

WESTERN RECORDER.

Faith, Hope and Love, these three.

74th YEAR.

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GERMAN Baptists were greatly blessed last year. Notwithstanding their losses by emigration, the net gain during the year was 1,141, making their membership 27,901.

A FATHER asks in the *Congregationalist*: "What right has a Christian to have a Sunday newspaper in the house?" We shall look with much interest for the answer to that question—if any.

AN old Christian gave a young minister this advice: "Never preach a sermon in which there is nothing about the Lord our Saviour which a Unitarian could not say. Somewhere in your sermon, if only in a few strong words, show your belief in his Godhead."

EVERY scholar has lessons to learn whose value or bearing he cannot see till afterwards. This is especially true of the lessons God sets his children to learn in this world. It is theirs to study them diligently now, and some day, in this world or the next, they shall know the value of them.

DR. A. M. OLAPP suffered greatly in his last hours. Five days before his death he bore this testimony to religion: "If the eternal hope we have in Christ ever amounts to anything, it certainly does when one of his followers is passing through the valley. I have found that it pays to place your trust in God and believe in the redeeming blood of his Son. I look forward to entering into that fellowship with God that is in store for all who love Him."

NOTHING would have pleased the Catholics more than to have been able to say the Father Chiniquy had died a Catholic. But when the Archbishop of Montreal sent a request to visit the dying Chiniquy he returned this reply: "I am thankful to the Archbishop, but I have definitely retired from the Church of Rome. I am perfectly happy in the faith of Jesus Christ. God and Jesus suffice me. I long for the moment of leaving."

The *Christian Advocate* speaks words worthy the attention of every business man: "When a business man does nothing but make money, he loses the very idea which redeems business from mere selfishness. His calling was intended to make him alert, strong, wise, honest, upright, noble, manly; it was meant to develop him up to the measure of his noblest possibility, so that from the office and the factory there would come a genuine manhood."

WILL THE PREACHER SEE THAT THE CHURCH OVER WHICH HE PRESIDES IS A SPIRITUAL BODY?

BY A NORTHERN PASTOR.

Is this a question which can only be answered by taking other factors into account besides the preacher? It must be frankly confessed that most preachers have limitations which appear to argue in favor of saying that the matter of a church's being made a spiritual body is far from finding its solution in the preacher. It is not denied that there are churches whose whole texture is worldly, and was so from the day they were founded. There are churches which will not suffer a plain, pointed preaching of the Gospel—their whole traditional and present life is opposed to such a thing. The changing of such churches into spiritual bodies is, in some cases, an apparent impossibility. Ministers are often broken in such a task. A true, godly minister has frequently to do the log-rolling for some "brilliant orator" who delighted to swing his shining blade, but had "no taste" for other kinds of work. The task of following such a man is sometimes crushing; the members of the church are so attached to the orator, and are so used to his fine rhetoric that they can hardly bring their fastidious ears to listen to the man who talks plain religious truth, and the whole tone of the church is set to such an unspiritual key that it is difficult to change it to the Gospel note.

After all, it cannot be disputed that most churches have in them a truly converted element. Sometimes this element is very small and hard to find. This element may be crushed by "the more influential" worldly element; for ungodly church members always have a sort of joy in persecuting the godly, especially if the latter are plain, unpretentious people. It is the duty of the minister to hunt out this godly element, however small and unpromising, and expect his spiritual support in the church to come from it alone. Having found out who the spiritual ones are, the godly preacher will begin to work through these on the church as a body. And yet in this very thing the preacher is liable to lose his place; for the ungodly are quick to discover whether they are going to be the favorites of the preacher. Such is the selfishness of unspiritual church members that it is hard for them to endure the preacher who does not flatter and pet them. Perhaps we need not blame such people too much, for they can hardly do otherwise. If selfish people so much as keep up a show of religion, they must be flattered—or converted. All preachers have the task of dealing with three classes of people inside their churches: the unconverted and supremely selfish, the converted but weak and worldly, the converted and deeply prayerful. The true preacher who makes it his business to build up a spiritual body will always look for spiritual help from the last-named class. Only such people are spiritually capable of seeing just what a preacher ought to do; and clearly only such people have power with God on behalf of others.

A fact confronts us here which we cannot overlook, namely, there is a general compromise between the church and the world. It would be impossible to deny this. There has been, in many churches, as complete surrender of the distinctively religious life as possible. The "worship" of such churches is modelled upon the tastes and demands of the world. This is an instructive turning-about of things. The preacher is scarcely more than an appendage, and the truths of the Gospel are uttered in feeblest tones. Ethics and

aesthetics are about as high as some of these churches will suffer the preacher to rise. Little is heard of Christ and his salvation. It is a strange coincidence that ungodly scientists and philosophers are busy trying to mumble, as with thick tongues, the truths of religion, while the scientific preacher is glibly discoursing on "scientific truth." When will the transformation be complete? Many men of learning are almost religious; many men of "religion" are almost agnostics. It would be a good thing if both classes could be penned up in some sequestered corner of the earth till they had sickened completely of their nonsense.

The preacher of our times is earnestly entreated to remember that as the times have so changed, that as people think and feel so differently, truth must be presented in an entirely new way. What is the trouble? Why must truth be whispered? Why suppressed? Why denied? Because we have compromised with the world. The greater part of our churches in towns and cities are far more in the power of the world than in the power of the Holy Spirit. Are Christ's words as true to-day as they ever were? Can a man be saved without religion—without repentance toward God and faith in Jesus Christ? Can a man enter the kingdom of heaven without being an intelligent worshipper of God? Without being a true disciple of Christ? If so, where do we find the assurance of it? The philosopher may through his philosophy go as direct to perdition as the drunkard through his drunkenness, or the adulterer through his adultery. But preachers are minding matters at this time; they are questioning whether "our theology" has not been "too narrow;" whether we may not indulge "a larger hope." We would affectionately commend such men to the Bible; for there alone we find any certain evidence that we have a right to expect any real immortality; there, too, we find the terms of salvation as distinctly stated as possible. We are brought face to face with a question which hundreds of preachers are simply evading; the question is this: What is to become of all the multitude of men who live respectable lives but never follow Christ—what becomes of their souls? Will a man have courage enough to preach the plain truths of the Bible when the majority of men, and multitudes of women, of high position, die without God? Here is a point at which preachers are failing to-day.

How is a man to see that his church is a spiritual body, since there are so many forces at work inside the church and outside of it tearing it to pieces? Is not the church, in the main, more under the power of "society" than under the power of the Holy Spirit? Is not family life to-day dominated by the love of social position rather than by the love of pure religion? The preacher has not only the forces of evil outside of his congregation to contend with, such as the crying sins of drunkenness and uncleanness, but he has to work against the members of his own church who have not love enough for their religion to teach it to their own children. That is awful! Parents generally care very little about the souls of their children; their own offspring may drop down to perdition, if only they take a good stand in "society" and in business.

The preacher has certain forces at his command in building his church into a spiritual body. He has praying members in his church—a few, at any rate. He has the privilege of prayer which he can use himself. Preachers, it is to be feared, are not strong believers in prayer. No doubt they believe in the form of prayer, but in the reality they seem to have but

slight confidence. If preachers were as mighty in prayer as they ought to be, they would shake the land. They can talk and preach, but few are powerful in prayer. The preacher can certainly pray for his church. The preacher can plead with his church in Jesus' name. When Paul grew intense in his anxiety for his brethren at Rome, he said, "I beseech you, brethren, by the mercies of God." The preacher can teach the truth. He can handle the great truths, and in doing so, he can draw to himself choice spirits; he can make people anew by the great truths of religion. The preacher has the Holy Spirit to help him at every point in his work. Certain it is, if the church over which the preacher presides is not a spiritual body, most of its members will be lost. The preacher himself may be lost.

Truly this is a great work—this preaching of the Gospel to lost men. It is worthy of the entire man, worthy of the most untiring zeal, worthy of the highest powers. If the churches are New Testament churches, at this time; if the preachers are New Testament preachers, at this time, it is clear that the words of the New Testament are meaningless. The churches are largely social organizations, held together by social influences, and the preacher is largely a mere appendage, a social preacher who deals in "ear-kissing arguments," and leaves the heart with its corruptious scarcely touched. No wonder the world laughs at the church to-day. But the world cannot laugh at a church which puts the world's sins to blush; the world respects such a church as that. No wonder the world laughs at the ministry to-day building with "straw, hay and stubble," preaching science, poetry, literature—anything rather than the plain, searching, soul-saving Gospel.

"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." The Great Commission commissions men to a great work, which calls for great strength, and is to be wrought for a great object—the salvation of souls forever through Jesus Christ our Lord. Amen.

THERE is something sublime in this un-sparingly. It almost proves that our religion is divine, when it undertakes for man so divine a task. It could not sustain itself in its great claim to be from God unless it took this high and Godlike ground, that whoever named the name of Christ must depart from all iniquity. My dear friends, our religion is not true unless it have this power in it; unless the statesman taking it into Congress, the merchant taking it into business, the man or woman carrying it with them wherever they go in all their ordinary occupations and amusements, do indeed find it the power of parity and strength. We must bring our faith to this test. Unless our Christianity does this for us it is not the true religion that St. James talked of, and that the Lord Jesus came to reveal and to bestow.—Phillips Brooks.

THE highway of holiness is along the commonest road of life—along your very way. In wind and rain, no matter how it beats—it is only going hand in hand with him.—Mark Guy Pearse.

"LOWER CRITICISM."

BY REV. J. D. MURPHY, D.D.

Genesis and Moses have passed under the observation and the investigation of the "higher critics," and they have found and left only a big pile of "mistakes." Historically and scientifically and in about everything Moses is entirely out of date. I have thought it might be well to inquire to what extent Moses may be out of date, provided he be behindtime. At any rate, the view of a "lower critic" may give variety to the discussion.

Whether we have gotten away from the teaching of Moses or not, will depend upon where we are to-day. This lower critic affirms that we have not gotten out of the first three chapters of Genesis. With all our boasted civilization and progress, we are living to-day in the first part of Genesis. We may have an "advanced civilization," but we have not advanced one whit beyond the earliest teaching of Moses. Let us see.

In the teaching of these first chapters we find the institution of the Sabbath, the marriage relation, and the law of labor. To-day, these are the three prevailing questions of our civilization. Take what we call the "civilized" nations, and their civilization may be measured by these as a standard. The progress of no nation has carried it beyond these. And no one of these nations can show a high degree of social life independent of these three or any one of them. No high order of civilization has been attained by any nation without the Sabbath. The necessity for the Sabbath inheres in the very relation of things, and the blessing of the day comes upon those who keep it. My ox needs the Sabbath as well as myself. The great locomotive made of hard iron and steel can go only so long without stopping to cool off and rest. The "round house" is the Sabbath of the locomotive. To rest the great machine is to make the most of said machine. It is not a question of capacity or of strength, but of endurance. God has wisely measured our endurance and times our going. He knew that we get tired, and he says: "Come ye apart and rest awhile." He gives us his day, the Sabbath, that we may repeat in the course of our work what he did in his rest on the seventh day. Man is most cruel to himself and his fellow when he is least civilized. The lifetime of a shoemaker in Paris is five years less than the average life of the shoemaker in Boston. The one works seven days in the week, the other rests one day in seven.

A man was showing his friend the fine view which was to be had from his front door looking toward London, and he said, "On the Sabbath day we can see the spires on the churches." "And why not on any other day?" was asked. "Because on the Sabbath the shops all shut down and the smoke clears away so we can see." So on the Sabbath this toiling, weary world would halt, and the smoke and dust of the past week is lifted, and we see clearer and further, and by faith we catch glimpses of the great city where there is an "eternal Sabbath."

As the Sabbath regulates our time, so marriage regulates our homes and our social life. Low and mean conceptions of the marriage relationship obtains only where there is low-grade civilization. The bulwark of our American civilization is American morality arising from the well-regulated home. For education, for training, for formation of character, there is no place like home. For the home which depends on marriage absolutely, there is no substitute. "For this cause shall a man leave father and mother, and cleave unto his wife" (Gen. 2:24; Eph. 5:31).

The law of labor. "In the sweat of thy face shalt thou eat bread" (Gen. 3:19). From this law there is no honorable exemption. "The world owes me a living," the lazy one will say. Provided you "subdue it," says this law of labor. Adam was placed in "Eden to dress and to keep it" (Gen. 2:15). The wisdom and the mercy of this law of labor is seen in the fact that the wages of the day are more than the necessities of the day. After the needs of the day have been supplied there is something over. All the man has to do is to take care of his surplus. The man who labors and economizes will prosper. Let this law obtain,

and capital may be safely invested, and labor will be abundantly compensated. Here, then, we see these three great laws of our civilization—the Sabbath, which regulates our time; marriage which regulates our social relations; labor, which regulates our business relations. Any one of these is one of the "live questions" of our time, and all of them are as old as the first three chapters of Genesis.

They are "up-to-date." Was Moses mistaken? Was Moses up-to-date? This lower critic thinks that Moses knew what he was saying, and that this "advanced civilization" would do well to study Moses. No, we are not out of Genesis, nor should we wish to be.

A REMINISCENCE OF C. H. SPURGEON.

BY J. KRITH MACINTYRE.

I heard Mr. Spurgeon preach once, and once only; and that once has ever proved one of my most pleasant and most cherished memories. It was in the City Hall, Glasgow, some thirty-eight years ago. Not a few of my countrymen had been led to believe that his utterances were "uncanny," and that he might turn out to be nothing more than an eccentric, ephemeral, theological quack. Some of the Glasgow ministers, when announcing from the pulpits that he would preach in the City Hall on the following Lord's Day, safeguarded the intimation by saying they were unacquainted with him, but had read sensational accounts of him in the London newspapers. One minister, in speaking of Spurgeon's advent, said: "He enjoys the reputation of being a young, rising preacher, who is making a great stir in London. I know little or nothing about him, except that he is a pronounced Calvinist; and of course, that's in his favor!" And in Scotland so it was.

An immense crowd of people flocked to the City Hall to hear "the young phenomenon," the admission being one skillful thing extraordinary; but I succeeded in being the second person to get in. There was a magnificent organ in the hall; but as Mr. Spurgeon had peculiar views as to the orthodoxy of "a kist o' whistles" leading the musical department of a religious service, the big instrument had to "hand its tongue." This circumstance, of itself, favourably impressed the audience; for Scottish congregations in those days (whatever they may be now) were dead against musical instruments being used in churches.

Mr. Spurgeon made his appearance on the platform, followed by a precursor. Although he was some years my senior, I thought him a very young man to preach before such a big audience. We all glowered at him; for he was certainly uncommon. His hair, like a band, lay flat across his white, broad brow. His face was very white, unrelieved by a big white tie (for he did not don the black tie in those days). Putting down the big Bible which he had carried on to the platform, he took up a psalm-book, and in a voice which electrified us by its sweet, musical, clarion-like ring, he exclaimed: "Let us worship God by singing to his praise the Hundredth Psalm!" The precursor then, in old fashion, struck his tuning-fork against his knee to "catch the right pitch." Spurgeon recited the whole psalm; and his recital was one of the finest displays of elocution to which I have ever listened, especially the third verse—

Oh enter then, his gates with praise;
Approach, with joy, his courts unto!
Praise, laud, and bless his name always;
For it is seemly so to do!

His reading of the psalm accentuated its beauties, and afforded a striking illustration that the Word of God—in prose or verse—can be set off with grander effect than even the sublimest passages of Shakespeare. His recital of the psalm familiarized him to his audience at once. But Spurgeon had something better than magnificent elocutionary power. He was blessed with a holy magnetism which pervaded the vast audience, and which made us feel that he was a young "man sent from God." The precursor, standing beside the preacher, again sounded his tun-

ing fork, whereupon the immense audience rolled out the Old Hundredth in a manner I shall never forget. Gang tae Scotland, if ye want to hear Auld Hunder'g sung in "orthodox" fashion! Spurgeon joined with all his heart and voice in the singing, but was so moved during the volume of praise that ascended to the Christian's God, that several times he paused, the tears streaming down his face the while. While he was reading the chapter we felt that a man of God was reading the Word of God. His text—as he then worded it—was: "This is the grace of God, wherein we stand." He made four divisions, devoting about fifteen minutes to each. His voice and words fell like an inspiration upon the congregation. Had an angel from heaven been addressing us, we could not have listened more attentively. But I think that "the old, old story," told by a ransomed soul in the power of the Spirit, is even more sweet than if sung by an unfallen angel. There is such a thing as the youthfulness of holiness. Does it not come o'er us like a breeze from Paradise during seasons of special blessing? We realized the rejuvenating presence of the power from above. We were young again, whatever our years; for a wave of happiness came upon us.

Looking back upon that hallowed day of Auld Lang Syne, his sermon, instead of appearing like a shadowy thing, is as fresh as if it had been uttered yesterday. He realized that he had a message, that the message was from God; and he spoke as an oracle of God. That one sermon endeared him to the folk o' Glesca.—Queensland Baptist.

SHIRKING THE DIFFICULT.

The child gives up the difficult lesson and waits for the teacher "to explain it," because it is hard to use his own brains; the woman shuts up her house and takes her family to a hotel because it is hard to bother about housekeeping; the citizen lets the demagogues keep his city filthy, morally and physically, because it is hard to fight political corruption; the love-crossed maiden and the disappointed business man commit suicide because it is hard to endure life with a heavy heart. Ask the leaders in any good cause how many of their helpers can be depended upon for sustained and persistent effort when work becomes difficult and applause grows faint. How many hold to a high purpose in the presence of inevitable drudgery? "I make it the principle of my life," said a husband and father, not long ago, "never to do anything myself that I can get some one else to do for me," and in these words he sums up the spirit of all the idlers and many of the workers of the age.

The man who shirks his duty and avoids what is hard is the man who devotes as much of his life as possible to "having a good time." Consequently, if these tendencies are characteristic of our age, we should expect to see developing along with them an excessive indulgence in pleasure. Is it not true that we do?—North American Review.

Let not the thought of sin and unworthiness hold you back. Was Peter worthy? You have never denied with oaths and curses that you ever knew him. But if you had, and turned with sorrow and longing back to him, while he might ask you heart-searching questions, and give you painful tests, he would, he will, receive you, and intrust to you a share in his work. Oh, as he has forgiven and redeemed you, will you not love him? Strive, indeed, that he cares, but he craves your heart's devotion. He longs for love, your love! Do you love him? With supreme, self-forgetting love, or even with such love as you give to an earthly friend? Then do his work. "He is more lowworthy than all our love." He loved us unto death.—Ex.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts and to strengthen them for the help of others.—John Ruskin.

ART THOU ROCK?

BY CHARLES E. JEFFERSON, D.D.

To those who know best the problems of our cities it is becoming increasingly apparent that if the cities of our republic are to be won and held for Christ we must have a higher type of church member than the average Christian now in the field. And from this it must be inferred that the average city Christian is a heathen man or a publican. Those who know him best know that he is a social, warm-hearted, honest, sensible man. The worst thing that can be said about him is that he is not strong enough to stand the strain of city life. He is not wicked, but limp. The city, like a giant, molds him to its will. It pushes the newspaper under his eyes on Sunday morning, and he is not strong enough of will to turn his eyes away. A friend drops in to see him Sunday evening, and he remains away from evening worship. There is a dinner on prayer-meeting evening, and his seat is vacant at the prayer-meeting.

The most sacred covenant any man on earth can make is that which a Christian makes with Christ's church, when he identifies himself with it, and yet people of spotless social reputation and a high sense of honor will trample on their church covenant without a twinge of compunction. They do not do it maliciously, but from weakness and lack of thought. They are caught in the swirl of city life and carried hither and thither by the swift-flowing currents, and before they are aware of it their church life is reduced to a precarious and desultory attendance on divine worship on bright Sunday mornings. Right there lies the secret of the failure of Christianity to master our cities. Church members, with numerous and beautiful exceptions are not made of the stuff of which heroes are made. They abhor crucifixion. There is a painful lack of the grit which made the Puritans invincible.

