and of the world. In Christ the most timid may "wax valiant in fight," the "weakest may be made strong," the most self-centred heart be opened for love which is peace and joy, and the wildest revolt in the little kingdom within may be subdued. If we will only go to him and trust him with ourselves, and live in true communion with him, and in patient exercise of the gifts that he bestows, then he will say to us as of old, "Fear not: My strength is made perfect in weakness." His love will kindle answering flames in us; and He who brought the raging maniac, whom no chains could bind, to sit quietly at his feet, will give us authority over the one city which we have yet to govern, and will make the flesh the servant of the emancipated and enfranchised spirit.

A CORRECTION.

W. P. Harvey, of Louisville, preached for Dr. Tomkies, pastor of Valence-street church, New Orleans, the second Sunday morning in July. Subject: "The sect everywhere spoken against." The reporter of the New Orleans Picayune represented Bro. Harvey as saying that he believed, with many other Baptists, that immersion was the only Scriptural baptism, but that others believed that sprinkling would do. To correct the misrepresentation, Bro. Harvey wrote the following article which was published in the Picayune of July 11:

EDITOR PICAYUNE: In your issue of the 10th instant there appears some misleading statements relative to my sermon on Sunday morning at Valence-street Baptist church. I was misunderstood by your reporter, as I am sure he had no intention to misrepresent me. I ask you to kindly insert the following: "Why We Are Baptists."

First—Not because of parentage or family connection, but from conviction resulting from the study of the New Testament.

Second—Not because we believe it differs not what a man believes, so he is sincere and conscientious. I award conscientiousness to adherents of all creeds; the Mohammedan is just as sincere as the Christian, and many infidels are sincere and conscientious. Believing anything to be true does not make it true unless it is true. If we are not responsible for our belief, neither are we for our conduct.

Third—Not because of convenience, social position or temporal advantages. We are Baptists:

First—Because we believe the Baptist doctrine is taught in the New Testament, as interpreted alike by the highest scholarship and by the understanding of the unlearned but devout readers. To us the Bible does not only contain the Word of God, but it is the Word of God. "The

only rule of faith and guide in practice." Where it speaks we speak; where it is silent we are silent.

"If a creed contains less than the Bible it is not enough; if it contains more it is too much." I am glad that many others claim equal loyalty to God's Word.

Second—Because we believe in "the new birth—born again"—born from above. Glad that others believe this now, but there was a time when it was a distinctive Baptist doctrine. If all believed in conversion before church membership, we would not hear, as we sometimes do, "join the church and seek religion." Nor would there be the so-called baptism of unconscious infants.

Third—Because we do not believe in baptismal regeneration. We do not believe that baptism is essential to salvation, but that salvation is essential to baptism. We baptize not for the remission of sins, but because sins have been remitted, e. g., a man can be a soldier without the uniform, but no one who is not a soldier has the right to wear a soldier's uniform.

Fourth—Because we believe that immersion in water in the name of the trinity is the only Scriptural baptism. Many members of other churches believe that immersion is the only Scriptural baptism, but they ought to remember that soldiers are responsible for the uniform they wear and the flag they bear. That the baptism of the New Testament means immersion is a settled question so far as the world's scholarship is concerned. The Standard Classical Greek Dictionary, by Liddell and Scott, used by all scholars, sustains our contention. Thayer's Greek Lexicon of the New Testament supports our position. The Greek nation, who speak the Greek language, practice only immersion for baptism. They ridicule with scorn the idea that the Greek word baptizo means anything else. If the Greeks and the highest learning do not know, who ought to know?

Fifth—Because we believe that immersion is essential and prerequisite to church membership, and that church membership is prerequisite to church privilege. In order to be consistent with our interpretations of the New Testament, we do not practice what is popularly termed "open communion." In fact, we believe that where there is no Scriptural baptism, there is no Scriptural church. We cheerfully admit, and do believe, that there are Christians in so-called churches, and outside of all churches.

Sixth—We are Baptists because we believe that Baptist churches, in regard to the Lord's Supper, are like the apostolic churches—Scriptural, logical and consistent. We understand the Scriptural qualifications for the Lord's Supper to be: First, a credible profession of faith in Christ, or "repentance towards God, and faith in our Lord Jesus Christ." Second, Scriptural baptism. Third, orderly church membership, "in good standing and full fellowship."

Seventh—Objections considered: First, we are told by Christians, who are not members of Baptist churches, "You un-Christiansize us." We answer, "You misunderstand us. We treat you as we treat our own converts before they receive Scriptural baptism, and as you treat your own converts before they receive what you believe to be baptism. All denominations, so far as we know, except Quakers and Open Communion Baptists, require baptism as a prerequisite to par-

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taking of the Lord's Supper." Second objection: "We invite you to commune with us, but you do not invite us. You can be consistent in extending the invitation to us, because you believe we have Scriptural baptism. Would you invite Baptists, if you believed they were not baptized? Would you require less of us than you do of your own converts? We cannot consistently invite you, because we do not believe that you have been baptized, and until we are convinced that your sprinkling and pouring are Scriptural baptism, we cannot invite you. To invite you would be to admit the validity of such baptism. Can you object to us for requiring any more of you than we do of our own converts, who are not admitted to the Lord's Supper until they first receive Scriptural baptism?"

Third objection: "You do not invite those who have been immersed, who are identified with other denominations." We answer: Fellowship is prerequisite to partaking of the Lord's Supper. A member under charges in any church does not commune while charges are pending. All churches act on the principle that "Whatever justifies the withdrawal of fellowship, justifies and requires the withdrawal of the privilege of partaking of the Lord's Supper." If this privilege is not true, then all ex-communicated members from all churches would be communicants of the churches that withdrew fellowship from them. Those who are not members in good standing and full fellowship in Baptist churches are not entitled to church privileges in Baptist churches.

Eighth—We are Baptists because the New Testament teaches what we enjoy: The independence of each separate congregation, where we enjoy self-government. Our church government is "of the people, by the people and for the people." We have for all members "equal rights." The New Testament furnishes no pretext for despotic, monarchical or oligarchical ecclesiastical government, but a pure democracy is the New Testament order of church government. We are Baptists because we claim no rights for ourselves that we are not willing to award to all others. In the language of Bancroft, the great American histo-

rian, vol. 2, page 66: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists."

W. P. HARVEY.

THERE is a way of running after converts with a breathless eagerness and a miscellaneous proffering of inducements, which cheapens the gospel message, by giving the idea to the unsaved that they will confer a great favor on the Almighty and on his church if they but deign to register themselves as Christians. This is voluntariness carried to an extreme, practically putting man's will and dignity in a position superior to God himself. On the other hand, the fatherly yearning of the Lord after his straying children should be presented with all the fervor of a downright conviction of his love. What should be said to the unconverted man, if both the dignity and the compassion of the Creator are to be justly regarded, is something like this: "O man, every prerogative of God, every need of your soul, demands your submission to heaven. Yet you can impose no terms on God. God can get along without you. But he does not want to do without you. His heart hungers for your heart's love. He craves you, and he will do everything to save you except to sacrifice his own character and moral law. He cannot save you without a salvation, nor redeem you without a sacrificial price. For he cannot deny himself or jeopardize a cosmic order with the first flaw and failure of a weakening authority."

The voluntariness of Christianity is its strength and its glory, though its rock of stumbling. God will have no conscript believers, no unwilling subjects. His saints are all picked people, who have taken God's generous "Who-soever" offer and written their own names in place of the inclusive pronoun. None enter this heavenly kingdom by mistake, none leave it by reason of a satanic intimidation. The choice is untrammelled, the destiny is in the line of the soul's prevailing affections. For God loveth a cheerful giver, whether the gift be a monetary mite, or an immortal soul.—Selected.

If God be our Guide, He will be our Guard.—Matthew Henry.

EDITORIAL.

It, a century ago, a Puritan preacher in a New England pulpit had referred, in a catalogue of heresies, to Arianism, Socinianism, Pelagianism, Antinomianism, and Arminianism. A majority of his adult hearers would have known fairly well what he was talking about. It is very doubtful whether as much could be said for a majority of adult hearers in any Puritan church in New England to-day. If, a hundred years ago, the preacher had asked his hearers, "What is the doctrine of the Trinity?" and "Why are you a Trinitarian?" he would have probably received a prompt and tolerably definite reply. If he were to ask the same question of a hearer to-day, the reply would certainly not be so prompt and probably not so definite. The same thing may be safely said of questions as to Inspiration, Atonement, and other important doctrines in theological science. It is true that the answer of a hundred years ago might have been inaccurate. The catechism might have given a definition of Arianism which the Arian would repudiate. He might, and very probably would, have been wrong; but he would not have been vague.

We take this extract from a liberal paper which does not believe in the vicarious atonement and other doctrines dear to our hearts. Hence it is natural that the writer should think the answer would probably have been wrong.

But there is sad truth in his statements. If any pastor thinks the picture is overdrawn, he can easily test the matter for himself. Let him ask his adult members the questions indicated and see how many of them can give clear and definite answers.

Let him choose the members whose parents were godly people and who were raised in the Sunday-school, and the result will be painful and will open his eyes to a sad state of affairs. Let him ask the older scholars in the Sunday-school and unless his School is one which now uses Spurgeon's Catechism, he will find the same vagueness and lack of knowledge.

One of the best things of this age in which so many hopeful signs can be seen is that when men's attention is called to something which needs remedying instead of simply wringing their hands and bewailing the evil they ask promptly what are the causes and what the remedy.

The causes are three. A century ago religion was the chief thing in the life of every Christian. In their workshops they talked of justification and adoption, &c., &c. At home among the children they talked of the doctrines and quoted Scripture. Out of the abundance of the heart the mouth speaketh, and religion was the thing in which they did sincerely take the deepest interest. At my grandfather's table the deeds and characters of Joseph and Moses and Jezebel were discussed, the children listening and asking questions with eager interest. These days it is the character or the clothes of the neighbors, if indeed, time is taken from shovelling food into the stomach and from looking over the daily paper to talk at all.

Another trouble is in the schools. There is too much machinery and red-tape and "grading" in them. Too much effort to teach little children en masse instead of as individuals. The result is great lack of training in accurate thinking and in clear expression and thought. The result is that in matters outside of religion, even in mathematics which is nothing if not accurate, the scholars cannot give clear-cut definitions that will define.

The third reason is the neglect

of the Catechism in the Sunday-schools, and of memorizing Scriptures. In memorizing the Bible the children learn to be accurate because they must get the words exactly. The clear definitions in the Catechism are a most valuable intellectual training to say nothing of the far higher good to be gained by learning it and the Scripture proof-texts which are the chief thing.

Intellectual flabbiness is to be greatly deplored, though moral flabbiness is worse. To be a force in the world a man must be able to think clearly and to express his thought in clear language. The power to believe something whether secular or religious and to state that belief must be cultivated in every possible way. It is an old truism that it is best for the mind to know something thoroughly than to have a vague idea of many things. Mental and spiritual fog is inferior to clear light even more truly than material fog is to sunshine.

If these are the causes, the way to remedy them is plain. But it is also plain that the evil can only be remedied by resolute, persistent and sincere work. Even in the age of electricity and wireless telegraphy, few things worth doing can be done in a hurry. May the day soon come when the people shall be better informed on all doctrines and better able to give a clear reason for the faith that is in them than they were a century ago.

SINCE the establishment of Trust Companies (a very different thing from "Trusts") in the United States kindly persons of means have such an opportunity as they never had before to be benefactors to friends who needed help. It is becoming more and more common for those who wish to give money to educational or benevolent institutions, to put it into the hands of a Trust Company with directions to give the income to some relative or friend during life, and at his death to give the principal to the institution chosen.

The latest will of the kind is that of Miss Lucy Ellis. She gives \$100,000 to Harvard University, but the income is to go during their lives to several friends of her whose last days will be rendered bright by her thoughtful kindness.

