

# WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

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## WESTERN RECORDER.

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The churches in New York City made a sad showing last year. The net gain of the Presbyterians was 860, of the Methodists 251, and of the Baptists only 216. These figures call for great searchings of heart. Who is the Achan?

God will have us honour him for his judgements as well as for his mercies. The saints in glory shall praise him saying, "Just and righteous are thy judgements Lord God Almighty," and we should join in that praise.

Let us never forget that the thing for which we need to be most grateful to God is for being what He is, not for what he has done for us or for any of his creatures. We owe him deep gratitude for his favours, but for more for His attributes.

BISHOP CANDLER, of the Methodist Church, South, says that on two occasions during his visit to Havana educated Catholics said to him: "Do not judge my church by what you see here. This superstition and corruption are as abhorrent to me as they are to you." But that superstition and corruption is found in all Catholic countries and cannot be explained away.

SIR WENYVE REID has edited the Life of Gladstone, written by specialists. It tells many interesting things of his last days. On March 18, after consultation, his physicians told him his disease was cancer, and that it was mortal. Sir W. Reid says "the illustrious invalid received the announcement not so much with calmness as with serene joy." Beyond the awful suffering from that fell disease was his Lord, with whom he should be forever. He died May 19.

SIR WENYVE REID says that in his last days the world had gone from Gladstone's thoughts. He said nothing of passing events, but spoke ever of God's infinite mercy and his free forgiveness for penitent sinners. And the last word he spoke was "Amen" when his son Stephen finished praying ten minutes before his last breath.

IAN MACLAREN defines the meanest man or woman: "The meanest one on earth is she who despises his mother because she is poor; the next meanest one who despises his church, if it be poor." We fear this is a boon though deserved thrust at many who on moving into a town in which their own church folks were not "in Society" have gone into other bodies.

## THE NAME ABOVE EVERY NAME.

BY J. M. WEAVER, D.D.

The humiliation of the man Christ Jesus was deep and unparalleled in the history of the world. He was cast out from society and derided by men and bounded to his death. His sufferings were excruciating beyond human conception, culminating in the agonizing death of the cross. His obedience to God was perfect and loving. No other being in heaven, earth or hell would or could have filled his place. Because of these sufferings, and as a reward for his obedience as a substitute for man, God has exalted his name above every name, human or angelic. An apostle says: "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This determination God has carried out. His exaltation began immediately after his humiliation and at his re-entrance into heaven. The convoy of angels escorting him from the Mount of Olives up to the gates of glory in his name triumphantly shouted: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." The challenge from within is: "Who is this King of glory?" The answer is: "The Lord, strong and mighty, the Lord mighty in battle." All the hosts of heaven bent before him in supreme homage. As he seated himself upon the right hand of God the Father, all heaven's inhabitants, angels, archangels and redeemed spirits, bowed down before him, crying in exulting strains: "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Since then his name has been exalted by all his followers.

The apostles in haste and joyously went everywhere as witnesses proclaiming the glory of his name. Peter said: "For there is no other name under heaven given among men, whereby we must be saved." Paul wrote: "For other foundation can no man lay than that is laid, which is Jesus Christ." Again: "And set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." All his disciples thus honored him. The martyrs of all ages died sounding his praises and glorifying his name. No name has stood so high among the most brilliant intellects of the world. Atheists, skeptics, infidels, deists and Unitarian theologians have joined in the songs of praises. Their eulogies of him have been simply marvelous. The German atheist, Fichte, wrote of him: "Till the end of time all the sensible will bow low before this Jesus of Nazareth, and all will humbly acknowledge the exceeding glory of this great phenomenon. His followers are nations and generations."

Richter the Pantheist, calls him: "The purest of the mighty, the mightiest of the pure, who with his pierced hands raised empires from their foundations, turned the streams of history from its old channels, and still continues to rule and guide the age."

Regal, the philosopher, wrote: "Among the improvers of ideal humanity" he "stands in the very first class, and remains the highest model of religion within the reach of our thought; and no per-

fect piety is possible without his presence in the heart."

The French infidel Rousseau wrote: "What a difference between the son of Sophroniscus and the Son of Mary! Socrates dies with honor, surrounded by his disciples, listening to the most tender words—the easiest death one could wish to die. Jesus dies in pain, dishonored, mocked, the object of universal cursing—the most horrible death one could fear. At the receipt of the cup of poison, Socrates blesses him who could not give it to him without tears. Jesus, while suffering the sharpest pains, prays for his most bitter enemies. If Socrates lived and died like a philosopher, Jesus lived and died like a God."