We have fallen on easy times. Life is luxurious. Ours is an age of cushions and rose water. But there is arduous work to do. The trumpet has sounded, calling us to battle. Our cities are so many battle-fields on which resolute and flint-willed men must wrestle in terrific struggle with the forces of the devil. We have a Gospel equal to the world's needs. All we lack is men. Never will Christianity subdue our American cities until there is brought into the field an army of Christians of firmer texture and sterner temper than that possessed by the cohorts now engaged. Some plead for endorsements, and others advocate a change of methods, but what we want is men. It is significant that the one thing which Christ first looked for in the men on whose shoulders he wished to roll the world was something which he designated as rock. As soon as a man whose temperament had in it ingredients capable of being fused into granite came under his eye, he gave him a new name—"Rock." Later on, when the tides of the world were flowing away from Jesus, this man with the new name stood erect and declared that notwithstanding all learned men were saying one thing, and all the people another, he still was convinced that Jesus was the Messiah, the Son of the living God. It was then that the Lord declared he would build his church on rock. It is the only rock which can withstand the assaults of the empire of death.

Our cities are crying for rock-Christians. Of gentle Christians and affable Christians and kind-hearted Christians we have abundance. The church to-day lacks the one quality for which the Lord looks and waits. City Christians should stand like rock amid the seas which surge and roar, and beneath whose billows with alarming frequency honored churches disappear. Like rock they should stand around the Lord's day, beating back the social and industrial forces which are rolling in like a flood. Nothing but rock will save New York and Chicago, Boston and San Francisco from the fate of Sodom and Gomorrah. The only Christians who can save our cities from their sins are Christians who have the heroic temper and the undaunted will of Him whom we love to call Rock of Ages.—Independent.

SUNDAY-SCHOOL LESSON.

SUNDAY, AUG. 13.

EZEKIEL'S GREAT VISION.

Ezekiel 37:1-14.

Morro Text—"I will put my Spirit within you."—Ez. 36:27.

Ezekiel's vision of the valley of bones came to him while he was a captive in Babylon...

"The hand of the Lord was upon me, and carried me out in the Spirit of the Lord."—It was a vision which he had, and not a real valley...

"And caused me to pass by them round about: and, behold, there were very many in the open valley: and, lo, they were very dry."—By taking him around he was enabled to see how many bones there were...

"Son of man, can these bones live?"—Ezekiel does not answer with a negative. With man it was impossible.

"Again he said unto me, Prophecy upon these bones."—Prophecy in the Scriptures does not mean to foretell future events, though it includes that.

Many a preacher has been encouraged by the remembrance of this vision when it seemed to him useless to warn sinners and pour his warnings into deaf ears.

"Behold I will cause breath to enter into you, and ye shall live."—No matter how dry and scattered they were. God had made Adam out of the dust of the earth...

"I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin."—They should not be living skeletons, but living men.

be evident to all that he was indeed the Lord, the Creator of all things when he should have done this.

"So I prophesied as I was commanded."—He did not wait to see the beginning of the work of restoration.

"And as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone."—The bones of each body came together, and each bone took its proper place.

"Prophecy unto the wind, prophecy, son of man."—There is evident reference to the creation of Adam in which God first made the body and then breathed into it the breath of life.

"So I prophesied as he commanded me."—That God's command seemed strange did not trouble Ezekiel in the least.

"Son of man, these bones are the whole house of Israel."—The nation as a nation was dead—past all hope of reviving by any earthly power.

"Our bones are dried and our hope is lost: we are cut off for our parts."—The latter clause represents the bones as scattered from each other.

They thought their nation was hopelessly dead, buried as it were in its grave. God admits that, but says he will open the graves and they shall come out and return to their country.

Tact does not remove difficulties, but difficulties melt away under tact.—Lord Beaconsfield.

WHEN YOU RIDE YOUR WHEEL Always shake into your shoes Allen's Foot-Ease, a powder for the feet. It keeps your feet cool, prevents sweating feet, and makes your shoes loose and comfortable. One cent bottles where people are using Allen's Foot-Ease. They all praise it. Contact with it, and in a certain cure for hot, swollen, itching feet, and in a certain cure for corns, bunions, and all ailments of the feet. Allen's Foot-Ease, 25c. per bottle. Address, Allen's Foot-Ease, N. Y.

J. T. BARROW. Memorial Services held at First Baptist Church, Owensboro, Ky.

A memorial service in memory of Rev. J. T. Barrow, former pastor of Walnut-street Baptist church, of this city, was held in the First Baptist church, Sunday Morning July 13th, 1890.

Since Bro. Barrow was a co-laborer with our pastor, Rev. G. L. Morrill conceived the idea of holding this service and carried it to a successful conclusion.

Bro. W. B. Courtney of Walnut-street Baptist church read the resolutions, adopted by the Walnut-street Baptist church, which were published in last week's Recorder.

Bro. Morrill read a tribute to Bro. Barrow, written by C. T. Sutton, editor of the Owensboro Daily Enquirer, at Bro. Morrill's special request, which is given in full below:

"The newspaper man sees the outside and the inside of every man's life to such an extent that he is sometimes disposed to throw down in despair, and say that there are not fifty nor ten nor peradventure five righteous men in any city. Then he falls upon one who fills the measure of his desire, as did the subject of this appropriate service, and the heart that is in him leaps for joy and goes out in fellowship and loyalty and devotion and appreciation.

"Hypocrisy and cant and deceit and vanity and pride and pettiness marshal their ill shapes before him every hour of every day, so that when he finds a man like Barrow, upright, strong, true, modest; made over, heart, soul, mind, will, purpose, aspiration, everything, in the mold of his Master, it is both the shadow and the substance of his soul's desire.

"My first acquaintance with him was before I saw him. I read of his holy life and blessed influence in the hearts and heard it in the talk of the people he served as pastor and friend and companion. He had gone from Princeton, Ky., when I went there, but his works were behind him. I believe I know the relationship that ought to exist between a pastor and people, and I have seen it exemplified but that once.

"I heard his praise on every lip, and no evil report from even the low and vile, and sorrowed that I never knew him. When the day came at last that I should meet him and we should be friends and know that we were brothers, joy came. I was richer by what I had of him—the cordial hand, the kindly eye, the gracious demeanor and the friendly talk.

"He showed his heart to me and it was clean. I opened the doors to the store-house of his mind and it was well filled. I looked on his daily life, and it was that of the righteous man. I had expected in this to write a sketch of his life with the date of his birth and other like information, but what matter dates? Every day is a date, but there was but one Barrow. Others there are as good, more talented, whose lamps shine further into the world than his did, but I look in vain for a light whose soft effulgence reaches and cheers some inner corners of the chamber of my soul like that he shed abroad about him.

"It means nothing to say 'May he rest in peace,' but it sounds comforting to my own ears and heart, and it is all that I have to give him now, who needs nothing."

Bro. L. C. Tichenor then spoke very feelingly of the character and good qualities of Bro. J. T. Barrow whom he had known from early manhood and whose noble, Christ-like attributes had inspired in him an affection for him which he had not felt toward other noble brethren though associated with them a life time without a single unpleasant incident occurring between them.

Bro. Morrill then took for his text II John 12th verse. "Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full."

There were flowers brought by loving hands and these songs were sung with feeling: "Some time we'll understand," "Unanswered," "Doxology" and "The Shining Shore."

Benediction by Rev. L. C. Tichenor of the Walnut-street Baptist church.

OUR ARKANSAS LETTER.

God has been very gracious to us at Helena. I put in four years' very hard work here trying to get the church out of debt. During this time we paid over \$4,000 debts and met all running expenses. The church had been in debt for twenty years. But we succeeded in paying off the last debt in March. Our Ladies' Aid Society went to work at once to repair the "pastor's home." They have expended about \$200 painting, papering and otherwise repairing the house and fence. Now the Lord opens "the windows of heaven" and is giving us "showers of blessings." We have received forty-three members in the last four months. I have baptized twenty-five the last two weeks, one of them was the pastor's youngest child. Four others stand approved for baptism, and others will join soon.

These are two strong men and two excellent fields; none better in the State. E. O. Falkner a short but very prosperous pas-

ASTHMA - HAY-FEVER CURED BY THE Kola Plant. Includes an illustration of a plant.

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torate at Eldorado has resigned. Forest City is still pastorless. Pastors Ben Cox of the First church, Little Rock, and W. B. Peoples of Conway are spending their vacation taking special studies in the University of Chicago.

I rejoice at the election of Dr. E. Y. Mullins as President of the Seminary. He is a strong, lovable, scholarly man. I had the pleasure of being a class-mate with him in the Seminary.

H. C. ROSAMOND. Helena, Ark., July 14 1890.

DEAR RECORDER—In your issue of July 20, second page, under article "Stumbling Blocks," this sentence occurs in the third paragraph, seventh line: "According to the Bible, one who is a real Christian may fall and perish," etc.

Prof. JOHN BURKE, while in Louisville, called at our office. Bro. Burke is a member of the First Baptist church, Newport, Ky., and superintendent of the city schools, and candidate for Superintendent of Public Instruction on the Republican ticket.

In answering advertisements, please mention seeing them in the RECORDER.

Mr. Errors:—

While I am not an "Old Landmarker," yet I am a friend to "fair play." Since an attempt has been made to make the impression upon the public that "Old Landmarkers" believe and teach that "there is no salvation outside of a Baptist church," and especially that Dr. J. R. Graves so believed and taught, I ask that you shall publish the article below. The fact is, that there are no Baptists of to-day, nor does history tell of any Baptists in any age since the apostles who so believed and taught. Baptists have not only not taught that baptism was essential to salvation, but, on the contrary, they have ever contended that salvation was essential to baptism. No Baptist church will admit one to baptism until it is convinced that the one applying for baptism is already saved.

While Baptists have ever differed as to the true exposition of the passage, "Upon this rock I will build my church," etc., yet no one has, so far as I know, except one, who has since abandoned it, ever believed that salvation was restricted to membership in a Baptist church. It is not fair or just to charge Dr. Graves with teaching the idea, or that such a sentiment could be fairly drawn from his writings since he distinctly and emphatically repudiates it, as the article below shows conclusively. Suppose I should assert that those who hold that the church referred to in the passage quoted, believe and teach that no one of the human family was saved before the advent of Christ, and then proceed to prove it thus: 1. No one is saved outside of the "universal spiritual invisible church" built upon the rock. 2. But that church was not built until Christ came, for he said, "I will build." 3. Therefore no one was saved until Christ came, as until then no one was in that church since it did not exist! Now, would this be fair or just, especially if such an one should repudiate the inference? Yet is not this the treatment that Dr. Graves has received? J. M. WEAVER.

J. R. GRAVES' POSITION.

1. "The third is the Baptist theory. This is, that none but Christians should be baptized and added to the church. I mean a person should give satisfactory evidence that he has been regenerated in heart, made a new creature in Christ, before he is baptized. All human societies—and by this test they may infallibly be known—baptize, and add to the church in order to save. Baptists do it because they believe the subject is saved. This is the grand characteristic that makes Baptists a peculiar people—that separates them from all others. They invariably place Christ before the church, while all others place the church before Christ" (page 57).

"The Scriptures are clear in teaching that baptism is for the profession of something on the part of the subject, and that something is the faith of the gospel—the ground on which the soul must rest upon for its salvation.... That ground is the finished work of Christ, and our participation in it. This we are to profess and set forth in our baptism" (page 65).

"Those who oppose 'church succession' confuse the unthinking by representing our position to be that the identical organization which Christ established—the First Church of Judea—has had a continued existence until to-day; or, at least, some one of them has continued until now,

and that Baptist ministers are successors of the apostles; in a word, that our position is the old Romish and Episcopal doctrine of apostolic succession. I have, for full a quarter of a century, by pen and voice, vehemently protested against these misrepresentations, as Baptists have for twice as many more, against the charge of teaching that no one can be saved without immersion, and quite as vainly, for those who oppose us seem determined to misrepresent, and will not be corrected" (page 128).

"Old Landmarkism is not the denial of spiritual regeneration to those with whom we decline to associate ministerially or ecclesiastically" (page 132).

"This, then, is the infallible test by which genuine Christianity may be tested and known; it places blood before water; it teaches that we come to the church through Christ, to the water of baptism through his blood; while all human and counterfeit religions reverse this and teach that we come to Christ through the church, and to the blood of Christ through the water of baptism" (page 245).

"If my opponent should attempt to make the impression upon you that I deny that you are Christians because I deny your society is a church, he will pursue a course both unwarranted and unprincipled." (Debate with Dr. Ditzler, page 927.)

TERRITORY NOTES.

The meetings are in full blast in this country. Crops are so good that the indications now are that meetings will not be so fine. The rule is fine crops, poor meetings; poor crops fine meetings. Two years ago, August 4, I began preaching, when I could give the time, in the Territory. My first trip I described to the readers of the Western Recorder as delightful. I remember it now as more exhilarating than my trip in the cool breezes of the Rocky Mountains.

But, coming and going and getting more and more into the necessities of the people, I find myself mixed up with some difficulties.

This is the only section of country that I know in the United States that has no free schools for the whites—the only place where white children are excluded from the public schools. The Indians have good public schools.

The unsettled condition of the lands makes the schools and churches, as well as everything else, very unsatisfactory. But school and church property is about the only thing that is settled. Hence, it is time for the Baptists to begin to lay the foundation for permanently established institutions. I am not taking sides in the Baptist row in this country, but it is a fact that the Home Board of New York has done some lasting good in the way of church property. If they would go a little farther and establish a Baptist school to teach Baptist infants of that Baptist church thus established they would do great good in setting an example in the right direction.

The children do need training right. A teacher with no strong religious conviction is the most popular here. What does that tell us? What work for the preacher that he may never do? Whom will the Lord call to teach his elect? S. M. STEWART. Tishomingo, I. T.

Order your Church Roll and Record from the Baptist Book Concern, Louisville, Ky.

TO ALL FRIENDS OF TEMPERANCE.

DEAR BROTHERS—The Inter-denominational Temperance Committee is doing all that it can in the interest of the temperance cause in our State. We have now a Field Secretary for Kentucky employed for all his time, and he is doing diligent and faithful work. Besides the payment of our Secretary's salary and his traveling expenses, there are various other expenses. We need at least \$2,000 or \$2,500 a year to do this work in a satisfactory way. We ask that Christian people all over the State will recognize this Christian temperance work as being done in the name of Christ, and that they will put it alongside their other Christian enterprises and make contributions to it just as they do to Home or Foreign Missions, or to State Missions. This is the period for the meeting of our District Associations. We ask very earnestly that some brother at each association will call the attention of his association to this work and endeavor to secure as many pledges as possible, and send the same to our Treasurer, Prof. J. J. Rucker, Georgetown, Ky. We do not ask for large contributions, but for a great many small ones. Surely there are many brethren in each of our associations who would be willing to give \$5 a year to the cause of Christian temperance. If not \$5, then will they not give \$2.50, or even \$1? If some brother will make a speech on this subject at each association, and will give the people an opportunity to make subscriptions, payable during the coming winter, it will be a great help to this cause. Will the brethren all over the State please take this up and let us hear from them as soon as possible? Do not forget also to pass resolutions urging Christian people to see to it that no man is sent to the legislature, or to any other office in Frankfort next winter who cannot be trusted to stand squarely with the temperance people for their local option bill. This is of the utmost importance just now. No party issue of any kind is half so important right now as this.

F. H. KERRIOT, Ch'm. Inter-denom. Tem. Com.

DEAR RECORDER—I have just returned from a visit to the Twelve Pole Valley Baptist Sunday-school Convention, which convened at Cassville, Wayne county, W. Va. They had an excellent programme, was well arranged, and it was well carried out. The Convention was called to order at 9:30 sharp by the President, and, after thirty minutes spent in devotional exercises, letters from the various schools in the Convention's territory were read. The reports from the schools indicated that the year just closed has been by far the best of the seven since the organization of the Convention. Rev. L. E. Peters, Sunday-school Missionary for West Virginia, was present. His field of labor is the entire State, and he gave very encouraging reports concerning the condition of the work throughout the State. Evidently Bro. Peters is the right man in the right place.

In response to the query: "How shall we make this Convention a success?" Bro. Peters gave a most interesting, forceful address. The speaker said we should first consider it a council of war; second, a bureau of information; and, third, an exposition of industries. The address

was really very helpful and inspiring.

But, passing over many other good things that were said and done, I will next mention another address by this same Peters on "the calling of the teacher." Many things that have been said before on this very important subject were brought out by the speaker in a new and enlarged edition, while many things that he said seemed to be as new and rich as the first ripe fruit of the season.

Rev. W. C. Pearce, pastor of the First Baptist church, Catlettsburg, Ky., was present and was used in the place of Rev. C. C. Hill, absent, who was appointed to speak on "the needs and importance of a Sunday-school library." The address was able in the highest of the word, and made a profound impression.

Rev. W. A. Nicholas, field agent for the Baptist Banner, Huntington, W. Va., was there also. He said and did many good things, but the best of all was an address on singing as an aid to devotion. There was a sweetness, a peculiar charm about it rarely if ever met with.

One marked feature of all the sessions was the devotional spirit that seemed to pervade in everything done.

Another was the large number of ministers in attendance. Some four or five whose heads have grown very gray in the service of the Master were there. Father W. T. Ball, who is old, crippled and feeble, told the Convention that his work is done. He said that he desired to remain with his brethren as long as it was God's will for him to do so, yet he was ready to go. Father Ball has seen much hard service, and is yet a prince among preachers. Last, the large audience joined the choir in singing "God be with you till we meet again," during which we all shook hands, and at 4 P. M. turned our faces homeward, all feeling that we were well repaid for all the trouble taken to attend the Convention.

Fraternally, etc., H. W. LAMBERT.

July 20, 1890.

PROGRAMME.

The following is the programme of the Bible Institute, to be held at Hyden, Ky., August 19-22:

SATURDAY, 9 A. M.

Devotional exercises—Jno. Walker Experimental religion and its fruits—A. S. Petrey.

Exposition of Galatians 1—Wm. B. McGarity.

Exposition of Matthew 28:18-20—S. E. Whippy.

Exposition of Galatians 2—Wm. B. McGarity.

SUNDAY.

Services to be arranged by pastor and deacons.

MONDAY, 9 A. M.

Devotional exercises—Wm. Mattingly.

Personality of the Holy Spirit—A. S. Petrey.

Exposition of Galatians 3—Wm. B. McGarity.

Exposition of Acts 1:8—S. E. Whippy.

Divine call to the ministry—Eld. Bowling and W. Baker.

Exposition of Galatians 4—Wm. B. McGarity.

TUESDAY, 9 A. M.

Devotional exercises—W. H. Mullins.

Spiritual growth—A. S. Petrey.

Exposition of Galatians 5—Wm. B. McGarity.

Scriptural giving—S. E. Whippy.

Exposition of Galatians 6—Wm. B. McGarity.

How may we unify and build up the Lord's work in our sec-

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tion?—Granville Howard and R. R. Hicks. A cordial welcome will be given all who attend this Institute.

ORDINATION.

Our church at its regular meeting in June, having received notice from Mt. Vernon church asking the church here to ordain their pastor, Bro. W. A. Duvall, to the full work of the Gospel ministry, called for messengers from our neighbor churches to act in council for ascertaining the propriety of proceeding in his ordination. The said council met as per request on the fourth Saturday in July, at 8:15 P. M. Bro. Daniel Webster was called to the chair, and Bro. D. L. Lusby was selected secretary. Rev. Dr. R. E. Carlton was selected to question the candidate, which proceeded and was very rigid, but the candidate answered very promptly, and the council voted unanimously to recommend his ordination, which was set for the next day.