THE Convention of the B. Y. P. U. A. in Richmond was greatly enjoyed by those who attended it. The estimate of the attendance of visitors and delegates is from 3,000 to 5,000. All were delighted with the beautiful city and its hospitable people.

The same officers were re-elected by the managers. The meeting in 1900 is to be in Cincinnati, and in 1901 in Denver.

Many fine speeches were made, notably that of Dr. Henson. The finances have improved, though there is still a debt. There were no women speakers at the Auditorium, and the only place in which the women spoke was in Dr. Hatcher's church. There was no yelling on the streets or on the street-cars, and, taken all in all, this was by far the best Convention they have ever held.

A BRAVE man is not afraid of an epithet. Therefore he is unmoved when such words as "narrow," "bigoted," &c., are hurled at him. His devotion to what he knows to be true is not shaken by sneering words.

Open rebuke is better than secret love.—The Bible.

INQUIRIES have been made as to what the RECORDER said in regard to Bob Ingersoll's war record. In the issue of Nov. 8, 1887, we quoted this paragraph from Lambert's Tactics of Infidels:

"Colonel" Robert J. Ingersoll's war record was an exceedingly brief one. According to Mr. Ridpath, his invasion of the South consisted in marching down there and then marching home again, where there was less careless shooting. In his first, which proved to be his last skirmish, the doughty Colonel offered to acknowledge the Confederacy if they would only quit shooting at him. He must have been terribly scared to give up his cause so suddenly. His heart was perhaps brave enough, but it was a question of knees. That little skirmish taught him that soldiering in the South was not as safe or as lucrative as black-guarding the Christian religion in the North, so he took the first opportunity to change his base. He was taken prisoner, and Gen. Forrest, with dry humour and a keen appreciation of his prisoner's value as a soldier, expressed his willingness to exchange him for a mule! Verily the General's tongue was as incisive as his sword. He no doubt thought that if let off, his prisoner would make a bee-line for home and stay there—which, by the way, he did. The Colonel is not afraid of Almighty God, bless you, no; but a loaded musket, with the glittering eye of a Confederate at the further end of it is another thing."

Upon this paragraph we made a brief comment: "No doubt Gen. Forrest had heard the doughty Colonel talk for a day or two. In that case his preference for the mule is easily explained. A mule is very fond, painfully fond of the music of his own voice. But he has moments of relenting and 'flashes of silence' in which he gives weary mankind a rest."

Some of the papers have said that Col. Ingersoll was in command at Fort Pillow. That may be, but we think it is a mistake. The fight at Fort Pillow was in 1864, and our impression is that long before that time Ingersoll had sought a place of safety beyond the reach of Southern bullets and Forrest's sarcasm.

DR. J. M. BUCKLEY, editor of the New York Christian Advocate, is considered by very many the ablest and strongest man in the Northern Methodist church. Of his great ability and scholarship there can be no question. Therefore neither ignorance nor prejudice can be charged against what he says of the foot-washing of the German Baptists.

After having described the rite, he says: "The arguments in support of the rite of foot-washing are not easily disposed of." And he replies to one who discussed the matter with him, and using the silly argument that our Lord used more words in regard to foot-washing than in regard to the Lord's Supper: "While the proponent stood on the plain words of John 13, he seemed almost impenetrable; when he sank to the same number of words in the English or in any other version, he adopted a plan which would have diminished the weight of the greatest truths uttered in the Bible, and magnified comparative trifles. We have to confess, however, that, after much study of St. John, we know of no way without the aid of ecclesiastical tradition to answer fully these German imitators of Christ's example."

Even if one admits the force of the ecclesiastical tradition argument, the trouble with it is that all through the ages we catch glimpses of those who practiced foot-washing. The Catholic church has always maintained it, though it is not numbered among the "sacraments." So the argument from ecclesiastical tradition is not a strong one, even for that sort of argument.

Of course, we all understand that Dr. B. does not intend to represent that tradition can decide a point against the plain Scriptures. He does not think the Scriptural proof conclusive though it is strong. And therefore he thinks tradition throws a light upon the subject.

If it were not for another passage of Scripture, the argument in favour of foot-washing would be uncomfortably strong to those who do not practice it. And many Christians have felt their consciences at times uneasy upon this point.

This passage is 1 Tim. 5:10. Among the things which an aged widow must have done to be supported by the church is, "if she have washed the saints' feet." It does not say, "if she have been baptized," nor, if she have partaken of the Lord's Supper. Of course she had done these things—all the members of the church had done them.

This shows that foot-washing was not an ordinance in the churches. It leaves no doubt upon the subject in our mind. But if Paul had not written these words, the argument for foot-washing would have been a strong, though not a conclusive one.

THE decision in regard to the Secretaryship was left to the Home Board. They have chosen Dr. F. H. Kerfoot, Dr. Tichenor to continue in the work with him.

They could not have made a wiser choice. What we think of Dr. Tichenor we said in last week's paper, and it is not necessary to repeat it. Dr. Kerfoot is a man of proved executive ability, of great eloquence, of tireless energy, of exquisite tact. No man stands higher also in the esteem and love of his brethren.

The best friends of the Seminary are making every effort to retain Dr. Kerfoot, and it is not known whether he will go or stay. He has been a "much-wanted" man all these years. Colleges and churches have repeatedly tried to win him from the Seminary. If he goes it will be because he believes he can do more for his Lord and the Baptists of the South, whom he loves with all his great warm heart, as Secretary of the Home Board than he can as Professor in the Seminary.

THOMAS SPENCER, a young Independent preacher, was a man of most intense convictions, and was as intensely evangelical. His ministry was in Newington church, Liverpool, but it was only for six months. At the end of that time he was drowned in the Mersey.

But the good that he did was far-reaching. The mother of Gladstone was convicted under his preaching, and at her knee her great son learned the precious truths of the religion she loved. As time passes on the great good which came to England and the world from Gladstone's strong faith in the Bible and the doctrines of grace is more and more clearly seen. The good that devoted young preacher did lives after him to bless the world.

Editorial Varieties

WE have received from Bro. L. N. Parrish an interesting account of the Memorial Service held in the First Baptist church at Owasboro in memory of Rev. J. T. Barrow. It will appear in next week's issue.

We had a pleasant visit from Dr. E. Y. Mullins in our office. He is full of enthusiasm and energy, two qualities which will be of great advantage in his high position. He enjoyed greatly his visit to our city and his friends enjoyed it even more than he.

The Rocky Mountain Herald says truly: "So long as the giving of money is held up as the only proof of discipleship, just that long will money rather than spiritual life be sought by those who wish a human proof of discipleship rather than the divine one which makes this one of the lesser proofs."

Now what can we expect of the average school boy in the way of slang, when a learned scientist writes to a dignified and most-ably edited Boston paper, "It was my good fortune to have the opportunity of the Navy was gone on (Italian) the dandel, and that the father was favorable to him?"

Lady Aberdeen told the Women's Council lately held in London, that it would be well for the Mothers' Congress to recognize the rights of fathers in the rearing of children. Of course, but the trouble is so many fathers take very little interest in the training of their children and leave this work to the mothers.

The accurate folks may say what they please, and everybody acknowledges that the new century will begin in 1901. We are ready to take issue with the accurate brethren. But, all the same, the day that they begin writing 1900 instead of the old "19" they have used all their lives will be the new era for many.

Dr. MacLaren, in speaking of the sturdy independence which Baptists have so anxiously guarded, said: "Our churches have stood for the dissidence of Dissent, as well as for the Protestantism of the Protestant religion, and every peculiar habit has stretched out as far away from every other habit as physical laws permit."

We received a welcome note from one of our Grand Old Guard, Bro. Deasel B. Browning, breathing that love for and interest in the RECORDER which all the Old Guard feel and which makes their letters a delight. Bro. Browning is 84 years old, and he and his father have taken the paper since its beginning. The greatest blessing the RECORDER has ever had is the love of Bro. Browning and their prayers for its steadfastness in the faith and its prosperity.

The Watchmen says that at the Parliament of Religions the charge brought by the Hindus and others against Christianity was that "Christian nations like Great Britain had overridden the rights of weaker and heathen nations when it was for their commercial interest to do so, and they had not scrupled, under pretext or another, to invade these weaker nations in war, the result of which was larger commercial privileges and frequently extensive acquisitions of territory by the Christian nations."

The insistence of the English Baptists on the existence of Baptists since the days of the Apostles is as positive as ever. Whenever the Union meets the speakers assert this fact, and we are sorry to add, are applauded to the echo, for applause should never be heard if a religious meeting. The Chairman in the last meeting said there are now 3,000,000 Baptists in the world, and they had descended from "the influence, the power and the example of the sturdy few who have represented us all the ages long."

The example of Dr. Chalmers shows what one resolute man of great ability can do. When he started, not a Presbyterian church had been built in Scotland since 1600. He said first he must have twenty in Glasgow. He failed only securing one, but utterly undaunted, he received, with God's help to build 200 in the country. He built 20. They were hardly finished and he was ready to start again, and in one year he rounded his brethren to such an extent that he raised the money to build 1,200.

Verily there is nothing new under the sun. An Egyptian papyrus in the museum at Turin has recently been deciphered, which gives an account of a sickness among the workmen of Thebes in the reign of Rameses III. Their complaints were reasonable, as is shown by the note of the superintendent, who writes: "Do not argue with them as useless; there was great agitation. I gave them the strongest answer I could imagine; but their words were true and came from their hearts."

In answer to the question as to whether a Christian can become so holy that it would be wrong for him to pray, "Forgive us our iniquities," the A. T. A. says: "Some Christians have become insane. Those who were Christened while in insanity overtook them as Christians still. In such circumstances they might think something of the kind, but it would not be the result of their spiritual life. Those who profess that they are watching; they are lunatics or else without moral sense."

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Publishers Convention Series of ready-school Periodicals, Books, Tracts, Etc. THE STORY OF YATES THE BROTHERHOOD Charles E. Taylor, D.D., Cloth, 12mo., pp. 32. Price \$1.00, postpaid. A GREAT WEEK AT THE BIBLE YATES Three Lectures before the Southern Baptist Theological Seminary By Rev. W. R. L. Smith, D. D. Paper, 12mo., pp. 116. Price 25 cents, postpaid. SUMMARY OF CHRISTIAN DOCTRINE J. M. Frost, Paper, 12mo., pp. 64. Price 10 cents, postpaid, 5 cents per dozen. CALENDAR OF SOLE TEACHING James J. Frost, D. D. Paper, 12mo., pp. 44. Price 10 cents, postpaid; 50 cents per dozen. BIBLES OF THE BIBLE AND HEAVEN A. C. Cochrane, Paper, 12mo., Price, 10 cents, postpaid; 50 cents per dozen. BEST DEPARTMENT SERIES THE PLAN OF THE PLANETARY SYSTEMS J. M. Frost, Paper, 12mo., pp. 100. Price 25 cents, postpaid. THE PLAN OF THE PLANETARY SYSTEMS J. M. Frost, Paper, 12mo., pp. 100. Price 25 cents, postpaid. CONSTITUTIONAL HISTORY OF THE UNITED STATES J. M. Frost, Paper, 12mo., pp. 100. Price 25 cents, postpaid. CONSTITUTIONAL HISTORY OF THE UNITED STATES J. M. Frost, Paper, 12mo., pp. 100. Price 25 cents, postpaid. Mr. E. W. Stephens, Moderator of the General Association of Missouri, writes in a private letter: "I am just now in the midst of 'Yates the Missionary,' and am charmed and thrilled as I proceed with the work. I do not remember to have ever read a book that I enjoyed more, or which interested me more. Address, TRUSTEE SUNDAY SCHOOL BOARD, 517 E. Cherry St., Nashville, Tenn."