Renan, the French rationalist, said: "Jesus is unique in everything, and nothing can compare with him. \* \* \* He is a man of colossal dimensions, the incomparable Man \* \* \* the Adorable One, who shall preside over the destinies to whom the universal conscience has decreed the title of Son of God. Whatever may be the surprises of the future, Jesus will never be surpassed. His worship shall grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts: all ages will proclaim that among the sons of men there is none born greater than Jesus."

The remarkable French general, Napoleon, said of him: "Everything in Jesus Christ astonishes me. His ideas and sentiments, the truths which he announces, his manner of convincing are not explained either by human observation or the nature of things. His spirit overawes me and his will confounds me. His birth and the history of his life, the profundity of his doctrine, which grapples the mightiest difficulties, and which is of those difficulties the most admirable solution; his gospel, his apparition, his empire, his march across the ages and realms—everything is for me a prodigy, a mystery insoluble, which plunges me into a reverie from which I cannot escape; a mystery which is there before my eyes, and which I can neither deny nor explain. Here I see nothing human, the nearer I approach, the more carefully I examine, everything is above me, everything remains grand;—of a grandeur which overpowers. His religion is a revelation from an intelligence which is certainly not that of man. \* \* \* Superficial minds see a resemblance between Christ and the founders of empires, and the gods of other religions. That resemblance does not exist. \* \* \* I know men, and I tell you that Jesus Christ is not a man."

W. R. Grigg, of England, wrote: "It is difficult, without exhausting superlatives, even to unexpressive and wearisome satiety, to do justice to our intense love, reverence and admiration for the character and teachings of Jesus. We regard him, not as the perfection of the intellectual or philosophic mind, but as the perfection of the spiritual character; as surpassing all men at all times in the closeness and depth of his communion with the Father. In reading his sayings, we feel that we are holding converse with the wisest, purest, noblest Being that ever clothed thought in the poor language of humanity. In studying his life we feel that we are following the footsteps of the highest ideal yet presented to us upon earth."

That great writer, Thomas Carlyle, said: "He walked in Judaea eighteen hundred years ago, his sphere melody flowing in wild native tones; took captive the ravished souls of men, and, being of a truth sphere melody, still flows and sounds, though now with thousand-fold accompaniments and rich symphonies

through all our hearts, and modulates and divinely leads them."

Theodore Parker, a skeptic as regards much of Christianity, wrote: "He pours out a doctrine as beautiful as the light, sublime as heaven and true as God. The philosophers, the poets, the prophets, the Rabbis—he rises above them all. The mightiest heart that ever beat, stirred by the Spirit of God, how it wrought in his bosom! Measure Jesus by the shadow he has cast into the world? No, by the light he has shed upon it. \* \* \* What man could have fabricated a Jesus? None but a Jesus."

Dr. Bellows wrote: "In Jesus Christ there broke into the world a mighty and shaping influence, a holy will, a spiritual sovereignty, an illuminating, warming, inspiring principle of mingled thought, affection and volition, which was, among the other moral and spiritual influences at work upon the world of feeling and opinion, what the mighty Gulf Stream is among the other currents of the ocean—changing the temperature of the most distant seas, ameliorating the climates of far-off boreal shores, and modifying the navigation and the commerce of the globe."

Thus we see that no name stands so high, none has been so eulogized and loved. As in the past, so no name in the future will be so exalted. The promise is that all shall bow before him. His friends will bow in praise and adoration before him; his enemies in submission and disastrous defeat. In the coming age he shall rule the nations in righteousness for their good. Then shall the glad cry be heard, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Under his benign sway earth itself shall return to its pristine beauty and glory never to suffer disaster again. Renovated and beautified, it shall continue forever to bask under the smiles of its loving Creator, and men, yielding fully to the name of Jesus shall develop into their full capacities sinless and Christlike, while sorrow and sighing shall have passed away and death itself shall be dead! Reader, how stands this name in your estimation? Can we not all say:

All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all.