The ordination sermon and duty of church to pastor was delivered by Dr. R. E. Carlton, in his peculiar, earnest manner. Then followed the charge to candidate and presentation of Bible by our pastor, Rev. W. T. Ellis, which was very attentively listened to. The ordination prayer was delivered by Rev. A. Lusby, the laying on of hands by the presbytery, and benediction by the candidate closed the ordination services. We heartily commend Bro. Duvall to your Christian confidence.

J. E. LUSBY, Mod. PETER D. FOSTER, Ch. Clk.

DEAR RECORDER—We closed a twelve-days' meeting July 11 with the Cuba church. The Lord was with us and saved three souls, which were added to the church by baptism. One also joined by letter. This was a good meeting. The congregations were better than for some years past. We had the services of Bren. T. B. Kouse and Terry Martin, of Paducah, to assist us. These brethren did some good preaching, which the Lord blessed to the salvation of souls and revival of the church. I have been pastor three months, and prospects are very hopeful.

On July 27 we closed a twelve-days' meeting with the church at Farmington. This was a very gracious meeting. Several precious souls were saved and five were added to the church—four by baptism and one by letter. Bro. A. Malone, of Franklin, Ky., assisted us to the delight of all who heard him. He is a man of much ability, and the Lord has and will bless his labors among us. No doubt we would have had a much better meeting if we had not been hindered by the rainy weather and considerable excitement in the neighborhood over the sudden disappearance and final return of a young lady. In this meeting a young lady was converted in the audience during preaching who was a member of the Campbellite church. She said she had never felt satisfied with Campbellism, and she was saved and joined the Baptist church for Scriptural baptism. Others are expected to join as a result of this meeting. "This is the Lord's doing." W. M. RUDOLPH, Pastor.

BETWEEN THE LIGHTS.

BY SARAH DOUDNEY.

A little pause in life while daylight lingers
Between the sunset and the pale moonrise,
When daily labor slips from weary fingers,
And soft gray shadows veil the aching eyes.
Old perfumes wander back from fields of clover
Seen in the light of suns that long have set,
Beloved ones whose earthly toil is over
Draw near, as if they lived among us yet.
Old voices call me through the dusk returning;
I hear the echoes of departed feet;
And then I ask, with vain and troubled yearning,
What is the charm that makes old things so sweet?
Must the old joys be evermore withheld?
Even their memory keeps me pure and true;
And yet from out Jerusalem the golden
God speaketh, saying, "I make all things new."
"Father," I cry, "the old must still be nearer,
Stifle my love, or give me back the past!
Give me the fair old earth, whose paths are dearer
Than all thy shining streets and mansions vast."
Peace, peace the Lord of earth and heaven kneeth
The human soul in all its heat and strife;
Out of his throne no stream of Lethé floweth,
But the dear river of eternal life.
He giveth life, aye, life in all its sweetness;
Old loves, old sunny scenes will he restore;
Only the curse of sin and incompleteness
Shall taint thine earth and vex thine heart no more.
Serve him in daily work and earnest living,
And faith shall lift thee to his sunlit heights;
Then shall a psalm of gladness and thanksgiving
Fill the calm hour that comes between the lights. —Selected.

OUR PULPIT.

SERMON PREACHED AT THE ORDINATION OF DR. W. M. H. WHITSITT,

At Mill Creek, near Nashville, 1861.

BY J. K. GRAVES, CHAIRMAN OF THE PRESBYTERY.

"Say not I am a child, for thou shalt go to all that I send thee and what soever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee. ... see I have this day set thee over kingdoms to root out, and to pull down, and to destroy and to throw down, to build and to plant." —Jeremiah 1:7.

The mission of Jesus Christ to our lost world and the promulgation of his Gospel among all nations of earth, was to found and establish a kingdom for himself in the heart of a revolted province. It was to be radically different from all previously existing kingdoms. "My kingdom is not of this world." Although visible to the world, still not to be "of this world." The privileges and immunities granted to the subjects of this kingdom are such as the world cannot give or take away. Righteousness and peace were to follow in the progress of its extension, and love and union succeeded the universal rule of hatred, strife, turmoil, confusion and bloodshed that had marked the history of the world for four thousand years. His kingdom was to con-

tain a principle and power within itself, subversive of all the existing kingdoms of earth, founded in violation of the claims of God and the rights of man. Possessing these characteristics, and antagonistic in every feature to all such existing powers, principalities, rules and governments, depending for its progress upon their destruction, it is not strange that the whole world would be leagued in the fiercest opposition to it; "that the heathen would rage and the people imagine a vain thing (i. e., that they could overthrow it) that the kings of the earth should set themselves and the rulers should take counsel together against the Lord and his anointed, saying: "Let us break their bands asunder and cast away their cords from us." Such is the nature of the kingdom, and such the forces arrayed against it. "Set up" by Christ in the days of the Caesars, extended by the labors of the apostles and early martyrs, it is left to be carried forward to its completion and final triumph by ministers of his own appointment, aided by every loyal subject, Jesus Christ himself being leader; until a rebellious and hostile world shall have been subdued under him; until kings shall bring their glory and honor unto him, and cast their crowns and furl their standards around his conquering footsteps; until every vale of earth shall be vocal with his praises, and from every hill and mountain top waive the banner of the cross radiant with Bethlehem's star and striped with Calvary's blood. The qualifications and duties of an overseer or commander under Christ in this kingdom are boldly set forth in the text.

1. He must not be a child physically, intellectually, or in spiritual strength. He must not be a child, for it is no child's work required at his hands. The cross of Christ is to be upreared and borne onward in the van of "the sacramental host of God's elect, waging a crusade against a fiercer and more subtle than Saracen foes. He must be in his sphere another Richard, with a lion's heart, clad in the impenetrable mail of truth, and helmed with salvation's hope, and using the two-edged sword of the Spirit, driving before its fiery edge the enemies of God and truth in rout and confusion, until the cross and the sepulcher are redeemed from the power of the unbeliever and the infidel. "Say not," said God to one of these as he gave him his commission, "say not that I am a child." Little does it become one bearing such a high commission to say, or to feel, or to act like a child. A child is naturally timid, fearful, easily abashed and terrified at even the slightest appearance of danger. Such a leader would be faint and flee at the sight of the bare dust and smoke of the battle-field. One called of God to go before his children, to guide and guard their progress through the enemies' country, filled with powerful and implacable enemies, must bear to be what God requires, another, like Bunyan's great heart, bold, fearless, ready with spirit to encounter and the prowess to withstand and overthrow every foe.

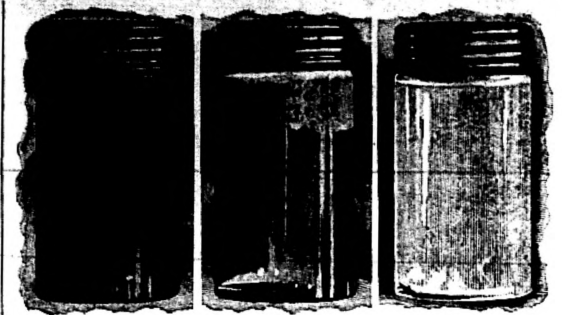
2. He is not at liberty to select his own field of action, or the adversary with whom to engage. He must be a willing subject in the hands of God, he must sink as perfectly into the will of God in all things as the needle submits to the influence of its pole. He must look to the opening providences of God and the leadings of this Spirit to

point out to him the fields in which he would have him labor. We brethren in the ministry are not doing the will of God if we are not working in the field and where he has commanded us. There is a fearful defection in this respect on the part of the ministry of this age. There are many ministers who choose their own fields, who consult their own pleasure, position, and the honors and profits first in the matter. Is this obeying God? Our fathers were wont to make it a matter of earnest prayer, and to follow the movings of the Spirit. There are hundreds of other preachers who neither consult their own pleasure or the will of God in relation to the field in which they labor, but hold themselves ready to go, not where God, but where men, those whom they acknowledge their supreme masters and spiritual rulers and bishops. No one of these can be said to obey God.

3. The minister of Christ is not to choose his own subjects or the message which he is to deliver. He is to consult the mind of the Spirit in this also. God says, "whatsoever I command then thou shalt speak." It is not for the minister of the cross to cater to the public taste, to seek to please his hearers, to win their approbation and good will. He is not at liberty to preach the theories of the schools, the speculations and vagaries of philosophers and sages, dead or alive; but whatsoever God commands him (I do not mean that he will speak by inspiration) in his word, and those truths which the circumstances around him seem to demand; these he must speak, whether they suit the ear of man or not, whether men will hear or forbear, whether it secures the smiles or the frowns of the world. He must rear the blood-dyed cross before the eye of the cavilling and worldly-wise, whether it appears foolishness or a stumbling block. His business is to please God, for he is in Christ's stead. His qualifications, as regards motives, must be above the world, motives that the world cannot appreciate.

4. He must not be afraid of the faces of men, the enemies and opposers of God. A man-fearing and man-pleasing spirit is the besetting sin of the ministry in this age of semi-worldly church. We fear the faces of men when we stand in the pulpit; we study too much what will please men and too little what will please God. How often do his ministers refrain from declaring the whole counsel of God, from fear of being thought too personal and pointed or severe. Our preaching lacks that discerning quality, which, when it has pointed out the sin, can promise to the offender and say, "thou art the man." We are not to be afraid of the faces or appearances of men. Wealth or opulence, or aristocracy, find no peculiar favor with God, as they do with men. How often does the minister turn away with dread from delivering unto them his message, "except ye repent, ye shall all likewise perish." Jonah shrank from the idea of standing before the great king and court of Nineveh, that proud and haughty queen among the cities of the East, and charge both her king, princes, and people, with their sins. The true minister of Christ must possess that consecration, as to have no will of his own drawing against the will of God, but willing to go to all to whom God in his providence may send him. He must not be intimidated by wealth or station, or dignity, or rank. He

must not be too proud to mingle with the poor and lowly, or the unlettered, knowing that all are equal in the eyes of God; for there is no difference between the Jew or the Greek, the bond or the free; for the same Lord over all is rich toward all that call upon him.



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must not be too proud to mingle with the poor and lowly, or the unlettered, knowing that all are equal in the eyes of God; for there is no difference between the Jew or the Greek, the bond or the free; for the same Lord over all is rich toward all that call upon him.

5. The last qualification which I will mention is spiritual cultivation. Your power to accomplish great results in the kingdom of grace, to benefit the world and the church, is, and will be, in the exact ratio of your spiritual cultivation. The cultivation of deep-toned, ardent and unaffected piety is the basis and sure secret of ministerial success. With these he is sure of success; he cannot fail of being useful and a blessing. They throw far into the shade all the qualifications of the schools. They are the elements that enter into the composition, that give to the bell its tone deep and full and pleasant. Without them, he is but as sounding brass, and his message will fall forceless and remain fruitless as the tinkling of a cymbal. It will lack that characteristic that penetrates the callous and impervious heart of sin, and finds a deep response in the heart of every Christian. Unless his own heart be imbued with this unction, his preaching, though it may have all the thunder of the storm, will yet want the lightning bolt, the quality of execution. Such are the leading qualifications of a true minister of Christ. His duties are numerous. His work is divided in the text into two parts:

(1) To discourage evil, "I have set thee to root out, to pull down, to destroy and to throw down," and (2) To encourage good, "to build and to plant."

This language intimates that we are introduced into a scene of fierce conflict. We are engaged in a spiritual contest, light is

conflicting with the powers of darkness, the struggle is between heaven and hell, sin and holiness, life and death, Christ and Satan, good angels and bad spirits, good men and reprobates and demons. It is a conflict between the hosts of heaven and the hosts of hell for the soul, and a conflict between nature and grace—the Spirit of God and the spirit of the world in the soul. The soul's great adversary is one of inconceivable power, subtlety and malignity; he plants the poisonous night-shade of error and sin in the world's highway, which must be rooted out; he rears his temples of enchantment and pollution in the shady bowers of the wayside to beguile the traveler to ruin him. These must be pulled down and destroyed. He rears a thousand barriers on the king's highway to glory to obstruct the free passage of the faithful, and to turn aside the current of life into the deep channel of death and destruction. All these must be thrown down. We see from these commands, as well as from the nature of the kingdom, that the work of the Christian ministry is not a defensive work only, but offensive. The kingdom of heaven is aggressive in the highest sense.

"Think not that I came to send peace on earth, I came not to send peace, but a sword." As Israel, in the midst of Canaan, was a sword in the hands of God to subdue and to destroy those nations, so is this kingdom, the army of the renewed, to be a sword to break in pieces and to destroy the works of the devil. It is to constantly assault the works of darkness, which are error in every form. It is a kingdom of peace within itself, but not at peace with the enemies of God. The leader of the trained bands under Christ is not allowed to sit down and content himself with defending his camp. Far

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Dr. O. Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few well-known persons who have been cured by him.

Mr. T. E. C. Brinkley, Louisville, Ky., President of the Brinkley, Miles & Hardy Co., manufacturer of the famous "Brinkley Flows," was cured ten years ago of a cancer of the mouth. Had been operated upon three times before going to him.

Prof. H. McDiarmid, formerly editor Christian Standard, Cincinnati, now Professor in Hiram College, Hiram, Ohio, was cured four years ago of cancer of the face. Before his treatment was applied, the diseased part had been cut out twice, each time returning in about six months.

Judge H. J. Bowman, of Alexandria, La., was cured of cancer of the right cheek and forehead three years ago.

A line addressed to Dr. O. Weber, 121 West 5th St., Cincinnati, O., will secure a 48-page treatise free.

from it. What progress would the armies of the King make under such a leader? While, like a skillful officer, he looks well to his defenses, he is required to carry on a vigorous and aggressive warfare. He is not only to meet all attacks, but to attack in turn. Like Great Heart, he must not only meet the giants that oppose his passage, but he must go in search of Slay Good, and smite him before his own cave, and demolish every enemy's castle upon the king's highway. Great victories are required at his hand. Strange are the impressions which possess the minds of many good brethren and ministers. They think that he must be a man of peace, he must be a stranger to agitation of every kind. If he attacks error in faith or practice with a bold hand, they look upon him as a disturber of the peace and the good feelings of brotherhoods, and as a "striker" and "separator of brethren." Those who thus think, take but an imperfect and erroneous view of the duties of a minister of Christ. He not only has the wiles of the devil to withstand, principalities and powers and the rulers of the darkness of this world, but to stand against spiritual wickedness in high places. What is this spiritual wickedness in high places?

They are societies, organizations, and folds called Christian, set up in opposition to the churches of Christ, having changed and perverted the government, the subjects and the ordinances left and enjoined by Christ. Error, under the name of Christian religion, is to be attacked, rooted out, pulled down and destroyed, as well as error in other circumstances. "Every plant my Father hath not planted must be rooted up." There is but one in the world—Christ is not divided. There is but one body entitled to the name of the body of Christ. This body has preserved his organization, form of government, subjects and ordinances as they were delivered. It has always preserved them in their simplicity and design, because Christ has been with it always, as he promised from the ascension until now. It never has been in the bosom of the church of Rome; it never came from her embrace; it bears no relationship either by blood or marriage with the wom-an clothed in scarlet, drunk with the blood of the saints. This body of believers, whom Christ once did own as his disciples, may be known and distinguished from all other organizations called churches from one feature set upon it by Christ himself. It has been reviled and persecuted for its peculiar opinions in every age of the world. This people has never persecuted in turn for opinion's sake.

A minister in such a kingdom, with every existing organization, temporal and ecclesiastical, arrayed against it, while it is leveling all its forces against the foundations of them, it is not strange that Paul should exhort to put on the whole armor of God, with girded loins and shield and helmet and sword, and, having done all, to take a bold and decided stand to accomplish the commission of this prophet, which was to root out, pull down, to destroy and to throw down, every term of which is expressive of energy and violence. But how is he to accomplish these?

The minister is to do it by his public ministry. He is to root out errors in doctrine. This he need not think to do by beauty of style and composition, finely-rounded period and splendid declamation, but with solid Scriptural evidence, presented with the love and fervor of one who stands in Christ's stead.

He is to be concerned for his people and, like a good shepherd, root up every noxious plant that can injure his flock, those principles that endanger their salvation.

1. Self-righteousness. There is a tendency to trust in the works of the law, to place too great an estimate upon our good works, our labors and sacrifices for religion—to look upon them as meritorious. This error will need constant correction and rooting up.

2. There is danger in trusting in false hopes. All these must be overthrown and destroyed.

3. Then there are the thousand coverings and false securities of sinners to be pulled down and their vain expectations to be overthrown. No compromise is to be made with sin or error, in the church or in the world. He has to assault them fearlessly and boldly, regardless of the consequences. I do not mean that his language should be abusive. Far from it. If a brother err, the error must be pointed out to him, and he must be faithfully admonished and entreated by the mercies of God. While he points out to the sinner the heinousness and exceeding sinfulness of his sins, and his exposure to divine wrath in his onward rush to ruin, the minister of Christ must plant the bloody cross in the pathway, and if he persists, interpose between him and ruin the mangled body of the Saviour and entreat him by it to be reconciled to God. He must convince the sinner that he loves and is concerned for his soul's salvation; that as one knowing the terrors of the Lord he persuades him that his heart's desire and prayer to God for him, is that he may be saved, and he will be heard.

But he is to root out error and to destroy all impediments to the welfare and prosperity of the cause of Christ, by leading the church into the exercise of correct order and faithful discipline. He is to root out evil-doers by using with faithfulness the pruning knife of correct and faithful discipline, and by it cut off the dry and rotten and unfruitful branches that encumber the otherwise vigorous plant. This is the most difficult and unpleasant part of his labor. It may sometimes become necessary to exclude a Christian, etc.

The good he is to encourage by building and planting.

1. Implant and encourage just sentiments and wholesome doctrines by faithful expositions of the Word of God. "Preach the Word."

2. He must cultivate in the church holy tempers and disposi-

tions; labor to build up its members in all the Christian graces. "That is not always the best ministry," says Fuller, "that draws the most followers, but that which does the most good. When I see a company of model, humble, upright, pious and devoted people, I see the evidence of a good minister."

As a builder. 1. He must be sure upon lay a good foundation, Christ, the chief corner-stone. 2. He must see that his materials are fitly framed together, hewed by the Spirit and squared by the Word of God, unless he would have a Babel's confusion. In order that they may meet properly in the building, he must see that they are formed by the same rule, have the same mind and Spirit that was in Jesus Christ. He must see that every stone is put in its proper place and situation. Seek a place for every gift. Diversity of gifts all must be called into action.

When he has thus built under God, he must purify and cleanse it by the washing of water, even by the Word, that it be made a fit habitation and temple for the indwelling of the blessed Spirit.

We see from a review of the work before him that his duties, whether considered in the light of commander and leader of the hosts of God, or an exterminator of error, a husbandman or a master builder, that the work of the Christian minister is no child's task. It is a position of immense labor and toil. He has no time for sloth, idleness or inaction. What skill, what wisdom is required he must study to show himself approved, etc.

An indolent, slothful minister: What a character in the moral universe! After all his most powerful preaching, that which will tell on his church and the world, will be his own loving example. He must not be a dumb and stationary finger post by the roadside, but while pointing to brighter words must lead the way.

Brethren in the ministry, are not these the duties required at our hand? Well may we feel and say, Lord, who is sufficient for these things? Do we ever shrink from our onerous tasks? Are we sometimes discouraged when we look to all the reward we are allowed to receive here for a life of toil and self-consuming sacrifice? Our reward is not here. Let us look forward when such feeling would possess it and have respect to the recompense of reward. Rich and priceless and glorious are the rewards in reservation for the faithful minister of Jesus Christ. If we be found faithful over these things, God will make us rulers and possessors of many things. It is said of Cyrus that he knew how to reward his faithful soldiers. So the Captain of our salvation. Rome was wont to give her victor, generals, a triumphal entry into the city when they brought the wars to a successful termination. So God. An abundant entrance. With our trophies and our sheaves with us in joy?