J. B. FROST Corresponding Secretary.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Bro. C. W. Daniel preached morning and evening.
Broadway.—Bro. J. Wm. Jones preached in the morning. No services at night.
Chestnut-street.—Pastor Weaver preached in the morning. No meeting at night. One received by letter. Pastor will go to Buck's Creek church and deliver an address this week.
East.—Pastor Christian preached at both hours.
Twenty-second and Walnut.—Pastor Hunt preached at both hours. Two received for baptism; one under watchcare and one by letter. Pastor attended the young people's meeting at Richmond.
Parkland.—Pastor Gordon preached in the morning and Bro. Jenkins at night.
Portland-avenue.—Pastor Tralle preached at both hours. Had a missionary meeting on Thursday night.
Highlands.—Pastor Dawes preached in the morning. One received for baptism.
Twenty-sixth and Market.—Pastor Thompson preached at both hours.
German.—Bro. Bradcock preached in the morning. No services at night.
Third-ave.—Pastor Boyet preached at both hours.
Franklin-street.—Pastor Jenkins preached in the morning and Bro. Argabrite at night. One received for baptism.
Southgate street.—Pastor McFarland preached.
Logan-street.—Pastor Montgomery preached at both hours.
Clifton.—Pastor Foster preached at both hours. Two received by letter and one for baptism.
East Mead.—Bro. Cooper preached at both hours. One received by letter.
Fultonville (Ind.).—Pastor Marks preached at both hours.
Bro. A. R. Love will be ordained at Walnut-street church Sunday night. He has accepted the church at Opelousas, La. He will enter upon his work the first Sunday in September.

THE STATE.

Pastor J. H. Burnett, who has lived in Auburn for 27 years, and was for some time pastor of that church, has removed to Glasgow to take charge of Liberty College. Bro. Burnett retains the care of his churches.
Pastor T. J. Marksbury writes: "As the ministers of the Elkhorn Association cannot attend the Fifth Sunday meeting at Corinth, we call in the appointment."
Pastor L. L. Kyles writes from Mt. Lebanon: "Please announce that on July 30 we will dedicate our church at Friendship, Madison county, Bro. J. Parsons, preaching the sermon. We have completed our house, and are having additions almost every meeting. All are cordially invited."
Bro. T. M. Green writes from Greensburg: "The fifth Sunday in this month we will dedicate Pleasant Valley Baptist church, ten miles from this place. Rev. W. D. Nowling, Lexington, will preach the sermon."
Pastor J. S. Gaston writes: "Our Buck Creek Baptist church at Finchville, Shelby county, will observe her one hundredth anniversary with appropriate exercises on the fifth Saturday and Sunday in this month. An interesting programme has been arranged for the occasion. Some of the ex-pastors are to be present, with a number of other good speakers and preachers, who will contribute to the interest of the meeting. We are expecting a pleasant and profitable gathering, and hope to welcome many of our friends and acquaintances at that time."
Pastor L. H. Voyles writes from Horse Cave: "It has been a long time since I gave you a word from my field. We are moving along nicely. Baptised one here last meeting, six at Canmer, one at Mispah, seven at Lenoke two months ago, and have one to baptise at Jackson Grove next meeting, making fifteen in the last six weeks. We have had no special meeting, but the Lord has blessed us. We hear good reports from our brethren in this field. Our association meets August 10. We hope to find we have advanced in all our mission work."
Bro. J. W. Hodson writes from Mt. Sterling: "Will you please make notice in your paper that railroad rates to the Bracken Association, which meets at Carlisle August 3, are one and one-third fare for the round trip."
—Bro. J. H. Anderson, D.D., writes: "I have been in the field for about four years the beloved and popular pastor of First Baptist church, Owenston, one of the best churches in Kentucky, called at our office as he passed through Louisville to his new field, Waterston, Tenn. He with us was prominent in all denominational work, and

ranked as one of our leading men. We loved him before he came for his work's sake, but the more we know him the more we love him. He could not resist the flattering call to his native State, believing that God was guiding. Our prayers will follow him. We congratulate the fortunate church on securing one so able and faithful. He tells the old story with rare power, and God has greatly blessed him in his ministry.

OTHER STATES.

We congratulate Opelousas church, La., on securing Bro. A. R. Love as pastor. We have known him intimately during his course in the Seminary, and with great heartiness we commend him as one of the noblest and most worthy preachers. We anticipate a happy and successful pastorate.
Pastor E. R. Carswell writes from Baldwinridge, Ga.: "Father W. M. Davis, the old veteran who writes for your columns sometimes, leaves us next week to visit his brothers at Rosebud, Ark., and he wishes to be useful while there. Though 70 years old, he is sprightly and strong. Few men know more can tell it better, or live it more plausibly."
The Hopewell church, N. C., has set apart its new house for the worship of God.
A church has been constituted at Chestnut Hill, a suburb of Salisbury, N. C.
A meeting in the Spring Hope church, N. C., closed with 21 additions to the fellowship of the church, all by experience and baptism.
The Providence church, Dallas Co., Ala., has set apart Bro. Frank Avery to the full work of the Gospel ministry.
A ten days' meeting in the Clinton church, Ala., closed with 17 additions to the fellowship of the church with others yet to be received.
A three weeks' meeting in the Brownwood church, Texas, greatly revived the church and added 30 to its fellowship.
A meeting in the Hamilton church, Texas, in which Bro. Jeff Ray did the preaching, closed with 14 additions to the fellowship of the church.
A church has been constituted at Port Royal, S. C.
The Arkwright church, S. C., has set apart its new house for the worship of God.
A meeting in the Piedmont church, S. C., closed with 26 professions of religion and 17 additions to the fellowship of the church.
The Mt. Carmel church, N. C., has set apart Bro. C. E. Edwards to the full work of the Gospel ministry.
Elder C. J. Anderson held a meeting in the West Durham church, N. C., which resulted in 70 additions to the fellowship of the church, with others to follow. Many of those baptized were heads of families.
Twenty-one have been added to the fellowship of the Deleville church, Mo., all by experience and baptism.
The Bronson church, Fla., has set apart Bro. J. W. Quincy to the full work of the Gospel ministry.
A meeting in the Zion church, Accomac county, Va., closed with 18 additions to the fellowship of the church, all by experience and baptism.
A meeting in the Mill Springs church, Tenn., resulted in 40 professions of religion, 14 have been baptized and others stand approved for baptism.
Twenty-three have been added to the fellowship of the North Edgefield church, Tenn., as the result of a meeting held by Eld. R. Brett.
The Chillicothe church, Mo., has set apart Bro. W. H. Tolliver and W. H. Hamby to the full work of the Gospel ministry.
Eld. J. T. Earley held a meeting in the Obion church, Tennessee, which closed with 18 additions to the fellowship of the church.
A meeting in the Palmerville church, North Carolina, closed with the baptism of nine young men.
Twelve have been added to the fellowship of the Bolling Springs church, South Carolina—all by experience and baptism.
A meeting in the Bethany church, Greenwood county, S. C., closed with 18 additions to the fellowship of the church.
An eight-days' meeting in the Ebenezer church, North Greenville Association, S. C., closed with the approval of 13 for baptism.
Nineteen have been added to the Bynamore church, Virginia, as a result of the meeting held by Eld. J. E. Hutson.

TORIAL CORRESPONDENCE.

The eastern half of Kansas is like Kentucky and contiguous states, but the western half? What a dreary and weary stretch of treeless plains one rides over for some 400 miles in going to Denver, across Western Kansas and Eastern Colorado. No house nor tree, except at intervals, visible; the whole face of the earth covered with what looks like a greenish-brown mass, which turns out to be a sort of short grass—every place looking just like every other place—and so we go on, and on, and on, hour after hour, hour after hour. The main evidences of life are furnished by the prairie dogs, who scamper about and raise themselves on their hunches, look knowingly at the passing train, apparently asking the passengers—what do you think of this, our country?
Ever and anon we pass a village whose surroundings are thickly dotted with the same, indicating that canned goods find a ready market there. Occasionally a stream may be traced by some green trees bordering it, and a herd of cattle from time to time show themselves on the land, deserted as it looks, is used for cattle ranches, and those pens one sees ever and anon in the distance, the conductor says, are corrals where the cattle are driven on occasion.
When we get in some twenty miles of Denver agriculture begins to assert itself, and the country looks more as if sure enough folks live there. Presently we roll into Denver, and we miss the coal soot that welcomes strangers in Louisville, Cincinnati, St. Louis and the cities to which we have been accustomed. The Union Depot is a splendid structure, and it opens on the principal street, like a gateway. The streets are wide and well paved, the houses massive and imposing. One is struck with the number of fine buildings, some of them magnificent. The hotels, too, compare well with those of any other city.
I had difficulty in learning the population of Denver. A man at my hotel said 135,000. Speaking of this to Mr. W. M. Danne, the gifted and genial Y. M. C. A. Secretary, well known and greatly loved in Louisville, he said: "Why, that man has not caught the Denver spirit. We claim 200,000." Subsequently a lawyer gave the figures at 250,000, but on getting the number of the "Denver spirit" called for, he promptly conceded the 200,000. A railroad pamphlet, which, of course, is reliable, puts the number at 170,000. But, whatever be the correct figures, Denver is a splendid city, and it shows the number of its population. It is only 10 years old, and may be fitly described as "fair, fat and forty." The traveler receives a warm welcome and soon finds that he is in a live city. Some sights unusual to a Kentuckian occasionally meet the eye. For example, here comes a woman horseback down the street sitting astride. The "new woman" is well represented in Denver, for in Colorado they have female suffrage.
There are fourteen Baptist churches in Denver, of which I will speak in future letters. The first church, where I am to preach four times, rejoices under the pastoral of Dr. George Vosburgh, whose company through the Orient in '96 the members of our Baptist Pilgrimage greatly enjoyed. The night after reaching Denver I attended prayer-meeting at this church, and was much pleased with what I heard and saw.

"Sam Jones will preach one of his old-time, characteristic, red-hot sermons at Boulder, Sunday afternoon, July 16th, at 2:30 p. m. Fare for the round trip, including admission, \$1. Trains leave via Colorado road at 8:20 a. m. and 1 p. m."

On the Wednesday previous the Hon. W. J. Bryan spoke, and there was a great throng to hear him. One does not mind making a show of a public man speaking during the week, but one revolts from making a Sunday show out of a preacher. This is the second year of this Chautauqua, and its success is most gratifying to its friends. The instructors are gathered from Carolina to California. The earlier spoke on Women's entering business life. Boulder is a thriving city of 6,000 population and growing. The Rev. E. G. Lane has for four years ministered to the First Baptist saints here, and he has a strong hold on the people. Here is published the Rocky Mountain Baptist, a sterling paper, owned and edited by Mr. Asa Whittenton, who is not an ordained minister, though he often preaches. He has a copy office and a cozier home near, and his printing press is run by water-power. It was pleasant to meet him, and his family and to see the exchanges for the week. There is a Swedish Baptist church in Boulder. This is a wonderful region. Hundreds of hundreds of Americans go every year over to visit Switzerland, while here are a score of Swiss-lands within easy reach. There is a variety here in the mountain scenery beyond what I expected to find, and many of the views are magnificent beyond description.

T. T. EATON.

EDITOR WESTERN RECORDER—I have seen one or two references in your paper to Rev. T. B. Pandian, of Madras, India, who is now in this country raising money which he says is to be used in the evangelization and education of the hill people of India. I desire to state that I know Mr. Pandian intimately, having lived in Madras for six years, and am convinced that he is an utterly unworthy man. In his own city he has long since forfeited the respect of the Christian community, European and Indian. As I do not doubt but that he will sooner or later be in our midst, I hope you will give this note of warning the widest publicity.

Waco, Ky. T. P. DUDLEY.

RATES TO BRACKEN ASSOCIATION.

Provided there are as many as fifty who come by railroad to far of our aid one-third will be given on the certificate plan. Your agent will give you a certificate which, when signed by the Clerk of the Association, will give you the reduction on your return.