The small college is best fitted to develop the individuality of the students. This is due largely to the size of classes. Think of one hundred and fifty in one class, and reckon the benefit to the more timid or indolent. The individual is the unit in the small college, and he feels the weight of the lesson resting on him. It puts him to the test, forces him to work, cuts off all the avenues of escape, and rewards him by giving him an opportunity to recite, to tell what he knows before his fellows. And there is no process or principle in all pedagogy so stimulating to the memory as to recite. The recitation, the place where the mind of the teacher and the taught come in vital touch and are lifted into unity with each other, is the vital center around which all the machinery of our school system gathers. The student that is not permitted to recite daily loses this stimulating, whetting process, and often becomes discouraged and negligent of duties.—Dr. Sweet.

We gain strength of the temptation we resist.—R. W. Emerson.

**SHOULD THE DIFFERENT ORGANIZATIONS, CALLED CHURCHES, BE REGARDED AS ONE AND THE SAME?**

BY REV. PARLEY D. BOOT.

The above question seems to be troubling many good men at the present day, as it has in the days past, and, from what we read in the public prints, it is easy to see that with too many the desire is father to the thought.

While quite a number of young men who enter the Baptist ministry in these days, with an occasional addition from such as are older, there is a leaning toward the idea that in some way we have imbibed unscriptural views with regard to the organizations of the different names in existence, all claiming to be "The Church of Christ," and because of which we so often hear the term as applied to Pedobaptist organizations, "Churches in Error," we have been led to ponder upon the subject.

From the reading of the New Testament, we are taught that the Church of Christ is in its organization so constituted as that no body of believers, not formed after that model, whatever other qualifications might be possessed, can rightly be called a New Testament church.

While men may differ widely in birth and education, "through the law of God in grace," discordant elements which may be found in our natures must be brought into such conformity to the will of the Great Head of the Church as that on the great principles which underlie the foundation of the Church of Christ, there may be but one pervading belief.

While the "stars, though having fellowship with one another through fellowship with the central luminary, differ greatly in size and color and distance from the sun" and "each Christian man has his own Christian convictions," it by no means follows that each Christian man should stand apart from other Christian men in his affinity to the "one Lord, one faith and one baptism," or, if you please, one church or denomination.

There is such a thing as a New Testament church in contradistinction from the various organizations scattered here and there throughout the earth. While the great majority of these organizations embody principles which are to be found in the Church of Christ, there are such radical differences to be found in one and all of them, as to make it impossible that they should be rightly termed churches of Christ or the New Testament.

It cannot be denied that to hold to a contraposition is to acknowledge one's insincerity in advocating a distinct mission, for what we conceive to be and which our fathers have before us contended—a New Testament church. Not only that, but to acknowledge that by the course which we and others of our way of thinking are pursuing, and have pursued for centuries, was without warrant and really contrary to the teaching of Christ and the Apostles.

More than that, by pursuing such a course, we have been guilty of squandering our Lord's money in carrying on an unholly strife among our brethren, and by the multiplicity of organizations, many of which, because of the poverty of their members, were compelled to "live at a poor, dying rate," which cut short the influence which they might otherwise have avayed over the hearts of the unregenerate, while at the same time the power for good which the stronger and more wealthy organizations might have had with the co-operation of their estranged brethren, cut short.

But is that all? What has such a course, if all the various organizations claiming to be churches of Christ are but part and parcel of the New Testament church, wrought, respecting the heathen, but one which might well call down upon us the wrath and indignation of Him who "came to seek and to save that which was lost?" To think of the hundreds of millions of our race dying for want of the "bread of life" which we might send them were it not for the war of words which we persistently indulge in and prolong from generation to generation, if these things are so.

But are these things so? Is there no difference in the principles which under-

lie the various organizations which are existent in the earth? O, what a question with the New Testament open before us.

Try the best we may, we cannot divest ourselves from the conviction that it was the will of the Great Head of the church that all believers should become members of His body, which is the church, and form themselves into organizations holding the same ordinances, without deviation.

While some may claim a constitutional barrier to all being brought to see eye to eye in these things, knowing whereof we affirm, we do unhesitatingly declare that the same determination on the part of such as are enabled to accept of Christ as their Saviour and Redeemer and to surrender their wills to Him, will enable them to receive the doctrines of His Word without alteration or diminution.