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 Bap-

Wash Goods.

- 20C Per yard for Foretan Embroidered Net in pretty stripes of green and blue, worth 25c per yard.
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- 34C Per yard imported English Japonica Cord, embroidered and striped in newest shades of pink, green or blue, this season's latest importation; regular value, 60c per yard.

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Paris Muslin, Etc.

- 18C For extra fine quality India Linen, 60 in. wide, suitable for Ladies' Shirt Waists.
 - 15C For extra superior quality Plain White Heavy Corded Dimity, worth 20c per yard.
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- 20C For Ladies' Fancy Cotton Hose, Hermsdorf black best, Hermsdorf Ribbed with colored heel and toe, extra fine quality.
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tiste, 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 concessions 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 criticisms of all gainsayers, and forces 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.

A PESSIMISTIC VIEW.

The war between the United States and Spain was practically a war between enlightened civilization and Romanism. In this conflict the American arms were victorious. But it still remains to be seen whether America will not be deprived of all her glory in this victory by the intrigue of Catholics at home and abroad.

The growth of Catholicism in America is alarming. They have been importing them by the tens of thousands for the last ten years. A few years ago there were but a little over 8,000,000 in the United States; to-day we have over 18,000,000, or over one-fifth of the entire population. They already are in control of all of our large cities. In one Congressional district of Chicago the name of a Catholic priest is in the field as a candidate for member of Congress. His name is "Father Heldmann." And during the last week Rev. Edwin A. Schell, General Secretary of the Epworth League, the young people's society of the Methodist

Episcopal church, has come out boldly in a public letter pledging his support in favor of the candidacy of Father Heldmann.

It seems to me that if patriotism, which will seek to protect by the ballot, as well as by the force of arms, the free institutions of our country, is not soon aroused in the hearts of all true Americans both North and South; we may soon be compelled to bid them a long farewell.

The Baptist is the only religious body in America whose principles are untainted with some form of Romanism. The Episcopalians in England are anxious to return to the bosom of the Roman church. Presbyterianism, in the person of Dr. Briggs, finds but a short step between the Confession of the Westminster Assembly and the thirty-nine articles of the Episcopal church. The Campbellites support both Catholics and Episcopalians in the dogma of baptismal regeneration, and now the Methodist Episcopal leader of their young people finds himself in full accord with the old popish doctrine of thirst for the temporal power of the church. Surely the priestly spirit is growing in this fair land, and if not checked will, ere long, crush out all that is fair and dear to the true American heart, and place its blighting touch upon every sacred gift that has been left to us by our fathers. H. D. M.

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 Bolton, daughter of G. W. Bolton. 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.

HALF RATES TO LEXINGTON.

HOBBY SHOW, FAIR AND CARNIVAL. On August 24 to 27th, inclusive, the Southern Railway will sell round-trip tickets from all its stations in Kentucky to Lexington and return at one fare for round trip, tickets good to return until August 31, 1899. Three Daily Trains in Each Direction. For tickets and further information, apply to nearest agent Southern Railway. W. H. TAYLOR. Asst. G. F. A. Louisville, Ky.

EDITORIAL.

The *Journal and Messenger* says it has been shown that "Graves held, first, that there is no salvation outside of the kingdom of God; second—that the kingdom of God is made up of local churches, each of which is an 'integral part' of the kingdom, third no organization is or can be called a church, in a proper sense, unless it is composed of baptized persons, and only Baptist churches are such; consequently there is no salvation outside of a Baptist church."

The *Journal and Messenger* has always seemed to have an especial dislike for Dr. J. R. Graves, but it is a fair and honorable foe. Therefore we feel confident it will correct this statement and do justice to Dr. Graves to the same audience of readers who have seen this.

It has not been shown, it cannot be shown that Dr. Graves said there is no salvation outside the kingdom. No honorable man will attempt to fasten his own definition of the kingdom of Christ upon Dr. Graves, even though his definition be the correct one, and Graves' definition wrong.

By kingdom of Christ Dr. Graves meant just what we mean by Baptist denomination. He defines it, "The kingdom of Christ, of God, of heaven, is constituted of the sum total of all his true visible churches as constituents, which churches are the sole judges and executives of the laws and ordinances of the kingdom." He quotes Dr. Dagg's definition: "the kingdom of Christ is properly the kingly authority with which he is invested; and the phrase is used, by metonymy, to denote the subjects of his reign," and adds that the kingdom as Dr. Dagg defines it existed from the days of Abel.

But nowhere does Dr. Graves intimate "there is no salvation outside the kingdom of God," and it is unjust to charge him with such belief in the face of his repeated and emphatic denials. And in the name of justice we call on our neighbor to prove that Dr. Graves said that, or to retract his charge that Dr. G. believed there was no salvation outside of a Baptist church. In his *Old Landmarkism* Dr. Graves tells what Old Landmarkism is not, and then what it is. The first point which he makes as regard to what Old Landmarkism is not is this, which he puts in italics "Old Landmarkism is not the denial of spiritual regeneration to those with whom we decline to associate ministerially or ecclesiastically." He adds: "Refusing to invite their ministers to preach for our churches and to accept their immersions, is no more denying their Christian character than refusing to invite them to our communion table. Baptists know this and all Pedobaptists ought to know it."

We do not agree with Dr. Graves in his definition of kingdom but rather with Dr. Dagg, beginning the kingdom with Abel and making it, synonymous with the "elect" rather than with the Baptist denomination. Outside of the kingdom as we define it, there is no salvation. But it would be dishonorable to try to hold him responsible for the conclusions which follow from our definition.

According to Dr. Graves' definition of "evangelical church," there are none such outside the Baptist denomination, for he requires a church to conform "to

the teachings of Christ and the Apostles in all the essential elements of a church," and not merely in all the doctrines which must be believed in order to conversion, before he will allow it that name. He may be narrow in his definition, but what he says must be judged in the light of his definition and not in that of ours.

Dr. Graves is the last man on earth whom the *Journal and Messenger* would accuse of believing "there is no salvation outside of a Baptist church," if the editors had ever heard him preach or were familiar with his writings. Dr. Weaver gives some quotations from his writings which we commend to the attention of our friend. So far from believing what is charged Dr. Graves insisted on all occasions that all salvation ought to be outside of Baptist churches—that no man should ever be received into the church or baptized until after he was saved. He was never weary of declaring this truth. He puts in italics, he puts in capitals, he emphasizes in every way that only those who have been already saved outside the Baptist churches ought to be baptized and received into them. "Christ before the church, the blood before the water" was his shibboleth.

Our cotemporary can find proof galore that Dr. Graves' definition of kingdom made that term synonymous with Baptist denomination. He can pile Osses of quotations on Pelions to show that Dr. Graves called no churches evangelical but those which conformed to the requirements of Scripture in ordinances as well as doctrine. But it would be a silly waste of time and space for his definitions of "kingdom" and "evangelical" are well known. But not one syllable of proof has been offered to show that Dr. Graves said there is no salvation outside of the kingdom, and we ask our friend, as the just and honorable man he is, to retract the charge.

It is possible that in his earliest years Dr. Graves defined the kingdom as Dr. Dagg did, and used the word as synonymous with the elect or all the saved. In that case he would hold of course that none outside the kingdom were saved. But the *Journal and Messenger* is utterly incapable of so garbling his views as to quote what he said when, if ever, he held one meaning of the word kingdom, as if he had said it after he had changed his definition.

We know of no paper which takes more pains to be exactly accurate in all its statements than does the New York *Christian Advocate*. It is never necessary to verify its quotations.

Therefore when the *Advocate* says editorially that Prof. C. A. Briggs, whilom a Presbyterian and now an Episcopalian, in a Church Congress a short time ago spoke favorably of the doctrine of the infallibility of the pope, we know that he did so speak.

But it is too funny, and illustrates again the old saying that the skeptical are the most childishly credulous of all people. Prof. Briggs is too learned and too deep and too liberal to believe in the infallibility of the Scriptures—but he can believe in the infallibility of the pope!

From various things which he has said at various times, notably this last intimation, it seems that Prof. Briggs only proposes to use the Episcopalian as a way-station on his road to the Catholicism. He has every appearance

of an absorbing desire to keep himself before the eye of the public. He did this very effectively in the disturbance he created in the Presbyterian body. When that subsided he made a similar disturbance among the Episcopalian. If that quiets down he may be able to cause a ripple by going on to the Catholics.

But what will he do when an infallible pope requires him to believe in the infallibility of Moses, and refuses to allow him to saw Isaiah asunder? For Leo with all his many errors, stands firmly by the inspiration of Moses.

If an infallible pope forces him to believe in the plenary inspiration of Scriptures, will he begin the old round again? As his teachings upon the Bible were the point of difference between himself and the Presbyterians, when the infallible pope makes him believe in the infallibility of Scriptures, will he create a new sensation by knocking at the Presbyterian door?

The London correspondent of the *Congregationalist* tells some interesting facts in relation to George Muller's Orphanages in Bristol. There was fear felt that these could not be kept up after his death, at least on the line on which he had run them so long.

Muller's successor is his son-in-law, Mr. James Wright, who was associated with him in the care of the Orphanages for forty years. This long training makes him the best successor who could have been found. It assures the same carefulness and kindness in the care of the orphans.

But the question was whether the public would continue their gifts to sustain the Orphanage, if it was conducted on Muller's plan of never asking a human being for money, and never stating their need of pecuniary help either directly or indirectly. Just a few hours before his death Mr. Muller wrote his request that the Orphanages should be continued on this plan. His wishes have been faithfully carried out by his successor.

The result, as told by the correspondent, has been most gratifying and encouraging. God has been trusted, and God's people have carried on the work. The amount of money received each week has been considerably higher than the average during Muller's life. On the day of his death \$100 was received from the United States; the next day \$150 came from Ontario, and the total income that week was \$7,000. Among the gifts was a \$25 note accompanied by a scrap of paper on which it was written, "Restitution for petty thefts, the party wronged being dead."

George Muller has been dead a year. It will be a pleasure to all Christians to know that the Orphanages have such a warm place in the hearts of God's people all over the world that instead of ceasing their gifts they have increased them.

AFTER all, the greatness of a school is not in the buildings, the apparatus, the appurtenances, but in the teachers; especially in their characters. Garfield was not wrong in saying all that was necessary for the best of colleges was a log in the woods, and a student on one end and Mark Hopkins on the other. There could be no higher culture for a young man than thus to come personally under the influence of Mark Hopkins' character.

In a speech in New York City, Dr. Barrows, of Oberlin College,

bore high and deserved tribute to the memory of John Witherspoon and his influence over his students. He says of Princeton when Witherspoon was President: "Its library was a miscellaneous refuse of cast-off theological works; its astronomical apparatus was an orrery; its museum was a few stuffed alligators; and yet that school, with John Witherspoon at its head, graduated during the presidency of that great divine, of that great teacher, of that great statesman, 20 Senators, 25 Representatives in Congress, 18 Governors, 3 Judges of the Supreme Court, one Vice-President and one President, when the institution seldom had more than one hundred students." If he had named the men who had graduated under John Witherspoon, their names would have borne great tribute to their teacher. The United States Senate was not a rich man's club in those days.

It is the character of the teacher which makes a school a great one, which made Princeton one hundred years ago under Witherspoon greater than any school is to-day. Not that men may not arise to equal Witherspoon and Mark Hopkins; but one thousand scholars cannot come under the personal influence even of such men as they were, as one hundred could.

Hence it is true to this day that the greater number of great men come out of the small colleges. Mark Hopkins, at the head of a school of one hundred, could do far more good to his students than if he were at the head of an institution whose students numbered thousands. The noble characters of the teachers being equal, the small college is always to be chosen as the best for the student.

We call special attention to the appeal made in another column by Dr. Kerfoot in behalf of the Interdenominational Conference Committee. For the first time in the history of temperance work in Kentucky, the various Christian denominations are united in earnest and determined temperance work. The Committee consists of leading conservative men from each of the denominations. They have employed a secretary, Dr. G. W. Young who gives his entire time to the work. Already he has made himself felt from one end of the State to the other. The people are being enlisted as never before. Many of the legislators who betrayed their constituencies at Frankfort in the last legislature have been reprimanded to the rear. It looks now as if we shall have next winter a legislature which will respect the wishes of the moral elements of the State, and give to the people such a local option law as they have a right to claim under our Constitution. The people have a fine opportunity now to carry their Christian principles into the coming election. It is to be hoped that they will be truer to Christ than to party, where the party has asked them to vote for objectionable men. We bespeak for the Interdenominational Temperance Committee the support that is asked in the article written by Dr. Kerfoot.

WHAT great reason we have for blessing God that He is infinite. Unless He were He could not, while ruling worlds and systems of worlds, take cognizance of each individual of us poor worms crawling around in the dust of one of the least of his planets.

Editorial Varieties

What next? The Freeman says that a Methodist church in England objected to a preacher who was assigned to them by the Conference, because they did not like his name, which was Feaver.

We congratulate the Anti-saloon League of Tennessee on having secured Rev. A. S. Pettie as State Organizer. Bro. Pettie is a very able speaker and will make a powerful advocate for the great cause of temperance.

We congratulate our Alabama brethren. The bonded debt of \$9,220 on Howard College has been paid and also the floating debt of \$18,000. The debt of the State Board of \$2,460 has also been paid. This shows what brethren can do when they have a mind to work.

The citizens of Pensacola, by voluntary contributions, raised the money to build a fine monument to the memory of Col. W. D. Chipley. He was worthy of the love of his people and has been justly expressed. As a man, a citizen, a soldier and a Christian, Col. Chipley had few equals.

Bro. J. N. Hall is kept closely at the bedside of his beloved wife who is gradually sinking into rest. Her brother, Bro. M. L. Kerlie, of Kirbyton, died on the 17th of July, after months of severe suffering. Many are praying for Bro. Hall and his wife as the hour of the close of a most happy life together draws near.

We do not know whether to be glad or sorry that Dr. Kerfoot accepts the Secretaryship of the Home Board. He is the best man we know of for that position, but his leaving is the greatest loss the Seminary could have. And we are not reconciled to his leaving Kentucky.

Rev. H. W. Stevens has been reading old Baptist records in New England, and makes some interesting quotations in the Standard. Under date of January 28, 1705, one record says: "An agreement was drawn up for building a meeting-house with the understanding that should be what was called in London and other parts of England Anna Baptist."

Dr. J. Hunt Cooke, than whom there is no better writer among our English brethren, has been editor of the Freeman about twenty years and has made it a most able paper. We are sorry that he retires from the active management of the paper, but hope that he will have the more time for writing. Dr. Cooke has given much time to the study of Baptist history and has written a treatise on it as a scholar along that line.

The Evangelist, in speaking of President Harper's call for extensive changes in Theological courses, notes the fact that the leading Presbyterian preachers of England are graduates of the Universities, but have never been in the theological schools. It adds that next to a study shop in the English church took a theological course. All are graduates of the Universities. This is some strange and one wonders what is the cause.

Marjorie Fleming was the pet and delight of Sir Walter Scott. Dr. John Brown wrote a biography of the beautiful and most precocious child which has made her name known wherever English is spoken. The child kept a diary when she was six years old, in which she announces her religious faith. She says: "An Anabaptist is a thing I am not a member of—I am a Piscopalean (Episcopalian) just now and a Presbyterian at Kirkcaldy my native town." This shows that even in this century Baptists were generally called Anabaptists in Scotland.

There is a volume—a whole library—in the remark of a writer in the Baptist, showing in what estimation Spurgeon's power was held. In giving a sketch of Mr. Stott's life, the writer says: "At that time Mr. Stott was minister in the ministry. He was a Baptist, but he became acquainted with Mr. Spurgeon." There the sentence ends, and he turns to something else, as though becoming acquainted with Mr. Spurgeon was a sufficient account of his becoming a Baptist minister.

We regret that our editorial in regard to Colonel Ingersoll had not been published before his death. But protests had come against the statement that he had at Fort Pitt. The editor of the *Recorder* was authority for that. Therefore we were obliged, in justice to the protest, to tell what we had actually said. Bro. J. H. Jones, of Nebraska, writes to us that Ingersoll was captured by Forrest at Lexington, Tenn., on the 17th or 18th of December, 1862. His informant is Lieut. Thomas Paul of Malvern, Iowa, who was captured at the same time.

In the *Recorder's* office we have all learned that there is seldom so good a time to ask an unusually great favor of Dr. Harvey as when he has been to the Mississippi or Louisiana Convention. And, when he has been to both, nothing is too good to ask. It seems the brethren in those states reciprocate his feeling. At the Louisiana Convention he was in the ministry at the church on Sunday morning. The brethren saw him turning over several pages at once in his sermon and several spoke up, "Don't stop." And when, at the end of thirty-five minutes, he spoke of not worrying them by preaching longer, from all parts of the house came the request "Go on."

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Bro. C. W. Daniel preached in the morning. At night Bro. A. R. Love was ordained to the ministry, Dr. J. M. Weaver preached the ordination sermon. Bro. Love goes to Louisiana to take work.

Broadway.—Bro. J. Wm. Jones preached.

Chestnut-street.—Pastor Weaver preached in the morning. No meeting at night.

East.—Pastor Christian preached at both hours.

Twenty-second and Walnut.—Pastor Hunt preached. (One received by letter.)

Parkland.—Pastor Gordon preached. Portland-avenue.—Pastor Tralle preached as usual.

McFerran Memorial.—Bro. J. C. Masee preached at both hours. He will supply this month.

Highlands.—Pastor Dawes preached in the morning. One baptized.

Twenty-sixth and Market.—Pastor Thompson preached at both hours. Three joined by letter and one by baptism.

German.—Bro. Braddock preached. Third-ave.—Pastor Boyet preached. One received by letter and one for baptism.

Franklin-street.—Pastor Jenkins preached. One received for baptism.

Southgate street.—Bro. C. H. Pack preached.

Logan-street.—Pastor Montgomery preached at both hours. He will go to South Carolina this week to hold a meeting.

Clifton.—Pastor Foster preached as usual.

Point Mission.—Bro. C. J. Casey preached.

Jeffersonville (Ind.).—Pastor Marks preached at both hours.

THE STATE.

Bro. W. E. Powers makes a very encouraging report from Indian Fork church, in which he has just closed a very successful fifteen-days' meeting, assisted by Bro. T. B. Hill.

Prof. W. O. Carver reports as having preached at Deterville, a mission station of New Salem church, Nelson county.

Bro. T. B. Hill reports as having resigned the work at Pleasant Grove to accept work at the Harrod's Creek church.

Pastor A. Mobley writes: "The church at Pleasant Hill closed a good meeting on July 26, preaching by Bro. J. T. Ehl. There were 11 professions and 40 baptisms."

Bro. J. A. Scott writes: "Bro. H. S. Evans and John I. Tinsley have just closed a glorious meeting at Athens church, Monroe county, with 18 conversions and 15 additions by experience and baptism. The church is greatly revived. Bro. Evans was again called to the care of the church for the ensuing year."

Bro. J. L. Wise writes: "On July 23 our writer closed a most successful meeting with the pastor, W. J. Ray, at old Bryant's Station Baptist church, near Lexington. There had not been a good meeting at this place for years, and many were talking about abandoning the church. Although the pastor has not been there long, yet he has a good hold on the people and there is a bright future for the work. There were 15 additions, 12 of which were by baptism, and many others are to be brought in as the result of this meeting. May the Lord lead the pastor and people of this grand old church, which has stood for over one hundred years, to grander and nobler things."