WE are pleased to announce invitation to the marriage of Maria Estelle, the daughter of Mrs. Carrie Clay Hunt, to Mr. Benjamin C. Herr, Thursday afternoon, July 27, at 3 o'clock, at her home, 240 North Broadway, Lexington, Ky. May all temporal and spiritual blessings attend the union.

You need God in the very things which seem to separate you from him. You must seek him in the very places where the misery of life seems to be that he is not. You must question the stoutest paths for springs of water.—Phillips Brooks.

STATE OF OHIO, CITY OF TOLEDO (s. Lucas County). FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, Ohio, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATHARTIC PILLS. Sworn to before me and subscribed in my presence, this 5th day of December, A. D. 1900. W. W. GLEASON, Notary Public. Hall's Cathartic Pills are taken generally, and act directly on the blood and mucous surfaces of the system. Send for testimonials, Free of Charge. FRANK J. CHENEY, Sold by Druggists, etc. Hall's Family Pills are the best.

CHAUTAQUA. At Boulder, just at the foot of the mountains, at an elevation that gives one of the finest views in the world, is situated the Texas and Colorado Chautauqua grounds. The campers, some 600, are largely from Texas. Dr. Homer Watson, a Kentuckian, is the Superintendent. On the Sunday of my stay there the Rev. Sam P. Jones preached at 2:30 p. m. to an immense throng. Special trains were run bringing thousands of people. For several days the following advertisement stood in the Denver papers:

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

PARABLE.

BY W. C. WILKINSON.

Two crossed the sea together. One willing and one loth; The chances of the weather Befel the same to both.

The selfish vessel bore them. They were like best-dread— The selfish port before them. They thither like were sped.

One took his fortune clearly, Hoping and not minding ill; The other ever dreading Forboded something ill.

Both reached the haven whither The both set out to sail; But of his voyage thither Each told a different tale.

—The Independent.

THREE IN A ROW.

BY MARY E. ALLBRIGHT.

"She looks awful white to-day—an' thin," said Hiram, dejectedly, at the same time dexterously tying a knot in a broken suspender. "I don't know what we're going to do with her. She'll die, maybe," and the boy stopped with a sudden gulp.

Nettie's big eyes were large and pathetic under her pink sunbonnet. "She's hungry, I guess," she remarked, sagely. "Slick folks can't eat bacon nor beans. She told me one day"—here her voice dropped to a whisper and she glanced half guiltily toward the door of the little cabin—"that she wanted a piece of beef, steak dreadful. Said she dreamt about it. But she wouldn't ask pa to get her any. 'Twould only make him feel bad 'cause he couldn't, she said. He can't hardly give us enough to eat, any way, and he's afeared 'Buck's' lot. But seems as if mother'd ought to have it."

Little Tony said nothing, only wriggled his droll little body about on the flat stone seat, and dug his toes into the grain of it. He was only six, and much of his age.

The three children were sitting near a small cot or cabin which clung to the side of one of the great mountains looking down upon the mining town of Silver Plume. Half a mile from them on one side was the mine, where their father toiled from morning till night, and grew discouraged and hard in the struggle of life. In the other direction lay the town and the church and Sunday-school which had been the happiest factor, thus far, in the lives of the family. Above and around them were the rocky, towering mountains, among which they had been brought up, and which they loved, though perhaps without knowing it. Beyond these boundaries their knowledge of life was very small, hardly extending even into the wonderful Clear Creek Canon which lay below them.

"Hiram!" called a tremulous voice from somewhere within the cabin. "Children!"

The three rose simultaneously and looked at each other.

"She wants us," said the older brother, briefly. "Come on." They fled in with a kind of reluctant eagerness, passing through the single living-room to a tiny bed-room, the only one in the house. At the door they halted, peeping bashfully in. A thin, pale face turned toward them on the pillow. It was lighted by bright, dark eyes, and the hair streaming over the pillow was black and gray. Only the boys were like their mother. Nettie had her father's eyes, big and blue.

The sick woman looked at the children, wearily, half desperately. "O, sing, children," she said, "out in the other room—some of the Sunday songs."

The children moved back a little out of the doorway, whispered a minute, and then began on some roselip hymns. They had good natural voices—Nettie a high, clear soprano, Hiram a rich alto, and even little Tony's was true and sweet.

"Once more—sing that once more," she called, faintly; and they sang again:

There'll be no dark valley When Jesus comes,

while the tears rolled down over the white face to the thick hair on the pillow.

"Well, good-by, mother," said Hiram, cheerfully, putting his head in at the bed-room door again. "It's 'most train time. We'll try to get

some pennies, and we won't stay long. Don't you be lonesome till we get back. Perhaps," hesitatingly, "you can go to sleep."

Outside the trio halted, holding their wooden cigar boxes filled with matches, and waiting to be called them, doubtfully in their hands.

"Tain't a bit of use," said Hiram, mournfully; "there's too many sellin' and folks have got enough of 'em anyway. But just to satisfy mother—"

"Say, Hi," broke in Nettie, speaking slowly as if in surprise at her own thought, "you don't suppose we could sing for the train folks? She likes to hear us."

The boy turned sharply about and stared at his sister with a kind of startled admiration.

"You're the greatest!" he exclaimed. "How'd you think of it? They have to sit in that car and wait two hours, some of 'em. Can't get out and walk, it makes 'em puff so. 'Will it try it 'bout every morning, just as we do for mother, you know. We'd better stand in a row"—musingly—"Net in the middle, and we'll sing about three songs. Tony, will you sing up good and loud to the car folks? Maybe they'll give you a penny."

Tony looked contrary for a minute, then nodded obligingly, to the great relief of the inexperienced concert manager, and the three started briskly down toward the railway station.

Up through Clear Creek Canon puffed the "Gulf" train, with its observation cars full of passengers. There was a mixed company, composed mostly of eight-seers for the day, who would return with the train after a two hours' halt in Silver Plume. There was a gentleman on Board named "Gul" very morning, just as Texas and a number of young couples, evidently belonging in Colorado, who were out for a little excursion. But different from the others, and most noticeable of them all were two, a gentleman and lady, who sat near each other and looked alike—he pale and sick, and she pale and sad. They were brother and sister, Mr. and Miss Lawrence from somewhere in the East. He was looking for health in the mountains, and she, in spite of deadly homesickness, would not leave him alone among strangers.

The train ran up to the mine, passed the switch and then moved back again to the station. Here the engine and some of the passengers abandoned the cars, leaving those who alone among strangers.

The invalid was tired, and tried to rest with his head on a shawl of his sister's, in spite of the shrill call of "Specimens!" which seemed to come from all sides of the train. After a while the noisy little vendors grew tired or discouraged and quieted down; then, suddenly, Miss Lawrence started and listened intently. The little song was wonderfully sweet and fresh and true, something about,

A robin, one morning in May,

and the voices might have been those of the birds themselves. Everybody turned to the windows and waited expectantly. This time it was a quaint old hymn for children:

God make my life a little song That hapeth others to be strong And makes the singer glad!

Miss Lawrence looked out of her window and saw Hiram, Nettie and Tony sitting "three in a row," the blue eyes and the brown looking wistfully, half pleadingly, at the faces above them. A minute's pause—and then pennies, nickels and even dimes rained down around them. There was an ecstatic shout from Tony, and a hearty scramble for the prizes, all three for the money. Their hearts beating fast with excitement and gratitude, the children drew into line again, and with a word from Hiram began their sweetest song, anywhere with Jesus. Something in the words about the "three in a row" came to the heart of the stranger lady just above them, and when there came the refrain,

Anywhere with Jesus it is home, sweet home,

her eyes brimmed over and she turned hastily away that her brother might not see.

"The lady wants to speak to you, Nettie, go on," said Hiram, pushing his sister before him, like the coward he was.

"I was so pleased to hear you sing," said Miss Lawrence, smiling down at the little girl.

"Won't you tell me where you live and what you are going to do with so much money?"

Nettie looked up shyly but searchingly into this "different" man from any of her acquaintance, then bent her eyes on the ground and hid her face.

"What do they need and their experiment," Miss Lawrence listened in surprise and looked over to the tiny

cabin on the side of the mountain. She whispered a few words to her brother, then went out to Hiram.

"My boy," she said, earnestly, "I should like to see your mother and do some little thing for her. Will the moon had struggled out through a rent in the clouds and I knew for that moment I was in plain sight of my pursuer. But the patch of wood I was making for was close at hand and I covered the twenty yards between me and it in quicker time than I had ever made in a foot race. Just as I gained the tree came another volley, and as the bullets splattered against the trunks I was thankful enough for my shelter. It had been a long, hard run and I could not have kept it up much longer. Ten minutes before I had counted myself as good as lost. Now I began to breathe easier, for though this was but a little patch of wood I had entered, beyond it was a greater one, and best of all there was a patch of marshland remaining in its whole length as this would delay the men on horseback at least. They must either dismount and lead their horses, if they were fortunate enough to find the irregular path of solid ground that crossed the swamp, or else skirt the good entirely. I had already reached the second wood when I heard the men and horses blundering through the first. I had thought to reach the path through the marsh in a few minutes. To my dismay, I found that I had entered the wrong path, and to the south of the path instead of to the north I had supposed.

Again it began to look as if my little excursion with the British lines had been in vain. I should have felt still more despondent had I known that I had come out and spent for me behind me, for it was none other than the notorious Dick Cartaret. There was not a more determined officer in Burgoyne's army, and I venture to say a more blood-thirsty rascal never went unthung.

They knew well back in Burgoyne's camp what news I had picked up there, and what it would be worth to my commander, General Oates. It was for this that Dick Cartaret and his twenty swash-bucklers were so hot in my pursuit. As I had missed the path there was nothing for me to do but to hide myself as best I could and wait for a chance of escape, for I could no more cross the marsh than they, so I waded into the muck and water to my waist and crouched down behind a stump. By that time they were in the water and in a minute the troopers were scouring up and down, slashing the underbrush with their sabres. Two of the men searching along the marsh edge came so near that I thought the next moment they must surely find me. But while they stood opposite my hiding place some one called out that the men to the right had heard me ahead, and the whole pack started to the north. As soon as it was safe to make the venture, I crawled out, chilled and aching in every bone, and started southward. On crouching in the grass I struck across toward a light that seemed to come from a distant farmhouse. Of a sudden my foot tripped on an old root, a sharp pain shot through my ankle and down I went like a log.

"Mother," said Nettie, softly, "a lady's come to see you. She came off the train. Shall I bring her in?"

"A lady?" repeated the poor woman, mechanically. "I don't know—yes, set a chair, Nettie, please to whisper to the little girl. 'Can you make a nice, bright fire in your cookstove? We'll fix up something nice to eat when your brother gets back.' Then she went in to Nettie's mother.

The little girl busied herself about the fire, trying to clean up a little for the lady, while Tony sat in awe-stricken silence swinging his short legs from his father's chair, and all the time the children could hear the sweet, low tones of the stranger lady and wondered whether God sent Miss Nettie often wondered afterward what she could have said to make her mother always refer to her as "that angel." But when Hiram came back bringing tea, nice sweet butter and a small tenderloin steak, and Miss Lawrence prepared a dainty lunch such as the children had never even imagined, and when presently the market boy appeared with his arms full of additional bundles, then Nettie, Hiram and Tony whispered together and wondered whether God sent Miss Lawrence, or whether she only came because she was good.

Just then the stranger pulled out a wonderful little gold watch and uttered an exclamation. "I must go at once," she said; "the train goes in five minutes. I will leave my card in taking the address of the market man, another in saying good-bye in the little bed-room, the next she was flitting away down the path to the station, from which the children presently saw the train moving down the canon.

The little group in the cabin never saw Miss Lawrence again, but many pleasant reminders of her came to them by way of the market man, and they dated their happier life from the day when "three in a row" they sang the first song to the passengers on the tourist train.

"Why, Amy," said her brother, when the young lady stepped into the car, "where have you been? You look more like yourself than I have seen you since we are home-sick today."