As baptism stands, if not at the door of the Church of Christ, just within it, and is a pre-requisite to the Lord's Supper and is an act of obedience, and can only be administered by the complete submersion, or immersion, or burial in water, of a believer, in the name of the Father, and of the Son, and of the Holy Ghost, how one's education, or birth, or Christian conviction can absolve him from the sin he incurs by subverting the plain teaching of the Saviour and the Apostles, as to accept of, and teach, or even permit a man-made invention to take its place, is a question hard indeed to answer.

While it is a fact, as an eminent minister remarked, from whose utterances we have in this article quoted, "there should be in the church no boneless, nerveless liberalism," to admit that there are churches of Christ which have been brought into being by men whose birth and education predisposed them to separate themselves from their brethren, in to break down and remove the "old landmarks" and render it exceedingly difficult to distinguish the true from the false, if indeed it admits of a false. It would be hard to conceive of a better soil for a "boneless, nerveless liberalism" than such a position would provide.

What purpose such a position can possibly subserve, we know not, unless it be to carry favor with the great army of Pedobaptists, numerous efforts of which we unfortunately at the present day have many instances.

With shamefacedness we are compelled to acknowledge that there is a considerable following among such as hold their membership in Baptist churches, not altogether with the laity, who have for a term of years had an "itching" to cast down all restrictions, and open so wide the door as to include what in their minds may be regarded as "evangelical" organizations as one, though known by different names.

While from our heart we would hail the day when all Christian organizations might be merged in one church of the New Testament, it is not yet. Such a position cannot be taken by Baptists without the sacrifice of principle, as such as we would desire it.

If to hold to the doctrines as we understand them, and as our fathers taught them, even though there be among us such as are inclined to overstep the bounds given us in the Word of God, whether in pulpit or pew, among the large and influential bodies or such as are weak and obscure because of their feebleness in numbers, who, with the adherents of other communions, because of our loyalty to the strict teaching of the New Testament call for "narrow" and "bigoted," let it be so, for on that Rock we stand and we can do no other.

Our Lord, though "traveling in the greatness of his strength" toward man's eternal redemption, turned aside long enough to bless a feast made in his honor. Human kindness and pleasantness dwell in him to perfection, and he sanctifies the joys of his people no less than their sorrows.

Listening well and answering well are among the greatest perfections that can be attained in conversation.—La Rochefoucauld.

**WHAT THE SOUTH HAS KEPT.**

We have kept the pure Anglo-Saxon blood. If superiority flows in its veins and destiny runs in the flow, then know the world that its fountain heads are in England and the South.

We have kept the faith once delivered to the saints. The Bible is still our creed. If elsewhere "isms" have corrupted doctrine and schisms and heresies rent the seamless robe of Christ's teachings into fragments, they have not yet invaded the South. The world seems to be coming back to the Bible and Bible religion. Skepticism and iconoclastic criticism have gone about as far as they can. Already its leaders are beginning to sound the bugle of retreat. When our brothers come back to the Bible, they will find us already on the ground. We have never left it.

"On Christ, the solid rock, we stand; All other ground is shifting sand."

We have kept the simple forms of worship. Our people know how to sing under the trees. The Southern shady grove, where God's children meet for worship, bear testimony more striking and powerful than St. Peter's lofty dome or Milan's marble spires to the divinity and majesty of the words, "God is a spirit, and they that worship him must worship him in spirit and in truth."

We have kept a high sense of personal honor. We have not yet forgotten to seek our best citizens for office, and we still send men to Washington who are not millionaires.

We have kept our love for the ideal. We find many a fountain and flower along life's pathway, and believe in the enjoyment of life rather than in the enjoyment of money.

We have kept a reverence for the household and the dignity of woman such as the world has never seen. We do not permit her to vote or license her to preach, but we uncover our heads in her presence, give her seat in the crowded railway coach, and crown her queen of home.

We have kept the sanctity of the marriage relation. Divorce has not severed for us the ties that were forged in the heart of God and made holy in his Eden.

We have kept the sacredness of home and purity of family life. Club-life, that bane of modern civilization, has not debauched our Southern homes. We have given to the world its sweetest song: "Be it ever so humble, there is no place like home." Back to the Southern firesides, where loved ones await our coming, and will "look brighter when we come," we will return from this great meeting, carrying with us as not the least of its inspirations the sweet notes of a proud people's song—"The sun still shines on the old Kentucky home."

These things we have kept, not simply as hallowed memories, but as living realities. They are the glory of the South; they are a part of our national wealth; they are God's seed-corn for the future.—J. W. Lynch.