Pastor W. E. Powers writes from Todd's Point: "The church at Indian Fork, Shelby county, continued her July meeting fifteen days. Bro. J. B. Hill did the preaching to the entire satisfaction of pastor and people. He told us nothing of an invisible something called church, but he told us something of a visible church ordained by Jesus Christ, and to this end he organized an immense number of believers, he gave the important work of leading the doctrine, keeping the creed, during which he was usual, characterized himself in his plain, simple and forcible manner of dispensing the Gospel truth indeed in a missionary spirit over this little hilly territory, which he accom-



Lynnland Male and Female Institute

Offers superior advantages and inducements to all who wish to have their children truly educated and developed, mentally, morally and physically. Large and commodious buildings. Ample grounds—proverbial for their beauty; healthful location; community simply unsurpassed for religion, sobriety and thrift; good supply of scientific apparatus; experienced teachers, professionally trained; good church and Sunday-school privileges; rates surprisingly low for the advantages offered.

Catalogue sent free on application. Address

W. B. Gwynn, Glendale, Ky.

gether. Visible results: Church revived, 31 baptized, 14 of the number heads of families, and 2 restored. The people showed their very high appreciation of Bro. Hill's labors by a good contribution. The pastor's share was a new buggy. Thanks be to God for all of his goodness."

Pastor L. D. Stucker writes: "You will please announce through your columns that the Shelby County Baptist Association will meet with Beechridge church on August 17-18. The brethren who desire to attend by rail will come to Hatton depot. There will be conveyances from Hatton to the ground, which is only about one mile distant. Further information may be had and definite arrangement made for conveyances. There will be some conveyance any how by addressing George Perkins, Hatton. The dry weather is having its effect, but the church is preparing to entertain a large crowd, and extends a hearty welcome to all."

Pastor J. A. Taylor writes: "Our people at Indian Creek, Harrison county, have been greatly blessed and encouraged in a meeting which closed July 24, after continuing for two weeks and a day. The meeting resulted in 14 additions to the church, 11 for baptism. We feel that the Lord blessed us indeed, whereof we are glad. The Recorder has many readers and staunch friends in this community."

Pastor J. A. McCord writes: "We have just closed a most excellent revival meeting with Kirkwood church. We preached Sunday, July 16, the first service of the meeting, and one joined by letter. Monday Bro. W. C. Golden, of Nashville, came to our assistance, and remained with us through the week, preaching two excellent sermons a day. There were 4 additions to the church, 3 by letter and 1 by experience and baptism. Sunday, July 28, the last day of the meeting we baptized 4 bright faces, whom we trust the Lord has called for service. At the close of the meeting the church organized a Sunday school, with Bro. John Morgan as superintendent. Much was accomplished in this meeting that we had been unable to do heretofore. Some disturbances among the neighbors and differences among the brethren has existed for some time, but by the help of God, we were permitted to see all these things done away and peace, harmony and good will prevailed. To God be all the glory."

Bro. F. J. Yager writes: "The little church at Antioch some few weeks ago recently solicited Eld. L. M. Theobald to take her under his pastoral care, which he did, and a short time after he held a meeting of 21 days, during which he was usual, characterized himself in his plain, simple and forcible manner of dispensing the Gospel truth indeed in a missionary spirit over this little hilly territory, which he accom-

plished by conversation in families as well as preaching. We think the Elder performed the work of the Gospel, using the two-edged sword with its spiritual agency, and still more beautifully exhibited to the sight as Isaac Watts in his way would express it. "The greatest wonder we behold are souls renewed and sins forgiven." I think near thirty, seventeen of whom were young men, were buried with Christ in baptism in the little Kentucky river under the observation of a large assembly with the most devout attention and behavior. Some others were added including backsliders, by watchcare and letters, making the number thirty-five or six."

Pastor Arthur N. Couch writes from Trenton: "It was my pleasure to go by invitation to the Baptist church of Forrest City, Ark., where we conducted a two-weeks' meeting, beginning on the second Sunday in July. Four persons were baptized, and there will be further troubling of the water. Some old trunk members will connect themselves with the church. An old backslider, about 70 years old, was reclaimed, and much good was done in and among the church-members by bringing them together, so they are now of one mind in the Lord. One thing we can say of the Baptists of Forrest City—they are Baptists of the orthodox type, and are strong in their conviction for the faith once for all delivered to the saints. The church has called me for all my time, which will be accepted, probably to begin work in September. It would have been my desire to remain in Kentucky, but God knows best about these things, so "where He leads I will follow." The Recorder don't go to Forrest City in single wrappers, and if I go there my desire is to increase the bundle. God bless the Recorder in her endeavor to preach the truth in love."

Pastor J. H. Anderson writes: "I closed my pastorate of five and a half years at Owenton last Sunday, and go this week to my new field in Tennessee. I take charge of the Watson and Shop Spring church, starting to each half of my time. Sunday was a great day with us at Owenton. Audiences were large and solemn. At night there were three valuable additions by letter and one by watchcare. I leave the church in excellent condition, and comprising a vast ground it has never held before. I received hundreds of expressions of kindness both from Christians and the unawed. This church contains very many choice spirits upon whom the pastor can always rely. The church is organizing a four-day meeting in August for calling a pastor. Whom the church will call is indefinite yet. If he is God-sent he will find an open door, open hearts, open purses and an outlook for an interesting and important pastorate. May the church find the

right man and the right man this church. I begin my work at once among a noble people."

Pastor J. C. Craig writes from Elba: "I have just closed a two-weeks' meeting with my Delaware Creek church. We had the assistance of Eld. W. W. Schweedinger, of Spotsville. He won the hearts of many by his earnest and practical gospel preaching. The religious interest was good, congregations large and the church was greatly benefited I hope. Five were added by letter, four professed faith in Christ and four were added to the church by experience and baptism. Delaware Creek Baptist church is located in Daviess county, about one mile and a half from the little town of Delaware, constituted in the year 1864. This little church has had a very hard time from the beginning up to the present. Some of the brethren tell me that it is in better condition now than it has ever been since its birth. Its membership is very poor. Notwithstanding our poverty we have erected a commodious little house by the aid of a good number of sister churches. An evidence of the fact is that we have paid more for missions this year than we have paid since we have been organized. Yet we have not paid as much as we ought to have paid. I feel thankful that our mission spirit is growing much in the church. Our house of worship is not complete yet. We have about \$40 in the treasury, and would like about \$100 more to complete it. We feel like there is a bright prospect in the future for Delaware Creek Baptist church. But to God be all the praise."

Pastor B. J. Davis writes from Clay Village: "We closed a most precious meeting with the church at Little Mount Friday, July 28, in which Pastor J. N. Edwards did the preaching. He was with us there last year and so won the hearts of the people that they were all anxious to have him with us again this year. He has rare gifts in evangelistic work. His solo singing is quite as effective as his preaching. The church was greatly revived, the whole year and we were 40 added and 15 added to the membership, 9 by baptism and 6 by letter. To God be all the praise."

OTHER STATES.

Pastor Geo. E. Eager, of Montgomery, will spend part of his vacation in Chicago, supplying the pulpit of Pastor P. B. Henson.

"The council called by the Piney Grove church, Ark., commended the action of the church in excluding Rev. J. C. Kelley and his associates for the heresy of sinless perfection and faith cure.

A church has been constituted at Whitsett's Chapel, Tenn., with 21 consistent members.

Bro. W. H. Brengle, recently pastor at Springfield, Tenn., has been attending Moody's Institute during the summer. He will aid Elder J. H. Ferrell in a meeting at Stewart's Chapel and from there fill an engagement to hold a meeting in Missouri. He expects to enter the pastorate the coming fall. Bro. B. is greatly improved in health.

Pastor J. O. Rust and wife have been deeply afflicted by the loss of their youngest child, an unusually bright and winsome baby, Laura Odessa. They have the sympathy and prayers of a wide circle of personal friends in this state. Some years since they lost their oldest child, and learned how much nearer heaven seems when the dear ones go on before us.

Bro. J. H. Dew writes: "I will close my engagement in South Georgia next Sunday. My first meeting in Kentucky is with Dr. Thos. Hall, of Bloomfield, beginning the first Sunday in August. We have had good meetings at Excelator, Ga."

Pastor A. J. Kincaid writes: "The work of the Master in the Denison church, Texas, grows steadily, with flattering prospects in the outlook. A growing revival interest is manifest. Eight additions in our regular weekly services in the last two weeks."

Bro. Robert A. Thomson writes from Aiken, S. C.: "Bro. E. E. Homan, pastor of the First Baptist church of this place, is absent for a two months' vacation. I am supplying for him. I find all the people of the place devoted to him, and his work prospering. During his six years pastorate here the congregation has steadily grown in number and spirituality. His first meeting at work, especially missions, has deepened, and many souls have been converted. He has also greatly improved the church building."

The Pilgrim's Rest church, Texas, has set apart Bro. D. F. Sutherland to the full work of the Baptist ministry.

A meeting in the Leland church, Miss., closed with 11 additions to the fellowship of the church.

The Springdale church, Ark., has set apart its new house for the worship of God.

A meeting in the Augusta church, Ark., closed with 17 additions, with others to follow.

A meeting in the Morrillon church, Ark., greatly revived the church and added 16 to its fellowship.

A meeting in the Erin church, Tenn., closed with 13 additions to the fellowship of the church, and four from other denominations among the number.

The Hazel Dell church, Mo., has set apart Bro. L. L. Tucker to the full work of the Gospel ministry.

The Pleasant Grove church, Ala., has set apart Bro. P. G. Maness to the full work of the Gospel ministry.

DEAR RECORDER:

I mailed you resolutions regarding the death of Bro. J. T. Barrow one week ago. I had discovered that I had failed in my hurry to get them off to state that these resolutions were adopted by the Severna Valley Baptist church, and I also failed to add the names of the committee. Will you please add this? The committee was I. H. Henson, four from Montgomery, W. S. Chelf and J. S. Sprigg. I thought this likely was the reason they were not in the Recorder last week. Yours truly, J. S. SPRIGG.

[As the resolutions went to press before this note was received, we cannot make the corrections in them and publish the note instead.—Ed.]

We have received Advertiser's Hand-book from Mahin Advertising Co. New York Life Building, Chicago. It is the nearest thing of the kind we have ever seen. Contains everything the advertiser would want to know, but no superfluous matter, such as advertisements, etc. Of convenient size for the pocket, it is just what an advertiser wants, and will appreciate. Send for one and prove our statement.

BRO. WM. LUNSFORD, formerly of Virginia, who has recently received a unanimous call to the church at Bowling Green, Ky., called to see us in the office. His good wife was with him. They are on their way to take up their work in their new field which is quite an important one. We wish pastor and people great success.

Shelbyville Female College. We cheerfully call attention to the advertisement of Shelbyville Female College that appears in this issue. Our President J. E. Nunn is well known as an educator and his faculty is up to the highest standard.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE NEW CUISINE.

We used to have good old-fashioned things, like hominy and greens; We used to have just common soup, made out of pork and beans; But now it's bouillon, consommé and things made from a book; And Pot-au-Fou and Julienne, since my daughter's learned to cook. We used to have a piece of beef—just ordinary meat—And pig's feet, spare ribs, too, and other things to eat; While now it's fish, with ragout, and leg o' mutton braised, And macaroni au gratin, and sheep's head Hollandized; Escallops à la Versailles—a la this and a la that—And sweetbread à la Diépoise—it's enough to kill a cat! But while I suffer deeply, I invariably look As if I were delighted, 'cause my daughter's learned to cook. We have a lot of salad things, with dressing mayonnaise; In place of oysters, Blue Points, fricassée a dozen ways; And now we eat poly, float, and peach meringues, also—Enough to wreck a stomach that is made of plated brass! The good old things have passed away in silent, sad retreat; We're loaves of highfalutin' things, but nothing pleasant to eat. And while I never say a word, and always gleam to look, I have had some dyspepsia since my daughter's learned to cook. —From Southwestern Medical Record.

DOTTIE'S HAPPY THOUGHT.

BY LOUISE J. STRONG.

"If the money isn't ready for me when I come in the morning, you go, bag and baggage. Understand that, boy!" said the loud voice from the threatening ring and the sordid face a vindictive look. "It is impossible!" the old man exclaimed. "Oh Mr. Page give us a few days time, we've always kept up before this and if it wasn't for sickness—" the imploring tones faltered and stopped. "Always whining," the agent answered with a sneer. "You all sing the same song—harp on the same old tune. You know what to expect when I come tomorrow; pay up or get out!" and he sprang into his buggy and rode away. The old man stambed into the house and sat down heavily by the door, striving to control himself. "Father," called a weak voice from the inner room; he did not answer and the call was repeated anxiously. The little girl who had been standing by the window came and took his hand. "Gran'pa don't you hear gran'ma calling?" she said in surprise for gran'ma was never allowed to call in vain. His old wife reached out her trembling hands as he appeared. "I heard it all Amos," she said pulling him down beside her on the bed, and they clasped each other in silent misery. They had passed many long years together and borne many trials which had knit them the closer heart and soul, and though there seemed now no help nor relief possible, the Christian hearts still looked up with confidence and hope. "I know whom I have trusted," gran'ma repeated softly after a time. "I will never leave thee nor forsake thee," and with that she should be can't remember it all, get the Bible, Amos, and read it." The child ran for the book and the old man turning to the fifty-first chapter read. "I, even I, am he that comforteth you," who art thou that should be of the son of a man that shall die, and of the son of a man that shall be made as grass; and forgettest the Lord thy maker—and has feared continually every day because of the fury of the oppressor? "That means us Amos, have'n't we feared every day continually, and they cannot leave us in the street, they will have to take us to the poor house but he says I, even I, am he that comforteth you, so let us go to him and believe and receive that comfort, and fear no longer." Together they bowed and sent up a petition for help and comfort with thanksgiving for past mercies, and then the old man and little grandchild prepared the simple meal which they ate at grandma's bedside, for

she was not yet able to sit up having been sick for weeks. "Does Mr. Page need the rent money so bad gran'pa?" Dottie asked thinking of the urgency with which he had demanded it. "Mr. Page does not own the house Dottie, it belongs to Mr. Orton, Mr. Page is his agent and goes about getting the rent money for him," grandpa explained patiently. "Mr. Orton who has the big store gran'pa," asked Dottie, "couldn't need such a little bit of money when he has so much." "You don't understand child, he wants what is owing him, everybody does, and he ought to be paid, that is but right only—" "Only gran'ma's been so sick and you couldn't go away to work an' we're so poor, I know gran'pa," the child nodded wisely and then added, "I don't think Mr. Orton knows all that or he would wait. Don't you think he would wait if he knew gran'pa's health?" said grandpa absently, only half hearing her, he was trying to coax grandma to eat an egg. Dottie washed the dishes carefully and then ran out to her play house but she could not forget that tomorrow they were to be turned out into the street and she wondered how they could put grandma out when she could not get up. "If grandpa would go an' tell Mr. Orton I believe he would wait, but then gran'pa can't leave gran'ma," she said to the subject and she said, "Why I ought to, I know where his store is. I'll ask gran'ma if I can't." But grandma had fallen asleep and she was never allowed to disturb her; grandpa was out to the wood pile but she felt in a hurry and she said she could not go, that she was on her hat and can't stay without waiting to ask him. "This little girl says she must see you Mr. Orton," and the smiling clerk pushed Dottie forward, for now that she had found him she felt shy and confused, but she had not relinquished her purpose even when the clerks had teased her about her business with the busy merchant. Mr. Orton was talking to a gentleman but he turned to her and said kindly, "Well little one what is it?" "Please Mr. Orton won't you wait for gran'ma's sick an' gran'pa hasn't any money now, but he'll work an' get some as soon as he can to pay the rent. Please Mr. Orton—we haven't any place to go to—an' gran'ma's sick." Dottie ended with a frightened cry, vigorously rubbing her eyes. Mr. Orton looked blankly astonished as he exclaimed, "Why what is it little girl? Why do you think I would turn you out in the street? Come, stop crying and tell me all about it and I'll see you in a minute on a stool and wiped away her tears. "Mr. Page said this morning he'd put us out tomorrow if gran'pa didn't have the money," Dottie sobbed. "An' I asked gran'pa did Mr. Page need the money so bad, an' gran'pa said 'an' did you know that gran'pa didn't need it with all this big store an' I thought you'd wait if somebody asked you. Gran'pa'll pay you, he always pays, an' gran'ma makes carpets when she's well." "It's some of Page's work," the other gentleman said, "he has a statute in treatment sometimes, I shouldn't wonder if her story is all true and he will put the sick grand-mother into the street." "No he will not," Mr. Orton said decidedly, his face flushing. "I had no idea he was that kind of man. I'll set him take charge of some property that Morris used to handle; and I'm ashamed to say that I pay very little attention as to how the agents manage." "That is a common falling among business men and things are done in that way that they won't be in violation at all if they knew," the other replied. "I am going home with you my dear," Mr. Orton said to Dottie. "There don't cry now, grandpa shall have all the time he wants. I'll get the money for you, I'll drive you there and back," said his friend. Dottie had been misled and her grandpa was anxiously searching for her when they drove up. "O gran'pa, here is Mr. Orton, he come to see you his own self, he won't let us be put out," Dottie cried in a great flurry of joy. "No indeed he will not," Mr. Orton assured following her inside and shaking hands with the respectable intelligent looking old man who met them. "I am very glad you sent her here. I do not allow my agents to abuse any one." "I did not send the child," the old man answered, "I do not know how she came to do it, but I will be very thankful for your kindness if you will give me time. I have never

failed to pay before, but my wife's sickness has hindered my working." "And sickness is always an extra expense too. I am sorry that you have been threatened and abused in this way, but I shall not worry you. What are you paying Page?" he asked abruptly, he had been looking about keenly while he talked. He looked surprised when told and going outside went over the small premises examining everything. "What is necessary," said Dottie, "and there are some repairs needed, that shall be attended to at once. I am not an extortioner, I want my renters to have things as comfortable as possible. This room shall be pleased whenever you are ready, and you can't go away to work an' we're so poor, I know gran'pa," the child nodded wisely and then added, "I don't think Mr. Orton knows all that or he would wait. Don't you think he would wait if he knew gran'pa's health?" said grandpa absently, only half hearing her, he was trying to coax grandma to eat an egg. Dottie washed the dishes carefully and then ran out to her play house but she could not forget that tomorrow they were to be turned out into the street and she wondered how they could put grandma out when she could not get up. "If grandpa would go an' tell Mr. Orton I believe he would wait, but then gran'pa can't leave gran'ma," she said to the subject and she said, "Why I ought to, I know where his store is. I'll ask gran'ma if I can't." But grandma had fallen asleep and she was never allowed to disturb her; grandpa was out to the wood pile but she felt in a hurry and she said she could not go, that she was on her hat and can't stay without waiting to ask him. "This little girl says she must see you Mr. Orton," and the smiling clerk pushed Dottie forward, for now that she had found him she felt shy and confused, but she had not relinquished her purpose even when the clerks had teased her about her business with the busy merchant. Mr. Orton was talking to a gentleman but he turned to her and said kindly, "Well little one what is it?" "Please Mr. Orton won't you wait for gran'ma's sick an' gran'pa hasn't any money now, but he'll work an' get some as soon as he can to pay the rent. Please Mr. Orton—we haven't any place to go to—an' gran'ma's sick." Dottie ended with a frightened cry, vigorously rubbing her eyes. Mr. Orton looked blankly astonished as he exclaimed, "Why what is it little girl? Why do you think I would turn you out in the street? Come, stop crying and tell me all about it and I'll see you in a minute on a stool and wiped away her tears. "Mr. Page said this morning he'd put us out tomorrow if gran'pa didn't have the money," Dottie sobbed. "An' I asked gran'pa did Mr. Page need the money so bad, an' gran'pa said 'an' did you know that gran'pa didn't need it with all this big store an' I thought you'd wait if somebody asked you. Gran'pa'll pay you, he always pays, an' gran'ma makes carpets when she's well." "It's some of Page's work," the other gentleman said, "he has a statute in treatment sometimes, I shouldn't wonder if her story is all true and he will put the sick grand-mother into the street." "No he will not," Mr. Orton said decidedly, his face flushing. "I had no idea he was that kind of man. I'll set him take charge of some property that Morris used to handle; and I'm ashamed to say that I pay very little attention as to how the agents manage." "That is a common falling among business men and things are done in that way that they won't be in violation at all if they knew," the other replied. "I am going home with you my dear," Mr. Orton said to Dottie. "There don't cry now, grandpa shall have all the time he wants. I'll get the money for you, I'll drive you there and back," said his friend. Dottie had been misled and her grandpa was anxiously searching for her when they drove up. "O gran'pa, here is Mr. Orton, he come to see you his own self, he won't let us be put out," Dottie cried in a great flurry of joy. "No indeed he will not," Mr. Orton assured following her inside and shaking hands with the respectable intelligent looking old man who met them. "I am very glad you sent her here. I do not allow my agents to abuse any one." "I did not send the child," the old man answered, "I do not know how she came to do it, but I will be very thankful for your kindness if you will give me time. I have never