"No, and I won't be any more," with a mysterious smile. And then Miss Lawrence settled down silently by the window and took in all the wonderful beauty of the scene, leaving ride through the canon. The strange surroundings, the unfamiliar sights no longer oppressed her, for she seemed still to hear the sound of childish voices as they sang,

Anywhere with Jesus it is home, sweet home.

The singers had found their mission, and she had found hers, and undreamed of blessing had come to all in the finding.—Congregationalist.

A BRAVE LITTLE WORKMAN.

The Sunday-school at Namur has lately gained a new scholar, a little boy who works in a glass manufactory, says the *Belgian Messenger*. He is only twelve years old, and his looks are not prepossessing. He is small, plump, with black hair and eyes, and miserably clad, but looks intelligent and his eyes beam when one talks to him of Jesus and of the beautiful gospel stories.

One Sunday his teacher saw, to her amazement, that he was fast asleep. She woke him up and said sternly to him:

"You oughtn't to go to sleep here." "Oh, madame, forgive me, but I am so tired."

"Did you not sleep well last night then?" "Oh, yes," he answered smiling, "I was working for twelve hours last night at the factory, and only came out of it at seven this morning."

"What do you mean to say that your mother allowed you to come here instead of going to bed?" "No, madame, she would go to bed later," said he, "but I must come first and say my verse."

Is he not a plucky little man?

HOW PHILLIDA WON THE BATTLE.

BY LONDON YORK.

The bullet came singing by my ear, so quick that I could not see it. Will the moon had struggled out through a rent in the clouds and I knew for that moment I was in plain sight of my pursuer. But the patch of wood I was making for was close at hand and I covered the twenty yards between me and it in quicker time than I had ever made in a foot race. Just as I gained the tree came another volley, and as the bullets splattered against the trunks I was thankful enough for my shelter. It had been a long, hard run and I could not have kept it up much longer. Ten minutes before I had counted myself as good as lost. Now I began to breathe easier, for though this was but a little patch of wood I had entered, beyond it was a greater one, and best of all there was a patch of marshland remaining in its whole length as this would delay the men on horseback at least. They must either dismount and lead their horses, if they were fortunate enough to find the irregular path of solid ground that crossed the swamp, or else skirt the good entirely. I had already reached the second wood when I heard the men and horses blundering through the first. I had thought to reach the path through the marsh in a few minutes. To my dismay, I found that I had entered the wrong path, and to the south of the path instead of to the north I had supposed.

Again it began to look as if my little excursion with the British lines had been in vain. I should have felt still more despondent had I known that I had come out and spent for me behind me, for it was none other than the notorious Dick Cartaret. There was not a more determined officer in Burgoyne's army, and I venture to say a more blood-thirsty rascal never went unthung.

They knew well back in Burgoyne's camp what news I had picked up there, and what it would be worth to my commander, General Oates. It was for this that Dick Cartaret and his twenty swash-bucklers were so hot in my pursuit. As I had missed the path there was nothing for me to do but to hide myself as best I could and wait for a chance of escape, for I could no more cross the marsh than they, so I waded into the muck and water to my waist and crouched down behind a stump. By that time they were in the water and in a minute the troopers were scouring up and down, slashing the underbrush with their sabres. Two of the men searching along the marsh edge came so near that I thought the next moment they must surely find me. But while they stood opposite my hiding place some one called out that the men to the right had heard me ahead, and the whole pack started to the north. As soon as it was safe to make the venture, I crawled out, chilled and aching in every bone, and started southward. On crouching in the grass I struck across toward a light that seemed to come from a distant farmhouse. Of a sudden my foot tripped on an old root, a sharp pain shot through my ankle and down I went like a log.

It was a farmer who had known my father, so I and a woman I knew for I went to his home and spent the few hours till daybreak on his bed while he sat up to watch. Soon after it was light he came hurrying up stairs all of a tremble with the news that some of the red-coats were riding toward the house. There was no time to get away, and I was left with the question. The house was small, and there seemed no place capable of concealing a man which was not likely to be speedily overhauled when Dick Cartaret and his fellows arrived. I had made up my mind that the only way I could do was to get inside the straw mattress of the bed, and have the hole sewed up after me. My host was already at work on the mattress with his knife when his daughter Phillida ran in upon us.

"Oh, father, quick! Bring him down to the battery. I know a better way."

"And what can we do with him there?" asked old Van Ripper.

"Oh, hurry, hurry! There's no time to talk," and down the stairs she went calling us to follow.

The old man hesitated for a moment, and a bright intelligence in her face that made me confident her plan would be better than ours. "Come," I said, "let's trust to her. I can feel the sword sticking into me through that mattress now," and down we went.

"The father," said she, "I had a barrel and was dumping some flour out of the bottom of it on a piece of cloth."

There is no truer, kinder spirit than that which prompts a woman to aid in the comfort and uplifting of her own sex—mental, moral or physical. We admire as heroines those women who make it a life's purpose to rescue or nurse or teach their unfortunate sisters, but equally admirable is that spirit which impels a woman who has found help and comfort in sickness to use all her influence in bringing the same relief to others.

"I shall be glad," writes Mrs. Benj. H. Fairbanks of Elizabeth, Franklin Co., Vt., in a cordial letter to Dr. R. V. Pierce, of Buffalo, N. Y., "if my testimony of success of your treatment will help to influence other women troubled with the diseases peculiar to our sex, to write you. I am glad to be able to tell you of the great good your medicines have done me. I had been troubled with ulceration and its attendant nervousness several times, and finally made worse by a miscarriage. I wrote you, I took Dr. Pierce's Favorite Prescription and the Golden Medical Discovery for about three or four months and can truly say, they cured me. I shall never cease to be grateful."

No woman afflicted by such agonizing and discouraging complaints need hesitate to write to Dr. Pierce. She may feel assured, no matter what her circumstances may be, of his respectful, earnest, fatherly sympathy and best professional efforts in her behalf. He stands among the most eminent practitioners of the century in this special field, and his advice will be given absolutely without charge.

A free paper-bound copy of Doctor Pierce's thousand page illustrated Common Sense Medical Adviser will be sent for 21 one-cent stamps, to pay the mercantile cost of mailing; or for 31 stamps, a heavier, handsome cloth-bound copy will be sent.

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AN AWFUL SUFFERER.

If there is any disease which is awful in its effects upon the sufferer, that disease is Asthma. Suffocating, gasping for air, and sitting up, perhaps for weeks, in an agony of despair, weary, worn and helpless, such is the life of one who is afflicted with



Asthma. After ten years on the Congo River, in Darkest Africa, recently discovered the wonderful Kola Plant, which has proved an unfailing cure for Asthma, Hay-fever, and allied spasmodic diseases. And now all over Europe physicians are endorsing and prescribing the Kola Plant as the only sure constitutional cure for these diseases. There are seven thousand recorded cures within three months. No sure are the importers of Kola of the fact that it can not fail to cure, that they are sending out large trial cases free to any sufferer from Asthma or Hay-fever who makes the request. For the benefit of our readers who may be afflicted, we cheerfully give the address of the Importing Company, who have given this boon to humanity. Address Kola Importing Co., 112 Broadway, New York, and they will send you a Large Trial Case free, by mail, and prepaid. It costs you nothing and you should surely try it.

DISTRICT ASSOCIATIONS.

- Place and Time of Meeting, 1899. AUGUST. Bracken—Carlisle, Aug. 2. Blackford—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. Cleary Fork—White Oak Grove, Logan Co., Aug. 15. Shelby County—Beech Ridge, Aug. 17. Green River—Mt. Liberty church, Ohio Co., Aug. 19. Barren River—Hickory Hill church, Monroe Co., Aug. 22. Bethel—Olivet church, Howell, Ky., Aug. 22. Gaasper River—Morgantown, Aug. 23. 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. 23. Tate's Creek—Mt. Tabor church, Garrard Co., Aug. 23. 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, W. Waterford, Sept. 6. Central—Springfield, Sept. 5. Owen—Pleasant Grove church, September 5. Rockcastle—Poplar Grove church, Sept. 5. Bay's Fork—Scottville church, September 6. Greenup—Oak Grove church, Greenup Co., Sept. 8. 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, Whitely Co., Sept. 8. North Concord—Ebenazer church, Sept. 8. Stooton's Valley—Lousat Grove, Clinton Co., Sept. 9. Boone's Creek—Cynth church, September 12. Nelson—Cedar Creek church, September 13. Russell's Creek—Mt. Gilead church, Green Co., Sept. 13. Sulphur Fork—New Castle, Sept. 13.

- Warren—Barren River church, September 13. Second North Concord—Hopetal church, Sept. 15. Landmark—Bethlehem church, Madison Co., Sept. 20. Salem—Stithon church, Sept. 20. East Lynn—Rolling Fork, LaRae Co., Sept. 22. Freedom—Central Union church, Sept. 22. Goose Creek—New Home, No. 3, Clay Co., Sept. 22. South Union—Pine Grove church, Sept. 22. Concord—Carrollton, Sept. 27. Edmonson—Pleasant Grove church, Sept. 27. Goshen—Stephensport, Sept. 27. Graves County—Sharon church, near Mayfield, Sept. 27.

OCTOBER.

- Enterprise—Shelby church, Pike Co., Oct. 4. Little River—Harmony church, October 4. Union—Berry, Oct. 4. West Kentucky—Mayfield Creek church, Oct. 4. Laurel River—Mt. Ararat, Oct. 5. East Union—Cumberland River Ch., Oct. 5. South Concord—Mt. Pisgah, Wayne Co., Oct. 5. West Union—Mt. Zion church, October 11. Upper Cumberland River—Middleton Settlement church, Oct. 13. Ohio Valley—Uniontown church, Oct. 17. Blood River—Hardin, Oct. 18.

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

BAPTIST LECTURES.

Dr. J. S. Coleman, who has closely devoted forty-six years of his life to the study of what the Bible teaches, especially as it relates to Baptist Doctrines, Principles and Practices; and by reason of the positions he has been called upon to fill by his brethren in their denominational ranks, has been often called on to both advocate and defend the distinctive peculiarities of the faith and practices of the Baptists, and who by such work has won many hundreds of the sects from their errors and baptized them, has recently finished the preparation of 14 lectures embodying the ripest thoughts and richest experiences of his life along this line, together with an immense collection of the testimony and confessions of the most reputable, distinguished and scholarly Pedobaptists and other dissenters to what Baptists teach and practice, which, taken together, constitutes an irresistible and convincing line of argument that defies the attacks and forcible convictions in the minds of all well-balanced intellects, and serious hearts. Besides all this, Dr. Coleman possesses a pleasant, easy, good-humored manner of address, which popularizes and makes attractive all his sermons and lectures, and makes them winsome with all who hear him. Pastors and churches who have need of denominationalizing their people cannot do a better thing than to engage Dr. Coleman to deliver these lectures in their midst. He has consented to deliver a limited number of this course the present year. Address him at Greenville, Ky.

HOLINESS and sin are opposed, the one to the other, so that he who is alive to the one is dead to the other. The two domains, or kingdoms, are separate, and distinct. They do not overlap. He who dwells in one does not dwell in the other. He who is a loyal subject to the one is not, in any wise, loyal to or under the dominion of the other.—Ex.

OUR TEXAS LETTER.

I have been so busy for several months in blessed revival meetings that I have not had the time to write for these columns. As I am home but one day from revival meetings and must use that for many things besides writing this letter, what I say must be hurriedly said. But, though hurriedly said, they are the mature reflections of my mind.