**THE NEGLECT OF THE FAMILY.**

The approaching gathering of the various religious denominations in assembly, convention and conference opens up anew the office they discharge in caring for the spiritual welfare of individuals and of the church as a whole. It brings to view, too, the omission of duty seen in different quarters, and nowhere more deplorably exhibited than in the case of the family. Especially at the present time are the several denominations concerned over the condition of the Sunday-school—a bishop of the Protestant Episcopal Church voicing the general demand for teachers better qualified for their work—while other denominations, as notably our United Presbyterian friends, insist that religious instruction should be given by the state in its public schools.

Now these and like subjects are all worth discussing. But the duty which the denominations lose sight of, and which the church as a whole misapprehends pertaining to the next life, is in the home—the family Sunday-school, not in the public school, that the relig-

ious problem of the time is to be found. And what of the family,—what of the home life? A child learns his grammar, not in the public school, but at home. He learns his speech, with its peculiar rhetoric, there; he speaks as the father or mother speak, and he is tidy or untidy, he is gentle or rough, he is kind or unkind; as a rule, according to the tone of the home and the trend of the family life. And if it be true—as who will deny that it is?—how very true is it that the proficiency of a child in the religious life will generally be derived from what he sees, hears, learns at home? Surely it is the surroundings and the influences that radiate from the home which largely determine his own character and destiny. And what indeed is the half hour's instruction imparted once a week by some Sunday-school teacher, compared with the impressions made upon the child in the continuous days and familiar service of the home life? We do not need less Sunday-school efficiency, surely; but we certainly do need more and better care for the young within the precincts of home, more systematic, thorough instruction in the religious life, fortified by example. Indeed, we do not hesitate to affirm that if a good share of the expense devoted to supporting and making attractive the Sunday-school could be applied to investigating the condition of many families and the remedying of deficiencies in the work of promoting religious instruction in the homes of the country, the membership and effective working power of the churches would be doubled, and we might even see something of that long-desired, long-expected revival.

We indulge in no *ad captandum* criticism of the church; but it is the simple truth, and a very painful one, that the church is neglecting the family. In many quarters the old-time Bible readings and discussions and questionings—we say nothing of learning what some consider "the dreadful catechism,"—with commitment to memory of Scripture and hymns, have gone out of the home,—it has been found so easy to turn over the whole work of religious instruction of the children to the half-hour-once-a-week Sunday-school teacher! The result is, many of the youths of the day are growing up imperfectly informed as to God and Christ, his love for them, their duties to him. We need to reform all this if we would save the coming generations. We lament the absence of a revival. We mourn over what is called "the decline of piety," and we ascribe it to the Sunday newspapers, to cheap, worthless literature, to the Sunday bicycle, to the theater, to dancing, to the rage for excessive amusement;—it never occurs to some to trace the effectiveness of those agencies of deterioration to their one efficient cause—the decadence of the family and the home life. Yes, we need to reform all this; we must reform it if we are to see religion planted in the hearts of future generations, and spires of Christian churches increase in the direct ratio of the increase of population. And where the general legislative bodies of the several denominations leave this work undone, the individual church should take it up for itself. But we shall fail in the mass unless the church, by which we mean every denomination, rises to the height of its opportunities and its duties. It is not perhaps less Sunday-school instruction that we need, but we do need more uplifting, sweeter family life that shall enable the young to realize the blessedness of religion by experiencing it in their hearts during life's early morning.—Christian Work.

You cannot have any strong, devoted type of Christian piety that is not based upon some fixed certainty, and certainty has not been the distinctive note of the new theology. There must be something to tie to, something to believe in so thoroughly, that a man is willing to maintain the cause which that belief represents, or sacrifice for it, and *that* is not strong if it is an opinion rather than a conviction; it has no power to generate the deeper qualities of reverence, loyalty and devotion.—Watchman.



**SUNDAY-SCHOOL LESSON.**

SUNDAY, AUG. 17.

RETURNING FROM CAPTIVITY.

Extra 1:1-11.