failed to pay before, but my wife's sickness has hindered my working." "And sickness is always an extra expense too. I am sorry that you have been threatened and abused in this way, but I shall not worry you. What are you paying Page?" he asked abruptly, he had been looking about keenly while he talked. He looked surprised when told and going outside went over the small premises examining everything. "What is necessary," said Dottie, "and there are some repairs needed, that shall be attended to at once. I am not an extortioner, I want my renters to have things as comfortable as possible. This room shall be pleased whenever you are ready, and you can't go away to work an' we're so poor, I know gran'pa," the child nodded wisely and then added, "I don't think Mr. Orton knows all that or he would wait. Don't you think he would wait if he knew gran'pa's health?" said grandpa absently, only half hearing her, he was trying to coax grandma to eat an egg. Dottie washed the dishes carefully and then ran out to her play house but she could not forget that tomorrow they were to be turned out into the street and she wondered how they could put grandma out when she could not get up. "If grandpa would go an' tell Mr. Orton I believe he would wait, but then gran'pa can't leave gran'ma," she said to the subject and she said, "Why I ought to, I know where his store is. I'll ask gran'ma if I can't." But grandma had fallen asleep and she was never allowed to disturb her; grandpa was out to the wood pile but she felt in a hurry and she said she could not go, that she was on her hat and can't stay without waiting to ask him. "This little girl says she must see you Mr. Orton," and the smiling clerk pushed Dottie forward, for now that she had found him she felt shy and confused, but she had not relinquished her purpose even when the clerks had teased her about her business with the busy merchant. Mr. Orton was talking to a gentleman but he turned to her and said kindly, "Well little one what is it?" "Please Mr. Orton won't you wait for gran'ma's sick an' gran'pa hasn't any money now, but he'll work an' get some as soon as he can to pay the rent. Please Mr. Orton—we haven't any place to go to—an' gran'ma's sick." Dottie ended with a frightened cry, vigorously rubbing her eyes. Mr. Orton looked blankly astonished as he exclaimed, "Why what is it little girl? Why do you think I would turn you out in the street? Come, stop crying and tell me all about it and I'll see you in a minute on a stool and wiped away her tears. "Mr. Page said this morning he'd put us out tomorrow if gran'pa didn't have the money," Dottie sobbed. "An' I asked gran'pa did Mr. Page need the money so bad, an' gran'pa said 'an' did you know that gran'pa didn't need it with all this big store an' I thought you'd wait if somebody asked you. Gran'pa'll pay you, he always pays, an' gran'ma makes carpets when she's well." "It's some of Page's work," the other gentleman said, "he has a statute in treatment sometimes, I shouldn't wonder if her story is all true and he will put the sick grand-mother into the street." "No he will not," Mr. Orton said decidedly, his face flushing. "I had no idea he was that kind of man. I'll set him take charge of some property that Morris used to handle; and I'm ashamed to say that I pay very little attention as to how the agents manage." "That is a common falling among business men and things are done in that way that they won't be in violation at all if they knew," the other replied. "I am going home with you my dear," Mr. Orton said to Dottie. "There don't cry now, grandpa shall have all the time he wants. I'll get the money for you, I'll drive you there and back," said his friend. Dottie had been misled and her grandpa was anxiously searching for her when they drove up. "O gran'pa, here is Mr. Orton, he come to see you his own self, he won't let us be put out," Dottie cried in a great flurry of joy. "No indeed he will not," Mr. Orton assured following her inside and shaking hands with the respectable intelligent looking old man who met them. "I am very glad you sent her here. I do not allow my agents to abuse any one." "I did not send the child," the old man answered, "I do not know how she came to do it, but I will be very thankful for your kindness if you will give me time. I have never

The Dread of Death. A man bound hand and foot to a railway truck can see the approaching danger with his open eyes and realize how certain, how certain and terrible it is; but when a man's faculties are bound about by cords of disease he feels on a ly by a sort of nature in which the danger that is coming is almost impossible to see it. That awful scene of dread, the feeling that death is near at hand is described by a South Carolina gentleman, Thos. G. Lewis, Esq. of Lever, Richmond Co., with a truth that everyone who has ever experienced it will immediately recognize: I had what the doctors called nervous indigestion," he says. "I took medicine from my family physician for it, but of no avail. In looking over one of the Memoranda books, issued by Dr. E. V. Pierce of Buffalo, N. Y., I found a case like mine described exactly. I wrote to Dr. Pierce and made a statement. He sent me a descriptive list of questions, also hygienic rules. "I carried these out as best I could, but I thought it almost impossible, as I suffered so much with pain under my ribs and an empty feeling in my stomach. At night I would have cold or hot feet and hands alternately. I was getting very nervous and suffered a great deal with anæmia as to my condition, thinking that death would soon claim me. I was expecting something unusual to take place and having a great dread on my mind I was also irritable and impatient, and was greatly reduced in flesh. "I could eat scarcely anything that would not produce a bad feeling in my stomach. After some hesitation, owing to my prejudice against patent medicines, I decided to try a few bottles of Dr. Pierce's Golden Medical Discovery and Pellets. After taking several bottles of each I found I was improving. I have to be careful yet at times to what I eat, in order that I may feel good and strong. I fully believe if any who suffer with indigestion or torpid liver will chronically take Dr. Pierce's Golden Medical Discovery and Pleasant Pellets, and observe a few simple hygienic rules they would soon be free from their ailment, and with little perturbation would be entirely cured." It is a very simple matter to write to Dr. Pierce. No charge whatever is made for advice; which will be sent you (in a plain sealed envelope) promptly by mail.

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CLEAR ORT.

WHAT BABY CAN DO.

"About thirty years ago," said Judge P., I stepped into a bookstore in Cincinnati, in search of some books that I wanted. While there a little ragged boy, not over twelve years of age, came in and inquired for a geography. "One of them," was the salesman's reply. "How much do they cost?" "One dollar, my lad." "I did not know that they were so much." He turned to go out, and even opened the door, but closed it again and came back. "I have got sixty-one cents," said he; "could you let me have a geography, and wait a little while for the rest of the money?" How eagerly his little eyes looked for an answer! and how he seemed to shrink within his ragged coat when he saw that I was very kindly told him he could not. The disappointed little fellow looked up at me, with a very poor attempt at a smile, and left the store. I followed him and overtook him. "And what now?" I asked. "Why, to get the rest of the money." "Shall I go, too, and see how you succeed." "Oh, yes, if you like," said he in surprise. Four different stores I entered with him, and each time he was refused. "Will you try again?" I asked. "Yes, sir, I will try them all, or I should not know whether I could get one." We entered the fifth store, and the little fellow walked up manfully and told the gentleman just what he wanted. "You want the book very much?" said the proprietor. "Yes, sir; very much." "Why do you want it so very, very much?" "To study, sir. I can't go to school, but I study when I am at home. All the boys have got one, and they will get ahead of me. Besides, my father was a sailor, and I want to learn the places where he used to go." "Does he go to these places now?" asked the proprietor. "He is dead," said the boy softly. Then he added, "I had a while, I am going to be a sailor, too." "Are you, though?" asked the gentleman, raising his eyebrows curiously. "Yes, sir; if I live." "Well, my lad, I will tell you what I will do: I will give you the new geography and you may keep the remainder when you can, or I will let you have one that is not new for fifty cents." "Are the leaves all in it, and just like the others, only not new?" "Yes, it is just like the others." "It will do just as well, then, and I shall have eleven cents left toward buying some other book. I am glad they did not let me have one at any of the other places." The bookseller looked up inquiringly, and I told him that I had seen one of the little fellows. He was pleased, and he brought the book along I saw a white new pencil and some clean, nice writing paper in it. "Thank you, sir; you are so very good."

"I am he," said he, "God bless you!" And God bless noble Capt. Haverly—Sailor's Magazine.

It can wear out a pair of \$1 kid shoes in less than twenty-four hours. It can clean any other shoe both sides of the largest bed made. It can make itself look like a fender just when its mother wants to show it off. It can make an old bachelor in the next room use language that, if uttered on any other day, would get him in the penitentiary for two years. It can go from the farthest end of the room to the foot of the stairs in the hall quicker than its mother can step into the closet and out again. These are some of the things a baby can do. But there are other things as well. A baby can make the commonest house the brightest spot on earth. It can lighten the burdens of a loving mother's life by adding to them. It can flatten its dirty little face against the window pane in such a way that the tired father can see it as a picture. Yes, babies are great institutions, particularly one's own baby.—Chicago Times.

Nick Young Man (retiring in a Sunday-school): "Now, is there any little boy or girl who would like to see any questions?" "Well, like boy, I see the hand; you can't see your fingers. What question would you like to ask?" Small Boy: "How much longer is this talkin' going to last?" Collapse of lecture.

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THE CUSTOM-HOUSE OFFICER; OR, BORN A SECOND TIME.

"I was born on the 10th of March, 1888, a second time," my friend, about whom I want to write, used to delight to tell the poor of St. Giles' in the mission hall or out-doors on the famous Seven Dials. He was a tall, well-built, pleasant-faced man, and everybody that knew him respected and loved him. He was always so cheerful, kind and sympathetic to all with whom he had to do, besides which he was a most attractive preacher of the good news of salvation. Let me tell you how it came about that G. C. came to know me all at the St. Giles' Christian Mission. As you will no doubt gather from the title of this article, our friend was employed in her Majesty's service as a Custom-house officer, and had a good deal of spare time on his hands after his office hours were over; but I am sorry to tell you his home was anything but a happy one in consequence of the sad drinking habits of his partner in life.

This was a continual source of trouble and sorrow to him, and sadly embittered the best of his days and often forced him to aimlessly wander about London streets to rid himself, if but for a short while, of the thought of his poor wife's sin and degradation.

G. C. was not at this time a Christian man himself, but was most unwell in his mind about it. He felt sure there was a happiness, rest and peace to which he was an entire stranger, but he ardently longed for it, if it were possible that one so vile and sinful as he felt himself to be could ever experience it.

In this state of mind, evidently brought about by the work of the Holy Spirit in his heart, he one day purchased a copy of one of the earliest numbers of *The Christian*, a religious periodical, now most extensively read and known. On looking over it he copied lying inside its pages a little booklet entitled "Report of the Lord's Work in Connection with the King-street Mission Hall, St. Giles." It was inserted in this number by the mission as an inset, and formed the first printed report of the St. Giles' Christian Mission.

He carefully scanned its contents, was much interested, and made up his mind that he would try and find out the mission hall that very Tuesday night, as he saw that a meeting for prayer was notified.

After a little searching he found out the old building, and heard the sound of singing, so he passed up the long passage that led to the hall and entered and took a seat. We were singing the well-known lines:

Here in the body
Absent from him I roam,
Yet earthly joys are moving tent
A day's march nearer home.

As we sang verse by verse of this sweet song he became visibly affected, and before the hymn was finished the hot tears followed one another down his cheeks in rapid succession, and at the close of the meeting he was most affectionately spoken with, and the plain way of salvation was pointed out to him and light seemed to break upon him almost immediately, and he began ere long to praise God, and to thank the Lord for Christ's sake had forgiven him all his sins and accepted him once for all in the person of his beloved Son. From this time it was evident to all that the Custom-house officer had been born again of the Holy Ghost, had passed from death to life, and that everything was entirely changed with him. Old things had passed away and all things had become entirely new. He had experienced a second birth, the beginning of an entirely new life that would never again be quenched.

He soon began to tell the good news of his conversion to all with whom he came in contact, and was the means in God's hands of awakening many. In course of time he was asked to take entire charge of one of the pressing matters, and for more than twenty years in this subject spheres of Christian activity he earnestly and devoutly labored and many will form the crown of his rejoicing in the great day of rewards.

Will my reader now suffer me to ask if you also know anything of the man whose name, like the subject of this little sketch, it will not avail that you have led a respectable, honest, upright life in the eyes of your fellow-men. All this and more may be true of you, and yet you may be unwell.

You may be an admirer of all that is good and noble; a nominal believer in the great plan of salvation; a supporter and contributor to philanthropic and charitable work; a regular attendant and even a commandant at the house of God, and yet be

without Christ in the heart, and therefore without hope in the world. Nothing short of new birth can secure for us an entry into the Kingdom of Heaven. Indeed, if it were possible for us to get into the glory-land without having undergone the great change we should not be able to bear it. Our thoughts, desires, feelings, and actions would all be diametrically opposed to that of the redeemed family before the throne, and we should soon want to escape. No! no! "We must be converted." "We must be born again." Hearken to what our Lord himself said to Nicodemus (John 3:3-7): "Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God. Nicodemus said unto him, How can a man be born when he is old; can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I say unto thee, ye must be born again."

If you are conscious that this great change has never taken place in your life, give yourself up to God, no matter how long it may take, until the Holy Spirit moves upon your heart, shows you your sin, and reveals to you the efficacy and power of the blood of Christ to both cleanse and keep you clean, and give you an entrance at last into his eternal glory. Ask which is born of you, seek and ye shall find, knock and it shall be opened unto you. For every one that seeketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened" (Matt. 7:7, 8).—GEO. HATTON, in London Baptist.

Some so-called scientists are telling us too much—much more than they know. For all the authenticated information, new or revamped for the ninety-ninth time, which they bring us, we are only thankful. But when unfeigned, downy-faced theologians come rushing into the ring, flinging some of their notions, sheer conjectures of what is or has been or may yet be in the great future, and tell us their vagaries are "facts" of science or of history, and in the school-room or through the press attempt to pain their whims and notions, and old as being what "scientists tell us." It is time that they be shown a back seat, and the editors of secular papers reminded that the publication of such vaunting stuff is in no wise creditable to the paper or complimentary to the intelligence of its readers.—Baptist Outlook.

IS IT A TRIFLE?

That Common Trouble, Acid Dyspepsia, or Sour Stomach.

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Acid dyspepsia, commonly called heartburn or sour stomach, is a form of indigestion resulting from fermentation of the food. The stomach being too weak to properly digest it, the food remains until fermentation begins, filling the stomach with gas, and a bitter, sour burning taste in the mouth is often present. This condition soon becomes chronic, and being an every-day occurrence, is given but little attention. Because dyspepsia is not immediately fatal, many people do nothing for the trouble.

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FROM DR. HOVEY.

Allow me the privilege of testifying through the columns of the WESTERN RECORDER my respect and affection for the Rev. Dr. Edgar Y. Mullins, my honored pastor, and of giving in the same way my reasons for believing that the Trustees of the Southern Baptist Theological Seminary have made no mistake in calling him to the Presidency of that institution. They do not themselves need any endorsement of their action, least of all from me; but there may be many Baptists in the South who know less than they of Dr. Mullins' qualifications for the great trust committed to him. For them I write; and some of them will perhaps be glad to know the estimate which one who has been intimate with Dr. Mullins during the last three years has formed of his character and fitness for the post to which he is called.

His first qualification for the Presidency offered him is Christian manliness. He has the directness, the sincerity, the considerateness, the poise and the force of a strong man. In the pulpit, on the platform, in the parlor, by the wayside, he is always true to himself, commanding the respect and good will of those whom he meets. Such manliness lies at the foundation of success in the work of education. Students feel it and yield to its influence unconsciously.

His second qualification for the Presidency of a great theological school is pure, good sense. He is in the habit of observing and of judging conduct fairly. He goes about in the world with his eyes open, seeing things clearly and perceiving their relations to one another. It is unnatural for him to be erratic. He is ready to prove all things and hold fast that only which is good. This is a fine quality for the teacher and administrator. One who is at the head of a school composed of young men looking forward to the ministry as their life work needs a large endowment of common sense.

A third qualification is that of interest in the work of teaching, and especially in the particular branch of knowledge which one is expected to teach. In both these respects Dr. Mullins fulfills all the demands which the friends of the Southern Baptist Theological Seminary can reasonably make of its President. For he has always been predisposed to the work of teaching. During his residence in Newton Centre he has manifested a lively interest in the Institution on the Hill. His habits of study have been wise and regular. And one of the surest of three branches which have been most attractive to him is Church History. From his student days in Louisville until the present hour Church History has been a recreation and an inspiration.

Of course Dr. Mullins has not the knowledge of Church History possessed by one who has for a long time made that study a specialty. But no degree of erudition renders a historian infallible in his interpretation of documents, and some teachers of Church History do excellent work for their classes at the very beginning of their career. I expect that Dr. Mullins will be numbered with these.

Above all I am confident of his Christian integrity and devotion. He will be in the future what he has been in the past, a genuine servant of the Lord Jesus, tenacious of vital truth and zealous in every good work, a whole, sound, level headed, true hearted man, conciliatory yet steadfast, and therefore singularly fitted to fill the place to which he is called. We are sorry to lose him as pastor, but we cannot shut our eyes to the vast importance of the work which he has been summoned to undertake as the head of the Southern Baptist Theological Seminary, and if we must be deprived of his leadership we will rejoice in his greater services to our common Lord elsewhere. ALVAH HOVEY. Newton Centre, Mass.

FROM CUBA.

Most brilliant openings have been before me since the start of this work at Matanzas. Though my means were very limited, I succeeded in fitting up a good house for worshipping, where I began preaching to dense crowds of Cubans. From the beginning people of the better class in this city came to the meetings. Though I had some apprehension for the previous settlement of two other denominations before us—Episcopalians and Methodists—they proved to be ungrounded. To-day this people praises the free gospel practices of our church and its full conformity with both the Scriptures and human reason. A visitor of my church told me this week that he had witnessed a conversation among some persons belonging to the most cultured circles. They were considering distinct denominations in their city, and one of the number pronounced Baptists as "the most advanced and enlightened, more free from popish practices and superstitions, and the more in conformity with the dictates of reason and with the spirit of Christianity." All seemed to adhere to these declarations.

In spite of a melting heat we have here this summer, the meetings are attended beyond my expectations. Thirty-five persons have professed faith in Christ, and eighteen more are preparing to do it.

Though those other denominations have more attractions to offer to the people than I have, such as very good schools, asylums, etc., the inhabitants give their sympathy to the Baptist mission. Yours in his work, J. V. COVA. Matanzas, July 24.

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY

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Once preached upon the mountain, but he lived and acted His sermons in the valley.

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DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1899.

AUGUST.

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

SEPTEMBER.