1. As this is protracted-meeting time, I beg that my brethren bear with me for imploring them to be exceedingly careful as to whom they encourage to "join" our churches. After carefully looking at the matter as it presents itself from all over the Union, I must say: Our churches are made up to a very great extent of many persons who give no evidence of being regenerate persons. In a sad number of cases our members are not even moral persons. This statement no man or woman who has candidly looked at the matter with sufficient data will question. My work among a very large number of churches in several States, while working as an evangelist, has given me opportunity to speak as comparatively few persons have had the opportunity. While Baptists in doctrine hold to only a regenerate church membership, they have reached the time in which they ignore it in practice. This has originated from (1) the influence of other denominations over Baptists. Baptists truly boast of the "moulding influence of Baptist principles over other Christians," but they also need to be ashamed of the influence of others over them. (2) It originates in the craze for "converts" and numbers. Instead of our churches seeking always converts and numbers by right living, they often seek them in any way they can get them. The pastor and the evangelist are counted "failures" if they do not (as one Baptist preacher says "whoop them in,") "get many converts into the church." The desire for converts, while a gospel desire is not a gospel desire when it ignores the true condition of accessions to the church, viz.: Godly living and faith on the part of the church and the preacher. God's plan of saving men—of revivals—is to save them through a church and a preacher that walk with God, or, not having done so, repents and enters upon that walk. "Revivals," as they are falsely called, that fill up our churches, pastoral work that does so, except on God's plan, are sowing to the wind to reap the whirlwind of shame and disgrace to the church before the world and the eternal wreck of many human souls. This is what our churches, almost as a rule, are now doing and reaping. (3) Filling our churches with the world grows out of the laudable desire to outgrow other denominations, accomplished by adopting their unholy ways of doing so. When we meet at the bar of God these souls we have deceived and led into hell and the account for making worldly churches we wish we had never been born—we who have done so. As preachers, we better let the world praise the unfaithful preachers for "great success," both as evangelists and as pastors, than to be guilty of the great sin of cursing humanity, outraging the founder of the church and our God, yet, though we wear thread-bare clothing and "live on bread and water." Their reward comes now; ours "will come after awhile." If this ungodly work of filling our churches with the

world does not soon stop, and "discipline" in our churches is not revived, we will cease to be Baptist churches, or the Novatian and Donatist reformation history will have to be repeated among us. I am no more of a "pessimist" than were the prophets who warned ancient Israel of the fearful harvest—while they seemed to the worldly to be on the way of progress and prosperity—coming on them; and if what I now write is not true then facts and signs mean nothing.

2. In this connection I beg to call attention to the fearful decline of discipline in very many of our churches—a thing that goes hand in hand with filling our churches with the world. In many of our churches church attendance, church support, debt-paying, sexual purity, truthfulness, honesty, abstinence from intoxicating liquors, non-attendance at balls, theaters and other ungodly compromises and alliances are not only no condition of church membership—provided they do not become such a public scandal as to drive the church to action—but to retain his pastorate the pastor must "touch them very lightly." In many churches the world has such rule that to attempt to enforce Scriptural discipline means only to "get up a church trouble," the world rules such churches. In this is the secret of many pastoral changes throughout the United States.

3. Another thing: Is it not true that the time-honored doctrine of the Bible and of our fathers, viz.: "The divine and especial call to the gospel ministry," has, to no little extent, grown obsolete, and that it is growing more and more so? But, here I must stop, leaving every Godly person who reads this something to think and pray over; maybe act on.

Texas Baptists are still in the wax "on the Potomac." Please excuse me for reporting it, as to do so might draw some shots from each side onto myself. Besides, I think a family should not advertise its shame. In spite of all this, there is much good being done in every part of our Texas work, and God is blessing us to a marked extent. Some progress is reported in raising the money to relieve our educational institutions. It is hoped that the next Baptist State Convention will be able to report "the hand of the Lord" along all lines. The Convention has become such a mammoth that no church in the State has the courage to try to entertain it, and a hall for its meeting is difficult to find. Dallas is better prepared for a hall for its meeting than is any place in Texas. On the plan of the messengers entertaining themselves the next Convention is likely to be at Dallas.

Dr. J. B. Gambrell has just been elected President of Baylor University. The Waco church is yet without a pastor. T. M. McDonnell resigned from the Second Dallas church. The church at Dublin will be vacant and needing a pastor soon. The church at Georgetown is just vacated by its pastor, Rev. Geo. W. McCall resigning it and accepting the call for Plano church pastorate.

The reports that you read of Texas floods are not, probably, exaggerated. But the people are nobly rallying to the support of the flood victims, and they are beginning to look up. Besides, comparatively speaking, the floods have covered only a small part of Texas. Texas is now blessed with a

Narrowly Escaped Death

Team of Run-away Horses Dashed into a Proceeding Vehicle and One of the Occupants Seriously Injured. From the Advocate, Crestline, O.

While out riding a terrible accident befell Miss Fannie Thoman, a young lady residing about three miles west of this city. In conversation with a friend recently, Miss Thoman told the story concerning this horrible affair and the results from it.



Thrown from Carriage and I was thrown out, receiving a hard fall. "I was taken to my home, and a physician was called and upon examination told me that my right kidney had been injured. He gave me medicines which relieved me some, but which never helped me as they should. "I was weak and whenever I attempted to do light work about the house, I would become prostrated. I was very dizzy and frequently pains would start through my back in an unbearable manner. In fact, my whole constitution was affected. I had a very yellow complexion with seemingly no color in my face at all.

"I remained in that condition for over two years and nothing seemed to relieve me. I happened to read in a paper how some people had been cured by the use of Dr. Williams' Pink Pills for Pale People. One case described was similar to mine, and I called the attention of the other members of the family, and my mother suggested I should have a box of them.

"Of course I was anxious to get well and a box of these pills was secured and tried. When I had taken the pills one week I noticed an improvement in my condition. A better color came in my face and lips, I became stronger, and an increased appetite and the dizziness in my head was relieved. "I had often read of these pills but gave no attention to them until the day I procured my first box. Since then I have taken twelve boxes and have been greatly benefited. My blood is in a better condition, I have gained in flesh and my entire system has been built up. I most certainly recommend Dr. Williams' Pink Pills for Pale People to any one troubled with kidney complaints. At drug stores or direct from Dr. Williams Medicine Co., Schenectady, N. Y., 50 cents per box; or 6 boxes for \$2.50.

good crop year, unless the worm should yet make an unusual raid on cotton.

Dallas is preparing for the great Texas State Fair, to be held in Dallas. As the railroads generously give greatly reduced rates to the Fair, then will be the time for you to come and see Texas and the great Fair. Get ready in time. W. A. JARREL, Station A, Dallas, Texas, July 28.

When everything goes to suit the natural heart, it is very well pleased; but when God's law crosses the desires, or God's providences cross the life, at once there is displeasure and rebellion. When my will runs parallel with God's will, there is satisfaction; but when they run in different directions, then there is a cross. When God tells me to do what I do not want to do, or when he tells me to refrain from doing what I am desirous of doing, I am arrayed against God's will as expressed in his law. But God will not change his law. It is perfect and right and good. To change it would be to work havoc in the moral universe by permitting what is wrong and forbidding what is right. To this he will never consent. If ever there shall be harmony between my soul and God, it must come by my consenting to his law and conforming my life to his requirements. This is brought about in conversion, in which I give up my own willfulness and accept the new life of God to dwell within me.—Selected.

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THE FARM
 KENTUCKY TRADE ITEMS.

The Standford Democrat notes the sale 10 yearling steers at \$26.

The prevailing price of tobacco in the Bethel neighborhood has been 6 1/2 to 7c.

A Jefferson county man raised 110 bushels of potatoes to the acre and sold them at \$1.30.

A number of sales of export cattle at 5c are reported in the Paris Kentuckian.

B. T. Lunaford, Lincoln county, Ky., sold last week one pair of aged mules for \$125.

James Mulholland of Donerail, sold to P. D. Foster, of Lexington, 24 heifers, 500 pounds wt., at \$4 per cwt.

A. C. Robinson and sons, sold 75 fine export cattle to Jake Yerkes, at 5c.—Lancaster Recorder.

Half crop of wheat is reported in the counties of Nelson and Daviess one-third of a crop in Meade.

Commissioner Moore in his report on Kentucky crops for the month of June says that the corn crop is very uneven in appearance.

The yield of grapes this year, according to the vine growers, will be the largest known in years.

Polk Bond, Scott county, Ky., recently purchased for the Southern market a carload of sugar mules at \$90 to \$115.

Anderson & Spilman are offering 7c cents to-day for wheat. They have handled about 60,000 bushels so far this season.—Advertiser.

Given & Allen sold to J. P. Riffe 111 first-class ewes at \$4.25. They took a car-load to Bardstons one day last week.—Interior Journal.

Cracraft & Gay sold their crop of seven hogheads of tobacco at Louisville last week at an average price of \$18.25.—Winchester Democrat.

Nelson Morris & Co., of Chicago, bought of W. R. Beazley & Bro., of Garrard county, 198 head of 160-lb cattle for export to England at 5 cents.

Mr. J. W. Parrish sold last week sixty-five head of fat cattle at 5 cents per pound. N. E. Coy sold fifty-one head at same price.—Richmond Register.

Bird Kidd has purchased 25 head 1,300 pound cattle of Sid Ardry, at \$4.75; of Drake Thompson, 82 head averaging 1,250 pounds, at \$4.50.—Paris Kentuckian.

The Hopkinsville Kentuckian says the wheat yield in Christian is not over 10 to 12 bushels per acre, though ex-Congressman Clardy made an average of 31 bushels on 50 acres.

Henry Thompson, of the Olin-tonville precinct, has sold one thousand bushels of wheat to Gannon Bros., of Fayette, for 69 cents per bushel, delivered at Avon, on the L. & E. road.—Paris News.

Dr. J. H. Moore has purchased a bunch of cattle of Mr. Allen Cooke, of Burgin neighborhood, for \$7.75 per cwt.—Mr. Wm. Banton, of McAfee, made 15 bushels of wheat to the acre, and sold his crop of 1,100 bushels at 70c a bushel.—Harrodsburg Democrat.

TREE PLANTING AND MULCHING.

There is much diversity of opinion regarding tree planting, some advocating fall and some spring. In my own case, I have always leaned toward spring, provided I had but a short distance to transfer stock and was not hurried for time. But this is just the trouble. Spring is almost invariably a time of hurry, and distance often renders it necessary for stock to be out of the ground for days together. For this reason, fall planting is often desirable.

Most trees are at rest during a period beginning with the decay of leaves until some time in the winter. But in most cases roots start in the spring long before frost has left the ground. This renders fall, or very early spring, long-distance transplanting almost imperative.

But do not wait until it is too late in the fall for the tree or shrub to become established in its new quarters before freezing weather sets in. If not able to plant early, better wait and take the chances of spring. A tree planted in late September or early October will be well settled in its position before the ground freezes, and its roots will already be sending out fresh fibers in preparations for a vigorous start in early spring. The soil will become more solidly pressed against the roots, and the tree will have a far better chance of wintering well than one planted just before the ground freezes up.

In the latter case it is impossible to tamp the soil in as firmly as when it settles itself, and unless carefully watched during the alternate freezings and thawings of winter, the tree becomes loose and sways about until there is a space between its roots and the soil and it is practically unplanted. The only remedy is a heavy mulching to keep frost from penetrating to the roots.

To do this there should be a thick covering of leaves, manure or straw sufficient to assure one that but little frost will get through. Or, if one is willing to remove it in the spring, common soil piled high around the tree will answer the same purpose admirably. Indeed it is even better than ordinary material, for it keeps the tree firmly in place, so there is no disturbance of roots.

On this root protection depends much of the so-called hardness of a tree or shrub. A supposed half-hardy specimen will often prove hardy by being protected a few winters until its roots have become firmly established in the soil; and on the other hand, a perfectly hardy tree will sometimes succumb to a severe winter if carelessly handled.

It is not well to mulch the ground about the roots before severe frosts, as it might stimulate too early growth. December is soon enough for most plants, and in some cases it would be just as well to wait until the new year. Freezing is not so much to be feared as the alternate hot and cold spells of winter.