**MOTTO TEXT**—"The Lord hath done great things for us, whereof we are glad."—Pa. 126:3.

"Now in the first year of Cyrus, king of Persia."—"The first year of his reign over Babylon, and consequently over the Jews who were captives there. All writers agree in praising Cyrus. What the Bible says of him speaks well for him. Josephus praises him. The Greek writers, Herodotus, Xenophon, Plutarch, etc., represent him as gracious and gentle—a model prince, ruling his people like a father, and, in 'wisdom, virtue and greatness of soul, excelling all kings.' 'That the word of the Lord by the mouth of Jeremiah might be fulfilled.'—(Jeremiah 25:11, 12, and 29:10). Jeremiah foretold not only the fact of the restoration, but, what is more unusual in the prophecies, the time. Seventy years the Jews were to be in captivity, counting from the year when Nebuchadnezzar invaded the country and first carried the king in captivity, and this number of years was because there had been that number of Sabbatical years in which they had not allowed the land to rest (2 Chron. 36:21).

"The Lord stirred up the spirit of Cyrus, king of Persia."—Here we are allowed to see God ruling his creatures. He made his heathen king carry out his will. When Cyrus conquered Babylon he found the aged statesman, Daniel, the third ruler of the empire, that is the prime minister. And Daniel continued in power under Cyrus' associate, Darius, king of the Medes. He thus had an opportunity to learn of Jehovah, and there can be no question that he was familiar with the miracles which had been wrought in the days of Nebuchadnezzar, Belshazzar and Darius.

"He made proclamation throughout all his kingdom."—No doubt the Jews and the ten tribes were widely scattered, and the proclamation was not only to them, but to their heathen neighbors. "The Lord God of heaven."—Jehovah. This is wonderful in view of the fact that Ormuzd was the god of the Persians. But Cyrus, as Nebuchadnezzar had done before him, acknowledges that Jehovah of Israel is the true God. "Hath given me all the kingdom of the earth."—Cyrus had conquered many small kingdoms and united them in his empire. The Persian kings always began their proclamation by acknowledging their power was a gift from Ormuzd, but Cyrus ascribes his empire to Jehovah. "He hath charged me to build him a house at Jerusalem."—Josephus says that Isaiah's prophecy (Isa. 44:28) was shown to Cyrus who received it as a command from God, which he obeyed promptly. He in these words is emphatic. He himself, the Lord God of heaven, had charged the king. "Which is in Judah."—Which clause shows the low ebb to which Jerusalem had been reduced, that it was necessary thus to mention the province in which it was situated. Men would not

know where this once famous city was situated.

"Who is there among you of all his people?"—"The ten tribes were in Cyrus' dominions as well as the Jews. They, too, were included. And there were some of them who availed themselves of the privilege. But the majority cared nothing for the true God, and were contented in their present homes. They had been given to idolatry long before God had driven them from the promised land. "His God be with him."—A blessing which might have been expected from a man like Cyrus. "And let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God)."—The strange thing is that such a man as Cyrus could thus frankly and bravely, for the Persians were very earnest in their devotion to Ormuzd, acknowledge that the God of Israel is the God and yet go on worshipping the Persian God.

"And whatsoever remaineth."—Literally "as for the survivors." That is the remnant of Israel, alluding to the great losses when Jerusalem was finally overthrown. The Jews were in the habit of speaking of themselves thus. "In any place where he sojourneth."—Babylon was not their home and their country. They were only sojourners for the brief space of seventy years. As is true of God's people today. They are only pilgrims and strangers on earth for three score years and ten, and they must never forget that this is not their home.

"Let the men of his place help him with silver, and gold, and with goods, and with beasts."—The Jews were, some of them, poor, and would need to be supported in Palestine till they had raised one crop. All must leave their real estate, and much of the silver and gold might be given them by their neighbors as the price of their houses and lands. "Besides the free-will offering for the house of the Lord."—Thus Cyrus takes it for granted that his subjects will follow his example and give of their means not only to the Jews, but to the temple.

"Then rose up the chief of the fathers of Judah, and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised."—Behind all, we are shown God's sovereignty. He was directly ruling Cyrus and also the Jews. He rules in all the affairs of men to-day as then. Many of these, like Daniel, knowing that the time for rebuilding the temple was drawing near, had been praying to God to restore his people to their own land.

"And all they that were about them strengthened their hands with vessels of silver, with gold, with goods."—The Persians hated idols and images and worshipped Ormuzd as a spiritual being. This detestation of images made a common bond between them and the Jews. Cyrus knew that, in his war against Babylon, the Jews sympathized with him and rejoiced in his victory. The decrees of Darius and Artaxerxes were friendly to the Jews. And they were submissive two hundred years to the Persian sway, and adhered faithfully to the last Persian king when he was attacked by Alexander. "Besides all that was willingly offered."—All that was given as an offering towards the building of the temple.