- East Concord-Wasleta, Bell county, Sept. 1-3.
Irvine-Birch Lick church, Jackson Co., Sept. 1.
Long Run-Plumb Creek church, Waterford, Sept. 6.
Central-Springfield, Sept. 6.
Owen-Pleasant Grove church, September 6.
Rockcastle-Poplar Grove church, Sept. 6.
Ray's Fork-Scottville church, September 6.
Greenup-Oak Grove church, Greenup Co., Sept. 6.
Little Bethel-Richland church, Hopkins Co., Sept. 6.
Lynn-Uptonville church, Sept. 6.
North Bond-Burlington church, Sept. 6.
South Cumberland River-New Salem church, Sept. 7.
Greenville-Laurel Springs church, Menafoe county, Sept. 8.
Mt. Zion-Bethlehem church, Whites Co., Sept. 8.
North Concord-Ebenezer church, Sept. 8.
Steelman's Valley-Locust Grove, Clinton Co., Sept. 9.
Been's Creek-Corinth church, September 12.
Nelson-Osler Creek church, September 12.
Russell's Creek-Mt. Gilead church, Greene Co., Sept. 12.
Saltpur-Farm-New Castle, Sept. 13.
Warren-Barren River church, September 13.
Second North Concord-Hopetal church, Sept. 15.
Landsman-Bethlehem church, Madison Co., Sept. 20.
Salmon-Sittling church, Sept. 20.
East Lynn-Balling Fork, LaRue Co., Sept. 22.
Fresno-Central Union church, Sept. 22.
Gause Creek-New Home, No. 2, Clay Co., Sept. 22.
South Union-Fine 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. NUNNELLY, Sec'y.

FROM ROME.

Allow me to thank you for the early and excellent report of the Northern Baptist Anniversary, as well as of the Kentucky General Association. Such reading always stirs my heart; and last week, you gave your readers that simple and strong sermon of the late Dr. John Hall. The Southern Baptist newspapers, full of the thought and work, and life of the home land, and especially of our own people, are potent in their influence on the missionary to hearten and stimulate and sometimes, alas! even the reverse.

If one may judge from the calls coming from new places in various parts of Italy for the preaching of the gospel, there seems to be more of a religious movement than hitherto in my experience. It is certainly the case, supposing as many such applications reach the other Italian Missions. And what is very encouraging is that the interest springing up here and there is not so much of an evangelist, but to the testimony of some private brother or self-elected and self-supporting colporteur. In one village in the North not less than a hundred persons, mostly heads of families, are ranged themselves openly with the evangelicals, many of whom we may hope will become true disciples. Naturally we have to fan these flames, but I am anxious, as far as possible, to cultivate from the first the spirit and practice of self-help.

In several of our churches we have had candidates, and in other candidates await the ordinance. The increase in numbers is certainly not rapid, and our gospel fishermen use the hook and line rather than the seine. Perhaps it is best so at present. At any rate, I am ever urging great care in the selection of men, and as we cannot scrutinize men's hearts, long delay, so that time, "that honest man," may pronounce his judgment in every case. But I look forward to a future, though I may not see it, when multitudes in the midst of their infidelity and superstition and idolatry will embrace the gospel of our Lord Jesus Christ.

I have recently had encouragement as to the character and prospects of most of our churches in the report of a brother of the English Baptist Mission, who visited them as the representative of the Apostolic Baptist Union. Specially had he only praise for those churches which were born and have flourished in the midst of persecution. His favorable judgment means the more as he is not only very candid, but usually disposed to criticize rather than to praise. In the two cases in which the work made a less favorable impression, the ministers invalidated, though one of these still exerts a fine influence upon the community, and he will soon be reinforced.

Do not think, however, that we are not meeting many difficulties. Men trying to march over big rocks, fallen trees and through swamps would be a true figure of the reality. As for myself, problems confront me weekly, sometimes daily, which might puzzle to criticize Solomon. "Who is sufficient for these things?" My own sufficiency is from God, who also made us sufficient. Yet we need, I need, the upholding prayers of the brethren and sisters at home, whose representatives in this paper land we are. Yours fraternally, G. B. TAYLOR.

Rome, Italy.

THE BUCK CREEK CHURCH CENTENNIAL.

The 30th and 31st inst. were notable days in the history of Buck Creek Baptist church in Shelby county, Ky. It was the centennial anniversary of said church which was organized in the year 1799.

Everybody from everywhere had been invited by its members through their pastor to come and rejoice with them by partaking of their hospitality and participating in the services. And they came, everybody from everywhere. A stranger, unaccustomed to large gatherings, coming unexpectedly on the scene, would have estimated the buggies by the acre, the horses by the thousand and the multitude as a "host no man could number."

The expression of happy contentment beaming from every countenance indicated something of the feeling that prompted the sweet singer of Israel to say, "I was glad when they said unto me let us go up to the house of the Lord."

Beside the pastor, Elder J. S. Gatten, the following ministers were present and took part in the services, viz: Kerfoot, Hill, Weaver, Nunn, Doolin, Harvey, Millard and the writer. No special programme had been prepared, but the order of exercises was dictated by Rev. J. S. Gatten, the pastor, who presided as master of ceremonies.

The services were opened by the reading of the 109th Psalm by the writer, followed by prayer by Bro. J. M. Weaver. After singing that dear old hymn, "How firm a foundation," Bro. Weaver gave a brief address, reciting several incidents occurring during his pastorate of the church and calling to mind the brethren and sisters of that time, but who have long since passed away. After a ten minutes' talk by the writer, in which allusion was made to old-time customs in regard to churches and methods of worship, the vast crowd repaired to a grove near by where a bountiful repast had been prepared.

No pen, however facile, can do justice to the sumptuous dinner spread by the membership acting as host to that vast crowd who needed no second invitation to accept their hospitality. To be appreciated, it must be partaken of, and so it was, with the keenest relish and greatest satisfaction to the "inner man."

The afternoon was taken up by addresses appropriate to the occasion by the visiting ministers present.

On Sunday morning the house was filled to overflowing expecting to hear sermons from both Bro. Harvey and Bro. Kerfoot. But, owing to the time consumed by the roll-call of the church, Bro. Harvey declined preaching, but only took a few minutes' time to say that the WESTERN RECORDER was still "contending for the faith delivered to the saints," and so it will continue to do during all its journalistic life. He also, with characteristic timidity, mildly suggested that he would receive the names and money also of any who wished to become subscribers. Quite a number availed themselves of this kindly offer and all parties seemed to be made happier thereby.

The services were concluded by a sermon by Bro. Kerfoot from the text, "Sir, we would see Jesus" (John 12:21). The sermon was clear, logical and helpful and well adapted to the occasion and congregation. Altogether the occasion was one of

great interest to the church and all the visiting brethren who participated therein. B. F. H. Shelbyville, Ky., July 31.

CHARACTER AND CREED.

Creed makes character; conversely, character makes creed. What a man believes he largely is, and what he is he believes. That is the general principle. Apparent exceptions to it are tangents that prove the sphere. We suppose the sphere in thinking the tangents. Creed in the first place makes character. As a man thinketh in his heart so is he. The most specious and delusive of lies is this, that it is of no consequence what a man believes, so long as his heart is right. Mind and heart should work together, and generally they do. The logical, and, in many instances the actual result of a bad creed is a bad life. This is often true even when the creed is only formally held and perfunctorily confessed. By a species of subtle, recondit influence the thing that is said over and over again by the lips or that is present frequently in the mind as an idea comes in time to control the affections and so the conduct. It tends to work out into life. The faith in the man whether bad or good, takes form, and assumes an outward dress. The ideas of the creed become the rallying-points for individual and social action, for ideas, merely as ideas, have far more of practical influence on the course of history than is commonly supposed.

Conversely, character makes creed, not indeed always intellectually and formally, but practically and really. The human soul has a remarkable capacity for believing what it wants to believe, or what amounts to about the same thing, for saying that it believes it. The theoretic, and the practical, therefore, play one upon the other most influentially. Thought and life mutually act and react. Truth and righteousness are natural brothers. The relation between the two is intimate and vital. They are made to fit one the other. So error and sin are correlated, and dovetail into each other. Depravity of character counteracts the normal and ready development and action of the mind. It is a moral blood-poisoning, which vitiates the whole processes of thought, feeling and doing. What is called prejudice or a limitation of the mind is more often a prepossession of the heart, a bigotry of the affections. Many a heresy has started in the conscience, not the reason. Lies are originated by those who first love and, therefore, make a lie. We do not need an Apocalypse to teach us that, for if God will only open our eyes we can see this truth writ large if not fair on almost every page of human life.

The genius of all right belief and being is in God. God must give us both. We really cannot have one without the other. Not all can be equally intellectual and systematic as believers, but all may and should believe rightly so far as their mentality will reach. No individual is any better as a man or a factor in society for being a heretic. No man on the other hand is thoroughly orthodox whose ledgers or balance-sheets are not as straight as his Confession of Faith or his Prayer-book. There is no place in the economy of a Christian career for a dualism between thought and life, creed and conduct. The whole man

Prominent Baptist Minister.

Testifies to the Truth of Claims Made for a Renowned Remedy. From the Times, Ashley, Ohio.

Elder A. S. Shoemaker has been a lifelong resident of Ashley, Ohio, and is favorably known by a wide circle of friends in this part of the State. For many years he was a prominent Baptist minister. He has been Mayor of Ashley, for three successive terms, filling the position with dignity and honor, and has held other offices of trust.

He is sixty-six years of age, hale and hearty, and attributes his present healthful condition entirely to the use of Dr. Williams' Pink Pills for Pale People.

"For about twenty-five years," he said "I was afflicted with rheumatism and was constantly in pain. I could remain in one position but for a few moments at a time and could sleep but little at night. I tried a great many remedies that were recommended but they did not help me.

"One day while at work and complaining of my pain in the presence of a neighbor, he asked me if I had ever tried Dr. Williams' Pink Pills for Pale People. I told him no. He advised me to try them saying they had benefited him and might help me. I replied that I had no faith in any medicine as I had tried so many different remedies without receiving any benefit, that I did not think it worth while to throw away more money.

"Time passed on for nearly a year until one night I was suffering intense pain and I thought of Dr. Williams' Pink Pills for Pale People and concluded to try them. In the morning I purchased a box of the pills and commenced using them according to directions.

"It was the wisest thing I ever did. On the third night after commencing their use I went to bed and slept all night without a particle of pain. I continued taking the pills until I had used five boxes and have not felt any symptoms of my old trouble since that time, now two years ago.

"Just after I stopped the use of the pills I met with an accident. In chopping wood I cut my foot with a sharp axe going clear through the instep of my foot. It was thought the wound would be very hard to heal for a man of my age, but to the surprise of everybody it healed quickly without any difficulty. I attribute this also to the good condition of my blood through the use of the pills."

At druggists or direct from Dr. Williams' Medicine Co., Schenectady, N. Y., 50 cents per box; or 6 boxes for \$2.50.

must be the consistent and consecrated servant of Jehovah. The demand is for one hundred per cent. of manhood. "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and with all thy power." New York Observer.

DEAR RECORDER:—I send you report of our Fifth Sunday Meeting of Circle No. 1, South Kentucky Association, which was held July 29th and 30th with Calvary church, Casey county.

Organized by electing Brother George Green chairman and Bro. M. W. Jones clerk. The committee had prepared a good programme. Bro. D. E. Fogle gave us a good sermon from Isaiah 52:1, describing the church and telling us of our duty to keep the church in the right order and emphasized our duty to give the Gospel to those that have not had it, both at home and abroad. Then we took up the programme, discussing all of the items but two, and nearly all the speeches showed that there had been preparation made and the speakers showed that they were in earnest. We closed the meeting with a sermon by Bro. Green from Luke 24:48 which was very good. It was the opinion of all whom I heard express themselves that the meeting would cause an advance in the missionary cause in this community. So mote it be. SIBBARD.

Lynchburg, Ky.

Lynchburg Male and Female College. The advertisement of President W. B. Guryn appears on the 9th page of this week's RECORDER. Lynchburg Male and Female College is beautiful and picturesque, located near Glendale, Hardin county. The faculty is one of the best in the State and a record for health phenomena. The advertisement speaks for itself.

S18 LATEST IMPROVED. **FRUIT PRESERVATION.**

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WHYME MANUFACTURING CO., 100 Fourth Ave., Louisville, Ky. This firm is responsible.—Western Recorder.

An Attractive Summer Folder.

The Southern Railway has just issued a handsome Summer Folder, of about 40 pages, giving description, rates and complete information about the Summer Resorts in the South, reached by this line. Copies of this Folder will be mailed free to any address by mail, if you send a 2-cent stamp. Genl. Pass. Agent, 216 Fourth Ave., Louisville, Ky.

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

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Leave Louisville.
7:25 a. m.; 1:25 p. m.; 9:15 p. m.
Arrive Louisville.

TRAINS, JELICO AND SOUTHWEST.

Leave Louisville.
7:25 a. m.; 1:25 p. m.; 9:15 p. m.
Arrive Louisville.

TRAINS, LEXINGTON AND FRANKFORT.

Leave Louisville.
7:25 a. m.; 1:25 p. m.; 9:15 p. m.
Arrive Louisville.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

N.E.A.

Los Angeles, Cal.,
JULY 11th to 14th, 1899.

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Items of Interest.

NEWS THE WORLD OVER.

A chemist named Glardon has labored for years to produce artificial granite and has at last succeeded in producing it. A factory has been established on Staten Island near the clay fields. The artificial stone is stronger than granite and has more resistance to heat. It will not crack in a fire. It is also cheaper than any stone if these things are true, there will be a great demand for it.

The war between capital and labor, the worst form of civil war, is on in various parts of the United States. There was a riot in Brigteton, N. J., when non-union men brought in a strike, in which Manager King was seriously injured from being beaten with clubs. The troops are out at Carterville, Ill. Dynamite has been resorted to in Cleveland, Ohio, and the troops will be called out.

Wonders will never cease. Here is the latest astounding idea of bribing the Sultan of Sulu with a lamp and an annuity to let the United States flag float over his islands among the Philippines, he to be absolute monarch. The Sultan is known to uphold and practice polygamy and slavery! Now Aguinado does neither; he is a Christian and a Sultan. He has asked a Congress, the Sultan is absolute. Why not treat Aguinado the same way?

Mr Richard Webster has concluded his speech before the Venezuelan arbitration. He spoke four hours a day for three weeks. When he finished, the arbitrators wisely adjourned for a few days of rest. Mr Webster concluded his speech with the statement that the claims of Venezuela were utterly baseless and to allow them would give the death blow to arbitration.

One of the most violent men in France against Dreyfus has been M. Deloure. Either he is possessed with some remnant of conscience—a thing made doubtful by his previous career—or he is desirous of going with the tide. He has at last made this admission: "If Dreyfus should be found innocent, no punishment would be sufficiently heavy, no pillory sufficiently infamous for all the Ministers, civil or military, who were responsible for his conviction, and no honour high enough for the martyr and victim."

Experiments in tea growing have been made from time to time in the Southern States. That at Pinehurst, twenty miles from Charleston, N. C., is a decided success so far as the quality of the tea is concerned. Recently some of it was put on the market in New York City, and it was found to be of the highest quality, commanding a better price than rare varieties from China and Japan.

How much longer are the taxpayers going to submit quietly to the expense of the junketing of so many "Commissions"? In two years, according to the papers, twenty-one "Commissions" have been sent twenty-one by the Administration with an aggregate membership of 120, and at an aggregate expense of more than two millions of dollars. This is a nice way to give friends free trips, but what is the limit?

Late steamers bring bad news from Australia and the islands round. Dysentery and disappointment have done their work among the men who rushed to New Guinea to dig for gold. One steamer carried off a large number of patients. The drought is terrible in New South Wales; 80% of the stock is dead. Tidal waves have caused great damage to crops in the Caroline Islands. The missionary vessel from the United States, the R. W. Logan, was wrecked on Mook Look Island, but fortunately her crew was rescued by a British schooner.

An Englishman recalls some unpleasant facts in regard to English experience in fighting the Boers. The English have been defeated in every battle except that of Boomplaats when it was artillery against flat-looked guns. In the battle of Ingogo the British loss was 143, the Boer 17. In the decisive battle of Mafeking, the English lost 200 and the Boers one killed and four wounded. The Boers are such dead shots that at Bronkhorst their little force killed 120 British in ten minutes with the loss of one man.

The de Boers Mining Company, which practically owns all the diamond mines in South Africa, has notified that the production of diamonds has been steadily, though slowly, decreasing for several years. Hence, while the demand has greatly increased. Therefore they have advanced the price of diamonds 1/2 and will make a further advance in August and September.

In September, 1898, some subjects of Austria were killed in a riot. Austria demanded damages for them, but the United States has refused to allow the claim. After much diplomatic maneuvering, Austria has withdrawn the claim to arbitration, and France has accepted the arbitration. Austria does not appear to like the Peace Congress.

EVERY LADY SHOULD READ THIS.

For full information, address any Agent of the Company, or the General Passenger Agent at St. Louis.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for each additional word, preferably in advance. Omit the words and you know as once what the charge will be. Omit the money and we complete the notice. It will be brought down to 100 words.

BARROW.

The sad news of the death of our beloved brother and pastor, Rev. J. T. Barrow, has come to this church as a shock from which it will never recover.

Since he came among us, but a brief time has passed; yet it has sufficed to make known to us the many beauties and the wonderful strength of his character. His life was indeed devoted to the service of his Master, to whom he had dedicated in his early life. However soon, whether in the pulpit, in his pastoral visits, or in the social gathering, it was ever manifest that God was the great ruler of his life, and that there was implanted in his heart the love that passeth understanding.

In the councils of his own denomination, his wisdom, his sagacity and his ever commanded profound attention and placed him among the leaders of the Baptists of Kentucky.

As a preacher of the Gospel, he was logical and forceful, and yet withal so tender as to touch the hearts of those who heard him.

As a friend, he has ever found him true and loving, ready to rejoice with those who rejoice; and yet, with an overflowing heart, sympathizing with those in distress, and offering the consolation of the Word of God to the broken in spirit.

By his life as a husband and father, he has daily taught those about him what should characterize those sacred relations. Although he devotedly served God as a minister of His Word, he never forgot his high duties as a citizen, but always discharged those duties with the unflinching courage of truth.

In his death our denomination has lost a wise teacher, our church a faithful, able and earnest leader, our community a pure and upright citizen, and his family a tender, loving husband and father.

We place this our tribute of love upon the records of this church, and send our sympathies and condolences to the household, who best knew him and therefore most loved him.

DAVER.

Whereas, Death invaded our ranks on July 4, 1899, and our beloved sister, Lucy, passed away after a lingering illness, became his victim. Sister Lucy had only reached her 24th year when the summons to partake of eternal refreshments came, yet for several years of that time she had been a pillar of strength in our Sunday-school:

Therefore be it required of us, that in her death we have lost a devoted member of our Sunday-school, the church a consistent Christian and society a true, steadfast and zealous member in all that was true and noble; true, kind, faithful and generous to all.

Be it, that we tender to the family and friends of our deceased sister our heartfelt sympathy in their bereavement and exhort them to emulate her virtues and humbly submit to the will of the Supreme Ruler of the universe who doeth all things well.

Be it, that a copy of these resolutions be printed on the notes of this Sunday-school and a copy be given the family of the deceased, also a copy be sent the W. W. S. Recorder and one of our county papers for publication.

Done by Deaton Baptist Sunday-school July 14, 1899.

Mrs. ANNE SHUMAKER,
Miss LOU MONTGOMERY,
J. D. RICE,
Committee.