Small, half-hardy plants can be protected in the same manner as the fruit vines; that is, by being bent down and covered with enough soil to keep them in place. Hybrid perpetual roses and similar plants need no protection, save, perhaps, a slight mulching of manure. In sheltered places, if the winter be not unusually severe, even Teas, Bourbons, and like sorts will come through all right with a similar mulching.—FRANK H. SWERT, in Independent.

THE HESSIAN FLY.

V. H. Lowe, Entomologist New York Agricultural Experiment Station.

The Hessian fly attacks wheat, rye and barley. It is widely distributed in both Europe and America. It is an old enemy to the farmer. It is present every year in varying abundance according to the season. This season it is making itself felt in the wheat growing sections of the State.

Life History.—The adult insect is a minute fly about half as big as a mosquito. The time of egg depositing, the development of the maggot, and the number of broods varies much with the climate. We are undoubtedly safe in saying that in the climate of New York the life history is substantially as follows: The adults that appear in the autumn deposit their eggs upon fall wheat. The eggs are laid upon the upper surfaces of the leaves. They hatch in about four days. The maggots work their way down between the sheaths to a point of the stalk near the surface of the ground. Here the pupariums or "flax seeds" are formed, the larvae remaining inactive in them during the winter, but pupating and issuing as adults the following spring. Within a day or two, or possibly a few hours, eggs are laid for the summer brood which form pupariums ("flax seeds") before harvest time, remaining on the stubble during the summer, producing adults in autumn.

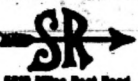
The effect upon the infested plant is to cause a stunted growth and to weaken the stalks so that the wheat lodges easily. On young wheat the presence of the insect is clearly indicated by the swelling near the base of the stalk.

Remedial measures.—The fact that the insect remains in the stubble all summer affords an excellent opportunity for combating it. The insect can be destroyed by burning or plowing under and rolling the stubble. The feasibility of burning will depend upon the season. If dry, it may be burned soon after harvest, otherwise plowing under and rolling will be more practical. It is also important to burn chaff and screenings from wheat that is known to have been infested. In either case the work should be done before the flies emerge. Wet weather favors their development. This should be borne in mind so that the work will be promptly done. If the weather is dry during July and August it is considered desirable to delay burning until the latter part of August so as to give the parasites, which are beneficial insects, and which develop in the puparia ("flax seed") of the insects, they have destroyed, a chance to escape.

Early or late fall planting will have an influence on the insect. It is considered by authorities that the time for planting will depend upon the character of the season. If the weather is unusually dry and hot the fall-planting should be delayed as late as it safely can be, as the flies will not emerge until late in the season. If the season has been unusually wet, which favors the early development of the flies, there need not be so much delay.

While there are many other remedial measures that have found a certain amount of favor, those mentioned above have been found to be the most practical as a rule. The writer desires information concerning the distribution of this insect, and would be especially glad to receive specimens from infested fields anywhere in the State.—Examiner.

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



600 Miles Best Road.
 With through service to—from—between
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C. A. BRUNSON,
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W. H. TAYLOR,
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 General Passenger Agent.
W. H. McDONN,
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CHARLES H. ROCKWELL,
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E. H. BAGGAS,
 District Passenger Agent.

MONON ROUTE—LOUISVILLE, HENDERSON & ST. LOUIS RAILWAY—Union Depot, Seventh and River. Ticket Office, 25 Fourth street. Time in effect July 28, 1906:

LOUISVILLE TO ST. LOUIS & WEST.		
Lo. Louisville	No. 41	No. 42
Lo. Henderson	11:30am	11:30am
Lo. Henderson	1:30pm	1:30pm
Lo. Henderson	3:30pm	3:30pm
Lo. Henderson	5:30pm	5:30pm
Lo. Henderson	7:30pm	7:30pm
Lo. Henderson	9:30pm	9:30pm
ST. LOUIS TO EVANSVILLE & EAST.		
St. Louis	No. 43	No. 44
Lo. Evansville	11:30am	11:30am
Lo. Evansville	1:30pm	1:30pm
Lo. Evansville	3:30pm	3:30pm
Lo. Evansville	5:30pm	5:30pm
Lo. Evansville	7:30pm	7:30pm
Lo. Evansville	9:30pm	9:30pm
LOUISVILLE TO EVANSVILLE.		
Lo. Louisville	No. 45	No. 46
Lo. Evansville	11:30am	11:30am
Lo. Evansville	1:30pm	1:30pm
Lo. Evansville	3:30pm	3:30pm
Lo. Evansville	5:30pm	5:30pm
Lo. Evansville	7:30pm	7:30pm
Lo. Evansville	9:30pm	9:30pm
EVANSVILLE TO LOUISVILLE.		
Ev. Evansville	No. 47	No. 48
Lo. Louisville	11:30am	11:30am
Lo. Louisville	1:30pm	1:30pm
Lo. Louisville	3:30pm	3:30pm
Lo. Louisville	5:30pm	5:30pm
Lo. Louisville	7:30pm	7:30pm
Lo. Louisville	9:30pm	9:30pm

CANCER CAN BE CURED.

For the cure of Cancer... The Southern Railway has just issued a handsome Summer Folder...

AN ATTRACTIVE SUMMER FOLDER. The Southern Railway has just issued a handsome Summer Folder...

HOTEL ALBERT. Corner of 12th St. and Main Street, one block west of Broadway.

GERMAN BANK. Fifth and Market Sts., Louisville, Ky. CAPITAL: \$500,000. SURPLUS: \$250,000.

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

OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD. BEST ROUTE FOR YOU. TRAINS SOUTH. Leave Louisville, 5:00 a.m.; 8:15 a.m.; 1:15 p.m.; 5:15 p.m.

N.E.A. Los Angeles, Cal., JULY 14th, 1906. ONE FARE FOR THE ROUND TRIP. MISSOURI PACIFIC RAILWAY. IRON MOUNTAIN ROUTE.

Items of Interest.

NEWS THE WORLD OVER.

Gen. Wood has returned to Santiago from Washington. He found the yellow fever situation much worse than he had thought it would be from newspaper reports.

Ool. W. P. Johnston, son of the great Albert Sidney, and a son worthy of his father, died in Lexington, Va., aged 66.

The N. Y. Independent, a stalwart supporter of the war in the Philippines, published an article criticizing strongly Gen. Ots and his management in Luzon.

Louisville is a favorite place for political conventions—in fact, it is a good city for all sorts of meetings.

Gen. John B. Clapp, among the most distinguished of military men in Connecticut, was in Harvard, aged 87.

Mrs. McCormick, the widow of Cyrus H. McCormick, has departed for the office of her husband in the Low Institute at Jackson, Ky.

The famous "Orphan Brigade" held their reunion in Glasgow on Friday, Cromwell's footsides were no braver soldiers than this brigade.

According to the treaties which were made in 1894, but which only went into effect July 17th, Japan takes her place as an equal with the nations of the earth.

Although Prince George had long been consumptive, his death was sudden. He had gone out riding alone on an automobile.

The doctors in New York City are moving for the suppression of the toy pistol. It has not been used on the Fourth of July for some years, but this year was extensively used by youths because it was allowed and made no noise than the big fire crackers.

Gen. Fensholt, of Kansas, has made a most brilliant record in the Philippines where he is still fighting. He said recently to Consul Wildman: "Strange as it may seem, I am almost a 'peace-at-any-price' man. I am a Republican, but I am an anti-imperialist."

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance.

WALDRUP.

Sister Belle Hunt Waldrup, wife of Bro. G. F. Waldrup, departed this life at her home in Owenton, Ky., April 11, 1896.

She was a well-rounded, benevolent, developed Christian life. She was always the warm friend and ardent supporter of her pastor. She was delighted to have the ministers visit her pleasant home.

She was a faithful and wise Baptist; was devoted to her family; sternly alone will reveal the earnest prayers she offered for the spiritual growth of her husband and the regeneration of her precious boys.

Owenton, Ky.

BARROW.

The Princeton Baptist church, on July 14, after sermon by Rev. W. M. Murray, of Louisville, was called to order by the clerk.

Whereupon Rev. E. B. Bichey read the following preamble and resolutions which were adopted by a unanimous and rising vote.

Resolved, That the sad tidings have reached us the tragical death of our very dear brother and former pastor, Rev. J. T. Barrow, who was killed by a moving train on the L. & N. Railroad at Glendale, Ky., July 14, 1906; therefore be it unanimously resolved by the Baptist church at Princeton, Ky.

First, That in Bro. Barrow's death the cause of Christ has sustained an irreparable loss which none can fully understand but those immediately concerned.

Second, That in all sincerity, we gladly emphasize our conviction that a praver, nobler and better man and Christian and a more capable, laborer and faithful minister of the Lord Jesus could scarcely be found anywhere.

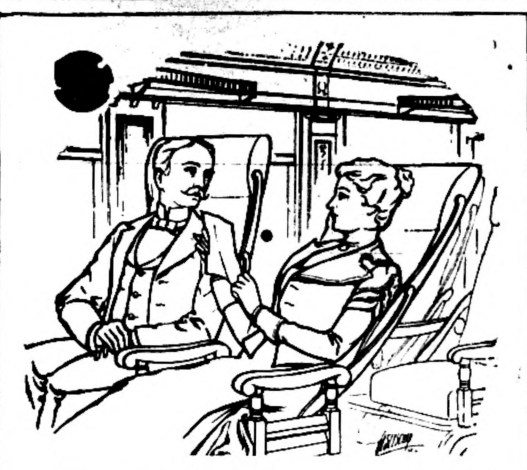
Third, That while Bro. Barrow was pastor of this church we all learned not only to respect but to dearly love him, both on account of his personal worth and for his efficient work here.

Fourth, That we extend to his stricken family our sincerest and tenderest sympathy in this their hour of sad bereavement.

Fifth, That this preamble and these resolutions be spread upon our record, that a page be set apart to our cherished memory where dear departed brother's name, the copy of these proceedings be furnished his family, and also a copy be sent to the Western Reorder, the American Baptist, the Baptist Army, the Great River Baptist, the Elizabethtown News, the Princeton Banner and the Princeton Republican with the request that they each publish the same.

Done by order of Princeton Baptist church in special session July 14, 1906. W. M. MURRAY, Moderator, pro tem. C. J. BRITTS, Clerk.

We have heard with sorrow of the sad and sudden death of our very dear brother and former pastor, Rev. J. T. Barrow, who was killed by a train on the L. & N. Railroad at Glendale, July 14, 1906.



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

If you are thinking of taking a trip, write and tell us where you are going and when you will leave, and we will tell you how much your ticket will cost, what train to take and a good place to sleep at night.

W. A. McQUOWN, Traveling Passenger Agent, 215 Ontario Bldg., LOUISVILLE, KY. (C)

Hegsett Military Academy Scores the Services of a Widely-Known Educator.

Prof. Charles H. Noel, of Georgia, an educator of the highest standing and most valuable experience, leaves Georgia to become the superintendent of the Hegsett Military Academy at Danville, Ky.

Done by order of the church July 17, 1896. E. G. ADAMS, W. H. COVERTS, Committee.

KAFFITY.

Died, at her father's home at Finley, Madison county, Ky., June 4, 1894, Miss A. Kaffity, aged 15 years and 11 days.

Mourn not the dead. Though like the flower Just opening to the morning ray, Nipped by disease's cruel power, She fell from love's embrace away.

Where breathes no chill or tainted air, Where falls no darkness of the tomb, They prove the loving Saviour's care, And blossom in immortal bloom.

J. T. HALL, CLARKE.

Died, July 1, 1896, James Knock, little son of J. Smith and Sue Thorn Clarke, aged ten months.

And well might the loving hearts be crushed And hopeless tears might fall, For the baby sleeping among the flowers In this silent sleep were all.

But beyond the bounds of all earthly things, Beside the great white throne, With the other angels gathered round, Our darling has found a home.