Verse 7.—In his fights with Jerusalem, before the destruction of the city, Nebuchadnezzar had carried away many of the vessels

of the temple, and at the final capture he had taken all that remained and deposited them in the temple of Meradack or Bel. This was the god which Nebuchadnezzar chiefly worshipped. It was a custom to carry off as trophies the sacred things from the temples of conquered nations and deposit them in the temples of the gods of conquerors. Thus the conquerors proclaimed their victory was due to their god, and also put memorials of their conquests where they would be guarded and shown to future generations. To rebuild the temple of God and not restore the vessels which belonged to it would have been strangely inconsistent. Cyrus returns them all. His treasurer had orders to restore these vessels to the Jews. "Sheshbazzar" was, no doubt, the Chaldee name given to Zerubbabel, the prince of Judah. Zerubbabel was a nephew and adopted son of Salathiel, who was the legal heir of Jehoiachin, king of Judah. Hence he was the natural leader of the people.

"Chargers" is a rare word, and the meaning is variously understood. It is translated "vase," "vessels for drink offerings," basins or bowls. Ezra enumerates a part of the vessels, the more precious ones, and afterwards gives the entire number which is almost double. God's sovereignty is as clearly shown here as when his people went out from the captivity in Egypt. But the contrast is very great. Cyrus differs widely from Pharaoh, and the giving of the willing Persians differed as widely from the giving of the terrified Egyptians on that last night. God works in different ways, but he works. And when the time comes for the deliverance of his people, he sees to it that they are delivered. Whether we know it or not, whether we will it or not, we carry out his purposes. We may resist and be crushed with Pharaoh, we may comply and be blessed. But we cannot thwart his will.

**SINNING AGAINST CHILDREN.**

BY REV. THEODORE L. OUYLER.

One of the most needed, and of the most useful of modern benevolent organizations is the Society for the prevention of cruelty to children. Its object is to protect the victims of parental brutalities, or of cruel neglect; its sphere of action is chiefly among the degraded classes. But there is many a well-fed child in a well-furnished home that is suffering sadly from bad management, or parental ignorance, or false views of parental duty. An immense number of fathers and mothers need to have the solemn caution which Reuben gave to his churlish brothers, "do not sin against the child."

Children are imitative creatures; and we all know how tendencies to good or evil character spring from parental influence, and the chief element in moral heredity is the force of example. There is a monotonous uniformity in the history of certain Jewish kings. Each one of them "walked in the ways of his father who caused Israel to sin." That word "ways" is very significant. The fathers made the path and the son walked in it. Just as true is this now as in those olden times. The most difficult cases to reform—in inebriate asylums are the victims of hereditary drunkenness. Often when I see a young man bringing disgrace on himself I think—"that youth was as much sinned against as

sinning." He is walking in the path in which his parents placed him. Thorn-bushes never yield grapes, and figs do not grow from thistles. The word "iniquity" signifies something twisted; and the ugly twist is too often given by a father's or a mother's hand. The wrong which the child does is the natural sequence of the wrong done to him or her by an evil example. By and by comes the retribution when the child once sinned against wrings the parental heart with agony. When you sin against your child you may be pretty sure "that your sin will find you out!"

What a piece of open soil to sow teachings in is a young child! Words uttered by parents sprout! A sneer against the Bible spoken at the table or by the fireside lodges in a boy's memory, and helpsto make him a skeptic. A great deal of the foolish and cavilling criticism of sermons in which parents willfully or carelessly indulge when they come home from church kills the influence of God's messages. This may amount to a sin against the Holy Spirit who inspired the message and who may be silently working on the mind of some child in that family. The question of how much actual good the best sermon may do is commonly settled on the day of its delivery; parents often help to settle it. In most cases, religious errors are hereditary. Dishonest practices also descend from father to son. Bad books in a parent's hands are very apt to be read by the younger members of the family.