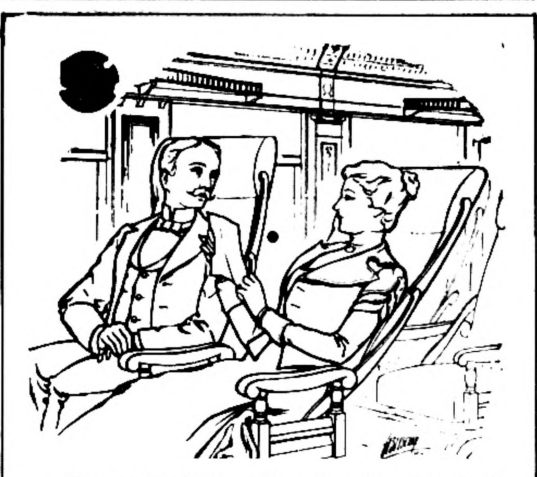
POWERS.

Mrs. Eva Powers, daughter of Dr. Harrison Wells, died April 21, 1899, aged 56 years. In 1866 she united with Little Union church and on April 17, 1886, she was happily married to Dr. J. A. G. Powers. Always sincere, humble and amiable, she was, in many respects, a woman of exceptional piety and most highly esteemed by all. For many days she knew that heart failure at any moment might close her earthly career, yet she was particularly calm and unobtrusive, indeed her courage and cheerfulness were wonderful and greatly strengthened the Christian friends who visited her. Her husband and little son, together with many relatives and friends, mourn her loss.

GORDAN.

Mrs. Hilda Gordon, wife of Rev. Myron W. Gordon, Chester, B. C., died at her father's home Logan county, Ky., July 14, 1899. She was one of the noblest Christian wives, a true helper in the Gospel, a sweet, affectionate mother; professed religion at an early age and died as she had lived—true to her God. She was born in Logan county, Ky., Jan. 17, 1836. She leaves her sweet infant son, John, 3 years, 10 months, 23 days; her daughter, Wagon, 7 years, 7 months, 4 days; her husband, father, two brothers, two sisters, and many others who mourn not as those who have no hope. Blessed be the dead, etc.

Rev. W. M. HALL,
Auburn, Ky.



When you go to Arkansas or Texas you can travel in comfort if you know how. Ask the ticket agent for a ticket via the COTTON BELT ROUTE and you can ride in a reclining chair car, without extra cost, and thus avoid the discomforts you would encounter in an ordinary car. The chairs are arranged so you can have a comfortable seat during the day and a good place to sleep at night. Each car is supplied with a ladies' dressing room and a gentlemen's smoker. You will not have to bother about changing cars, for these cars run through from Memphis and Cairo to Texas without change. Direct connections are made at Cotton Belt junctions with trains for all parts of Texas, Indian Territory, Oklahoma and the far West.

If you are thinking of taking a trip, write and tell us where you are going and when you will leave, and we will tell you how your ticket will cost, what train to take so as to make the best time and connections and anything else we can that will help make your trip a comfortable one. An interesting little booklet, "A TRIP TO TEXAS," will be mailed free to any address.

W. A. McQUOWN, Traveling Passenger Agent, 215 Columbia Bldg., LOUISVILLE, KY. (40)

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

WELLS.

Mrs. Fannie Wells, of Fairchild, Ky., was born Aug. 26, 1829, died June 11, 1899. She joined Little Union church about 1847 and was married to Dr. Harrison Wells in December of 1848. She was faithful to her church and her family. For her kind, frank and helpful nature she was appreciated and loved by all. She met death with a calmness and composure rarely witnessed. She had unwavering faith in the reality of God's promises to his people. She leaves a husband, three children and many friends who are greatly comforted by the deep conviction that her future is bright and happy one.

Taylorville, Ky. J. A. B.

CRUMPTON.

Mrs. W. B. Crumpton died July 22nd of typhoid fever, having been thought seriously ill only a few hours. She was Miss Kitten Cochran, was born Nov. 3, 1844, and was married April 22, 1872, to Dr. W. B. Crumpton. She leaves a husband and seven children, a brother, Dr. R. M. Cochran, and a sister, Mrs. E. J. Shields.

She possessed a strong mind and a lovely Christian character. She was a faithful and kind wife, a devoted mother and a true friend.

The family have the tender sympathy of many friends in this life's darkest hour, and the earnest prayer that grace, mercy and truth may keep them through this life and finally bring them to the "many mansions" above. She was taken to Marion, Ga., for burial.

J. K. N.

STEVENH.

Claude A. Stevenh was born May 11, 1860, died July 18, 1899. His death was caused by drowning while bathing in Rough River in the town of Hartford, Ky.

Claude professed religion when in his twelfth year and united with Blainy Creek Baptist church, where he lived a devoted Christian life until a few months ago when, with his father and a younger brother, he moved his membership to Hartford Baptist church, where he at once took first rank in Sunday-school and church work. He was never known to disobey the slightest wish of his parents—nothing more need be said. His moral character was above reproach. His father is sheriff of Ohio county and he was office deputy, and no young man ever did his work better. He is gone, we miss him sadly, but we say, Thy will be done.

J. F. MILLER.

DURR.

Mrs. Mildred Durr, aged 51 years, 5 months and 16 days, wife of H. T. Durr, fell asleep in Jesus on July 2, 1899, at her home in Louisville, Ky.

Mister Durr became a Christian at an early age and, in all her troubles, she found strength and comfort through trust in the Lord. Her last illness was a long and a very painful one. When she spoke of soon going to her heavenly home, and was told that she might live quite a time yet, she replied: "Oh, I hope not, for I do want the Lord to take me, if it be his will." In less than two days from that time, the Lord did take her to be forever with him in that "far better" home.

HENRY EDWARD TRALL,

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: 217 West Jefferson St. Works: 18th to 14th on Maple St., Louisville, Ky.

About Washing Compounds.

In calling the reader's attention to the Pearline advertisement on page 5 of this issue, let us quote the renowned Mrs. M. T. Rorer on the subject of washing compounds. The following is from *True Talk*, Philadelphia, Pa.

The art of washing has not progressed as rapidly as other household employments, and if the introduction of a good washing powder will in any way ameliorate the conditions of our domestic and make washing a pleasure, I should be glad to see such an effort made in the world. It is a well-known fact that two table-spoonfuls of washing powder will do more good in one hour than a strong woman and board of three "suet" workers on the pile that they rot the clothing. This is not true, unless you purchase cheap powders; and even then the dirt that is "overhauled" rubbing which one can hear to the very top of the house, does not do by far greater injury.

Summer Lake Tours.

How Best to Reach Michigan Resorts

The Mecca of America's resorts has been proclaimed by all experienced tourists to be Northern Michigan. The climate throughout mid-summer compares with Kentucky's best October days. The hotel accommodations appear to be most fastidious and afford an assortment to suit the purse of any. The scenery is beyond comparison in both land and water scope, and amusements abound in great variety, including peerless sport for the angler.

The Monon Route from Louisville to Chicago, in connection with the superb steamer "Michigan" (from Chicago to Mackinac, Potoskey, Bay View, Tharletons and a host of other resorts, presents a novelty in transportation and makes the outing completely perfect. The expense of this trip is no greater than all rail. Further particulars will be furnished on request by E. H. Bacon, District Passenger Agent Monon Route, Louisville, Ky.

"AIR LINE."

(L. E. & B. L. C.) will sell tickets to English Ind. and return August 18, 17 and 19, limited to and including the 19th, for one fare for the round trip, account G. H. Reardon.

Paul's Greatest Command is indeed a "Rain in Cloud," for all afflictions to which an ointment is applicable. A positive specific for psds.

PLEASE mention this paper when writing to advertisers.

Items of Interest.

NEWS THE WORLD OVER.

The country was taken by surprise at the outbreak of yellow fever in the Soldiers Home at Hampton, Va. There have been 6 cases and 7 deaths. The garrison at Fort Monroe have been ordered to leave for a place of safety. So far the fever has been confined to the Home. Gen. Sherman says he has no theories to advance as to the cause of the outbreak.

What is the world coming to? In a New York paper of recent date is an account of the arrest of two burglars, aged thirteen and eight! And also the statement that the police were on the trail of a gang of boy robbers and hoped soon to seize them! Oh, for a generation of mothers who stay at home and wear and wield stippers!

That President Loubet and his cabinet are resolved to do justice to Dreyfus is indicated by their action in removing M. Duval, Governor of Devil's Island, where Dreyfus was imprisoned. He was very unkind to Dreyfus, persecuting him in order to make him declare himself guilty.

Mount Etna's eruption has been followed by that of the great volcano Mauna Loa in the Hawaiian Islands. Three streams of lava are now flowing from the sides of the mountain. One of these is within ten miles of Hilo. The eruption continues.

The time for the trial of Dreyfus draws near, the date being the 7th of August. The revelations of the treatment he received while on Devil's Island has added to the indignation of all the honest men in France. Meanwhile the government shows its intention of having justice done by removing Gen. de Megret, an enemy of Dreyfus, from his place in the Supreme Council of War. Dreyfus is reported to be quite sick with fever.

Mr. Paul Bajonati, of Turin, Italy, has decided to erect at Providence, Rhode Island, a fountain in honour of the memory of Carrie Bajonati. A committee was appointed to select a design, and sculptors in Boston, Providence and New York competed for it. Miss Rind Yandell, daughter of the late Dr. Leonard Yandell, of this city, was the successful competitor. This was a great honour for so young a lady.

A New York paper says the doctors now declare that appendicitis is not caused by gases need or by anything swallowed. They say it results from sudden shocks or from jars, such as are experienced in getting off bicycles and of cars of any kind when in motion. This theory sounds reasonable at any rate.

The strike on the street car lines in Cleveland has been marked by much violence since it was resumed. The news say the company violated the terms under which they gave up the strike. Dynamite has been resorted to more than once; on one occasion a car loaded with passengers was blown up. Four passengers, including two women, were fatally hurt, and five others seriously injured. Dynamite is a terrible weapon.

The periodic stir about Mrs. Maybrick, who is working out a life penalty in an English prison, has ended in the usual way. The Home Secretary answered the question of an Irish member that there was no reason for any royal clemency to the woman. She was sentenced for the murder of her husband.

The mugwump papers have been filled with scoldings about the police which Tammany has given New York City. The same papers are praising the same police for their coolness, courage and efficiency in dealing with the riotous among the Brooklyn strikers, and congratulating New York City on the difference between her police and that of Cleveland! It is too funny.

The news from Western India is disturbing. In many of the provinces there has been no rain, and a famine is imminent. Meanwhile the plague is increasing in Poona. On Sunday there were 118 cases and 41 deaths.

The newboys are out on a strike in New York, and the younger boys of the other truck companies are on a strike in Cincinnati. The newspapers contain long interviews with the "leaders." They are breaking the heads of the boys who persist in trying to sell the obnoxious papers, in true strike style. It might be well for the men to emigrate to the moon for awhile and let the women do the bidding come to the front of their own street will and show what they can do.

Mr. Wilfred Laurier, the Canadian Premier, said in the House of Commons that he had given up all hope of settlement by compromise in regard to the Alaskan boundary and there are only two things left—war or arbitration. No one wants war, and he still hoped to get the United States government to agree to arbitration. In view of their action in insisting that England should agree to arbitration in her dispute with Venezuela, the refusal to arbitrate the boundary question of Alaska seems unaccountable.

EDITORIAL CORRESPONDENCE.

II.

Americans seem incapable of giving good names to objects. These wonderful mountains out here are not called Oriskany, Jurgat, Mattherborn, Popocastepel, Hermon, &c., but instead we find such names as Buckskin, Horeseshoe, Hunchback, Sneffels, Simson, or somebody's Peak, like Pike's Peak, Long's Peak, Gray's Peak, &c. Who could get any enthusiasm over "Mount Sneffels," for example? And yet it lifts its mighty head 14,168 feet above sea level. Pike's Peak is the best known of these giants, and it is the most accessible of them, but it is not the highest by any means, being only 14,147 feet above the level of the sea. There are 23 of these mountains which are higher. The name of the whole range, or series of ranges, is also unfortunate—Rocky. The name is too commonplace. It is often given to creeks, valleys and hollows. It suggests nothing sublime. Such names as Alps, Andes, and Himalayas are much better. May not all this be reformed? Even the good and melodious names we have in this country we got from the Indians, viz.: Alleghany, Kentucky, Tennessee, Niagara, Mississippi, Alabama, &c. If the names of Pennsylvania, Virginia and Carolina be cited to the contrary, the answer is that these names are not of American origin. The typical American is one who looks back to his Indian naming things. It is a matter that needs attention.

Colorado is a wonderful state for other things beside silver. Indeed, she has gone past California in the output of her gold. Agriculture, especially fruit culture, is greatly increasing, and irrigation is being carried out to find Colorado dry at this season, but it has rained every day I've been in the state. Four years ago an educational convention met in Denver, one of the main arguments for assembling there being that the highest way to be sure to be fine. The convention lasted four days and it rained right along the whole time till about 4 P. M. the last day, when the sun peeped from behind the clouds a little while. One of the daily papers next morning published an article representing the sun as peeping from behind the clouds at this season, but it has rained every day I've been in the state. Four years ago an educational convention met in Denver, one of the main arguments for assembling there being that the highest way to be sure to be fine. The convention lasted four days and it rained right along the whole time till about 4 P. M. the last day, when the sun peeped from behind the clouds a little while. One of the daily papers next morning published an article representing the sun as peeping from behind the clouds and asking: "Are they gone yet?"

Mining is the chief industry of Colorado. Just now the strike of the smelters is an element of disturbance, and a good many of the mines are not operating. From Boston to the west the Colorado and Northwestern R.R. to Ward's, a mining town, at an elevation of 9,500 feet. It is a charming little trip, occupying most of one day. The engineering is simply wonderful. The track winds round and back and up, so that sitting in the train you can see the track both above and below you. The scenery gets grander as you rise, till you reach Alto Park where Long's Peak (higher than Pike's) becomes plainly visible, lifting its giant shoulders covered with snow and into the sky like the vertices of a triangle holding up the heavens. We can then see, off to the left, the Arapahoes—three sisters—pointing their snow-capped summits upward, while in front gleams down the white mantle of Mt. Audubon.

Just above Ward's, the present terminus of the line of snow-covered down. Some of our party walked up to them and gathered ripe wild strawberries right by the banks of snow. Along the way and all around Ward's are mines and holes in the ground made by "prospectors." Indeed, the sides of some of the hills were honeycombed. A great deal of money has been wasted in digging holes in the ground in the wrong places. In this country, while occasional fortunes have been made by digging in the right places. Every house in Ward's is crowded, and the hills are huddled together so that a fire would sweep the town. The rate of fire insurance is ten per cent. I advise all visitors to Colorado to take the trip to Ward's. It is a delightful day's outing.

Respectfully,
T. T. EATON.

REV. H. M. WHARTON, D.D., President of Luray College, is offering the usual free scholarships to worthy young women. Orphans or half-orphans, of course, will be given preference, but any young girl or woman who is struggling to educate herself will be considered an applicant for the scholarship. Luray College is situated in the beautiful Valley of Virginia, surrounded

ed by the Blue Ridge and Massanutton Mountains and half a mile from the wonderful caverns of Luray. Address Rev. H. M. Wharton, D.D., 304 N. Howard Street, Baltimore, Md.

EDITOR WESTERN RECORDER:

Although I am a native Tennessean, I have been almost a constant reader of your paper all my life. In its story columns I have never found anything I liked so well as "The Sin of Omission," by Lucie Dayton Phillips, of Mossy Creek, Tenn. In fact I have never read a more interesting or more instructive story, or one with a better moral. Her stories are always read eagerly.

Very respectfully,
Miss RENEZA OLAPP.
Corryton, Tenn., July 24.

THE MARKETS.

LIVE STOCK.

Report for week ending July 29.

CATTLE.	
Extra good export steers, 1,200 lbs.	4 1/2 @ 50
Good to extra best, 1,200 lbs.	4 1/4 @ 50
Light shipping, 1,200 to 1,400 lbs.	4 1/4 @ 50
Best butchers, 1,200 to 1,400 lbs.	4 1/4 @ 50
Fair to good butchers, 1,200 to 1,400 lbs.	4 1/4 @ 50
Common to medium butchers, 1,200 to 1,400 lbs.	4 1/4 @ 50
This rough steers, year cows and milk cows	3 1/2 @ 50
Good to extra best, 1,200 to 1,400 lbs.	3 1/2 @ 50
Common to medium cows, 1,200 to 1,400 lbs.	3 1/2 @ 50
Feeders, 1,200 to 1,400 lbs.	3 1/2 @ 50
Steakers, 1,200 to 1,400 lbs.	3 1/2 @ 50
Hulls, 1,200 to 1,400 lbs.	3 1/2 @ 50
Veal calves, 1,200 to 1,400 lbs.	3 1/2 @ 50
Milk cows—Chattanooga, 1,200 to 1,400 lbs.	3 1/2 @ 50
Fair to good, 1,200 to 1,400 lbs.	3 1/2 @ 50

HOGS.

Choice packing and butchers, 200 to 250 lbs.	6 1/2 @ 50
Fair to good packing, 200 to 250 lbs.	6 1/4 @ 50
Good to extra best, 200 to 250 lbs.	6 1/4 @ 50
Fat hogs, 200 to 250 lbs.	6 1/4 @ 50
Fat hogs, 200 to 250 lbs.	6 1/4 @ 50
Pigs, 60 to 90 lbs.	5 1/2 @ 50
Roughs, 100 to 150 lbs.	5 1/2 @ 50

Wool and Hides.

Good to extra, 100 lbs.	3 1/2 @ 75
Fair to good, 100 lbs.	3 1/2 @ 75
Common to medium, 100 lbs.	3 1/2 @ 75
Wool, 100 lbs.	3 1/2 @ 75
Stock wools, 100 lbs.	3 1/2 @ 75
Wool, 100 lbs.	3 1/2 @ 75
Extra spring lambs, 100 lbs.	4 1/2 @ 50
Best butcher lambs, 100 lbs.	4 1/2 @ 50
Fair to good butcher lambs, 100 lbs.	4 1/2 @ 50
Tail-ends, 100 lbs.	3 1/2 @ 50

LEAF TORACOS.

Report for week ending July 29.

SALES WITH COMPASSION.			
Following were the sales for the week and year to July 29, with comparison:			
	Week.	Year.	
Year 1889	4,214	105,641	
Year 1890	2,261	74,711	
Year 1891	3,200	87,567	
Year 1892	3,284	108,073	

SALES.			
Total sales of raw wool	1890	1891	1892
To date	26,000	26,700	21,000
Same date year to date	26,000	26,700	21,000
Original shipments	24,212	24,844	21,000

REJECTIONS.			
Rejections this week	55	60	70
Percentage of rejections	2	2	3
Rejections Jan. 1 to date	7,825	8,527	21,000

RECEIPTS.			
Receipts this week	2,000	2,200	2,000
Receipts Jan. 1 to date	21,000	21,000	21,000

SHEEP—1890 CROP.			
Trunk, green or natural	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50
Trunk, second	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50
Common legs	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50
Medium legs	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50
Good legs	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50
Common lamb-hair	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50
Common head	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50
Medium head	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50
Good head	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50
Fine and selections	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50

SHEEP—1891 CROP.			
Trunk, green or natural	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50
Trunk, second	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50
Common legs	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50
Medium legs	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50
Good legs	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50
Common head, short	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50
Medium head	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50
Good head	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50
Fine and selections	4 1/2 @ 50	4 1/2 @ 50	4 1/2 @ 50

WATCHES BY MAIL.

Our illustrated Catalogue for 1890-91, showing Watches, Chains, Charms, Silver-Ware, Silver Jewellery, Jewelry, Diamonds, King, Optical Goods, etc., is now ready and will be sent free on application. We also issue a special Watch Catalogue.

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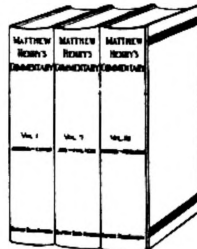
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