His little white hands still beckon us And may God's grace be given That our deeds be such, when life is o'er, We may meet our boy in Heaven.

MARY HALL.

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. Warehouses: 1st West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

Shipments of Bells Abroad.

Recent shipments of great bells from the McKean Bell Foundry at Baltimore, illustrate the widespread demand that exists for these famous musical toned bells throughout the world.

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

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

We have not heard that poets rave over the virtues of Pond's Extract, this is left for more prosaic people to do.

A LONDON paper says: "A few months ago we pinned on our office wall an illustrated supplement depicting a number of millionaires."

With a giant hopes and noble aspirations. But alas! Within a short time one of these men has died with appalling suddenness, another has committed suicide, another has been murdered, another has called a meeting of his creditors, and another has sought the protection of the Bankruptcy Court.

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.

ROYAL BAKING POWDER
 Makes the food more delicious and wholesome

Items of Interest.
 NEWS THE WORLD OVER.

There has been an eruption from Mount Iza. After loud noises, dense columns of smoke went up from the crater and these were followed by enormous masses of sand. There was a strong earthquake shock in Iza where little damage was done. But in a village fifteen miles from Iza a number of houses were destroyed. No lives were lost.

A strike involves all the surface cars in Brooklyn and one of the elevated lines. The men demanded that the time tables be arranged in compliance with the ten hour law, that an hour rate be paid for overtime, that two-thirds of the cars should be run for a full day, that the company be allowed to serve commissaries from the union and the men should not be discharged for belonging to the union. One passenger was fatally injured by stones. Dynamite bombs were exploded as a pillar of the elevated road. No person was hurt, but the structure and buildings were damaged. The cars were stopped until the structure could be repaired.

We had just finished reading the gratifying news that yellow fever had been stamped out in Cuba, when Surgeon-General Sternberg, a man who tells the truth no matter how disagreeable, let it be known he had received a cable message that the fever has broken out in the Fifteenth Infantry and Eighth Cavalry. This is discouraging.

Mr. William G. Whitney, of New York, has gone to Europe, and it is understood the object of his trip is to persuade Admiral Dewey to allow himself to be the Democratic nominee for President at the next election. Dewey had said he did not wish either position, but it is known he will allow anything which he can be persuaded to do, and Mr. Whitney hopes to persuade him. This recalls the peculiar case of Justice Brandeis, who, when asked, when would be the Republican candidate and Commodore Dewey the Democratic one. The only thing Dewey has said recently is that he wishes to go to the hills of Vermont as quickly and quietly as possible.

At a recent sale in London, "The Holy Family" by Rubens sold for \$2,000. Two other pictures by the same painter brought \$1,000 each. The auctioneer says that fifteen years ago the price quoted for "The Holy Family" was \$100.

At Michigan University the salary of President H. H. Henshaw has been raised to \$7,000. The *Washington Post* says this is not an exorbitant sum, in view of the fact that Mr. W. W. Whitney has just contracted to pay a boy of fourteen \$10,000 a year for three years to ride his horse.

The gold from the Yukon is coming in rapidly. The steamer *Ouleh* brought \$200,000 in gold dust, and the steamer *Konaka* and *Garcon* are on the way with \$7,000,000. It is evident now that \$200,000,000 for the season was not too high an estimate.

The correspondents of the United States newspaper in Manila have issued a "round robin" in regard to the conspiracy by Gen. Otis. They say things have been parroted misinterpreted "and the conspiracy has compelled us to participate in this misrepresentation by existing or altering uncontroverted statements of facts, on the plea, as Gen. Otis stated, that 'they would shame the people at home' or 'save the people of the United States by the war.' This apathy is as follows: suppression of full reports of field operations in the event of failure; numbers of heat prostrations on the field; systematic minimization of naval operations; and suppression of complete reports of the situation."

A. J. Jordan, a manufacturer in Shefeld, England, will give the town of Washington in Maryland a public school building in honor of his parents who used to live there. For extra, F. H. Cooper, a merchant of Chicago, will give to the little town of Pines in Holland a hospital and home for the poor.

The most terrible thing we have read in some time is in the paper which says that Secretary Alger will shell every square yard of the island of Luzon from one end to the other. That means the brutal murder of all the women and children. Is God dead?

Uma, being so showing that no mistake was made when Secretary Alger said that he would burn. He has stopped all the rest of the papers which were employing so many men at government expense.

Forto Rico was not in the insurrection and has been no war. And it is unjust to spend millions on making roads there unless as much is spent in all the territory of the United States. Gen. Davis is doing justice and is not getting the Forto Rico, and Secretary Alger, whatever might he may have done, deserves praise for making him governor.

Secretary Alger has resigned his seat in the Cabinet, and Hon. Elihu Root, of New York, has been appointed his successor. Mr. Root is a distinguished lawyer. Whether the round robin of the correspondents in Manila, or his alliance with Gov. Plafree was the cause of Secretary Alger's resignation is a question which may never be answered.

REMINISCENCES.

Some things should be laid up as valuable treasures. They are often of great value to us, and may be of worth to others. They are often sources of comfort as well as inspiration. Instances of this kind are to be found in the working history of every minister of the Gospel. I find many of these in looking back over a period of more than thirty-four years.

How I love to think of Bro. John Wilcox who rented out his farm one year that he might give his time and energies to the erection of a new Baptist church in his community. He wanted God's name ever to be honored there, and felt that this would be the best heritage he could leave his children and those who might live in that midst.

I cannot forget old Aunt Louizie Williamson who paid me on my salary, every other meeting five dollars for sixteen years, missing only once. She would spend sometimes, two or three days in getting this up, and putting herself to considerable trouble in doing so; thus I know when I would get my money and could promise my creditors positively. Her husband, Uncle Johnia Williamson is still at work in that church, Pleasant Grove, in a most practical way. At my suggestion, he willed to that church four hundred dollars, the interest on which was to be used in paying the pastor's salary as long as the church existed. For many years that church needed his financial support, she needs it now and she has it.

What shall I say about old Uncle Gibson Wilcox, who was a descendant of Daniel Boone. I could say very much in his favor, but will give only this remarkable incident. I was present at his golden wedding. After I had said words of congratulation, he looked up at the clock, and said among other things, "I was married fifty years ago at this hour to the one who stands by my side. She will bear testimony to the fact that during these years I have never spoken an unkind word, nor given a cross look to her. Who else can say this much? The three last are on the beautiful side of the river, and their good work on this side continues."

Bro. Lud Finch and his good wife will never be forgotten by me. He was sick for about three years. It was my pleasant duty to visit him twice a month during that time. I was always received with brotherly kindness. On my way to his home one day, while praying that God would guide me as to what I should say to him, I felt strongly impressed

to make this suggestion: "Your church building is antiquated, under repair and not well located. You have it in your power to do that which will meet the coming demand." "What is that?" said he. "Requiesce to that church a good and suitable lot and \$500 and the work will be done in the future." "I will speak to my wife about it," said he. He did so, and when she died, in the will was found the lot and the money. This was the beginning of the \$40,000 church which has since been erected. Their work still goes on in the church and community where they lived so long. May God continue to bless that old church, Buck Creek, Shelby county, Ky. She was ever true to me during a pastorate of ten years. It was with sorrow that I read a notice of the death of my beloved brother, Prof. T. J. Doolin. I was one of his pupils, and his pastor for ten years. A good deacon, faithful church member, wise councillor, thorough Sunday-school teacher, devoted husband and father, a supremely good neighbor and citizen, passed into the bright beyond. I had the pleasure of baptizing three of his children, two of whom are in your city. The family have my sympathy. Readers, love your pastors, pray for them, do their gospel preaching and help them in every way possible. They will ever love you for it.

Dear Recorder, you are ever new, and ever old, how I love your coming. You have been one of my tutors for thirty-four years, I thank you very much for your instruction.

H. F. JORDAN.

THE MARKETS.

LIVE STOCK.

Report for week ending July 24.

CATTLE.

Native good export steers, 1,200 lbs. and up \$ 10 00
 Light shipping, 1,000 to 1,200 lbs. 9 00
 Best heifers 8 00
 Fair to good butchers 7 00
 Common to medium butchers 6 00
 Thin, rough flesh, poor corn and feedings 5 00
 Good to extra cows 5 00
 Common to medium cows 4 00
 Feeders 3 00
 Steubers 2 00
 Bulls 1 00
 Yearlings 1 00
 Mixed cows—Choice 10 00
 Fair to good 8 00

HOGS.

Choice packing and butchers, 200 to 250 lbs. 10 00
 Fair to good packing, 150 to 200 lb 9 00
 Good to extra light, 120 to 150 lbs. 8 00
 Fat hogs, 150 to 200 lbs. 7 00
 Fat hogs, 100 to 150 lbs. 6 00
 Pigs, 40 to 80 lbs. 5 00
 Sows, 100 to 200 lbs. 4 00

SHEEP AND LAMBS.

Good to extra shipping sheep 10 00
 Fair to good 9 00
 Common to medium 8 00
 Stock ewes 7 00
 Stock wethers 6 00
 Sheep and wethers, per head 5 00
 Extra Spring lambs 4 00
 Best butcher lambs 3 00
 Fair to good butcher lambs 2 00
 Tail-ends 1 00

LEAF TOBACCO.

Report for week ending July 22.

SALES WITH COMPARISONS.

Following were the sales for the week and year to July 24, with comparisons:

	Week.	Year.
Year 1905	1,411	181,287
Year 1906	1,261	172,200
Year 1907	1,258	164,220
Year 1908	1,251	164,220

	1905.	1906.	1907.
Total sales of new crop to date	101,794	93,450	91,200
Balance new crop to date	52,070	47,771	74,004

	1905.	1906.	1907.
Receipts this week	1,258	1,258	1,258
Receipts Jan. 1 to date 77,075	6,217	74,004	

WATCHES BY MAIL.

Our illustrated Catalogue for 1906, showing Watches, Chains, Chronometers, Wares, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready and will be sent free on application. We also have special Watch Catalogue.

C. P. BARNES & CO., 242-244 West Flaming St., Louisville, Ky.
 Reference—Western Recorder.

STORE CLOSÉS SATURDAY NIGHT FOR GOOD!

3 MORE DAYS TO CLOSE OUT STOCK OF Clothing, Hats, Furnishings

Electric Plant For Sale. Fixtures For Sale.

HENRY STERN,
 424 to 434 W. Market, Louisville
MAMMOTH BUILDING.

A stroll through our Arcades affords a welcome relief from the glaring mid-day sun; and when you have been sufficiently cooled off in the atmosphere of our pleasant store, let us point out to you the three advantages of visiting

W. H. MCKNIGHT, SONS & CO.,
 225 Fourth Avenue and 320-330 W. Main Street,
WHOLESALE & RETAIL

Floor Coverings, Hangings, Grilles, Draperies, Hardwood Floors, Oriental Rugs, &c.

- The great variety of our Offerings.
- The largest and finest Stock of Goods in the entire South to select from.
- Trustworthy Goods at uniformly low prices.

We extend to visitors and citizens alike an invitation to call and inspect our choice line of goods.

RECEIPTS.	1905.	1906.	1907.
Receipts this week	1,258	1,258	1,258
Receipts Jan. 1 to date 77,075	6,217	74,004	

	1905.	1906.	1907.
Trunk, green or mixed	1 00	1 00	1 00
Trunk, red	1 00	1 00	1 00
Trunk, blue	1 00	1 00	1 00
Trunk, green or mixed	1 00	1 00	1 00
Trunk, red	1 00	1 00	1 00
Trunk, blue	1 00	1 00	1 00
Trunk, green or mixed	1 00	1 00	1 00
Trunk, red	1 00	1 00	1 00
Trunk, blue	1 00	1 00	1 00
Trunk, green or mixed	1 00	1 00	1 00
Trunk, red	1 00	1 00	1 00
Trunk, blue	1 00	1 00	1 00