It does not require that we be wilfully cruel in order to sin against our children. The foolish petting, and pampering of pride, and gratifying of every selfish whim may be as mischievous as harsh brutality. No worse sin can be committed against that son than to let him always have his own way. Pride will grow fast enough in that daughter's heart without your adding fuel to the flame with extravagant flatteries and silly adulation. It is a curious fact that praise bestowed on noble conduct, has a sweetening and strengthening influence; but praise lavished on mere externals—like physical beauty or fine dress—is only apt to inflame selfishness.

Many a father studies his account-books and many a mother studies her magazines or her receipt-books, or her visiting-lists more than they study the peculiarities of their own children. That boy is scolded into sullenness; that other one is ridiculed till he gets desperate; harsh treatment often hardens the heart and then parental Phariseism prays that God will soften it! There is a steady decline in the percentage of conversions reported in the annual statistics of several denominations! How much of this is to be attributed to a decline in home-religion God only knoweth. The family underlies both commonwealth and church. All the preaching power of the pulpit will avail but little as long as parents are sinning against their own children. —Evangelist.

Rev. JEFF D. RAY, of Caldwell, Texas, while in Louisville, waiting for the train, spent some time in our office. We greatly enjoyed meeting him. While a student in the Seminary he was pastor at Eminence, one of the best churches in Kentucky. They loved him, and with them we hoped to keep him, but his heart turned to Texas, and go back he did. He has recently sided Pastor Blomer in a meeting of great

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power at Pewee Valley. We look upon Bro. Ray as one of the foremost men of his age in the Baptist ministry of the South.

**PROGRAMME.**

The following is the programme of the Bible Institute, to be held at Hazard, Ky., August 24-26, 1890:

- THURSDAY, 9 A. M.  
Devotional exercises—R. R. Hicks.  
First study in Acts—Wm. B. McGarity.  
Heretical teachings, and how to meet them (1 Timothy 1:4)—A. S. Petrey.  
Exposition of Matthew 28:18-20—S. E. Whipky.  
Second study of Acts—Wm. B. McGarity.  
Experimental religion and its fruits—Granville Howard and W. H. Mullins.
- FRIDAY, 9 A. M.  
Devotional exercises—William Baker.  
Qualifications of pastors and deacons (1 Timothy 3)—A. S. Petrey.  
Third study in Acts—Wm. B. McGarity.  
Exposition of Acts 1:8—S. E. Whipky.  
Divine call to the ministry—Wm. Mattingly.  
Fourth study in Acts—Wm. B. McGarity.

- SATURDAY, 9 A. M.  
Devotional exercises—Eld. Bowling.  
Fifth study in Acts—Wm. B. McGarity.  
The preacher's personal life and work (2 Timothy)—A. S. Petrey.  
Scriptural giving—S. E. Whipky.  
Sixth study in Acts—Wm. B. McGarity.  
How may we unify and build up the Lord's work in our section?—John Walker.  
A cordial welcome will be given all who attend this Institute.

But in one's Christian experience he comes to many a place where he finds the will of God crossing his own. He meets losses and bereavements. He finds it hard to submit to them with resignation. He finds it hard to be willing for God to have his own way in the direction of his affairs. He seeks and prays to be resigned, but it is difficult. When he comes into personal experience or resignation, he comes into a life such as he never had known before.

**BRACKEN ASSOCIATION.**

This influential body of Baptists held its annual session August 2, 3 and 4 with the Carlisle church. It was our one hundred anniversary, and a royal meeting was had. A rich centennial programme had been prepared by a committee appointed a year ago for that purpose. This programme consisted of three masterly addresses by Bren. Cody, Harvey and Porter. They were given the prominent hours of the association when large audiences were thrilled by these three great preachers. On Wednesday evening Bro. Z. T. Cody spoke on "The History of Bracken Association." All hearts were stirred by the splendid review of our glorious past, with its storms, struggles and successes. In this association Campbellism was born, and here was fought the battle for supremacy in Kentucky. Beautiful tributes were paid Walter Warder and Wm. Vaughan. The speaker's consideration of the century by periods showed that he had grasped the philosophy of history as well as having made painstaking research for facts. There was a loud demand for the publication of the addresses, that our history might be pre-served in permanent form. It was referred to our Historical Committee.

Thursday morning we reached high-water mark in a magnificent address on "The Origin and Continuity of New Testament Churches" by Bro. W. P. Harvey. His text was Matthew 16:18. For more than an hour this prince among Baptists held us spell-bound as he showed the origination of the church by Jesus Christ himself. With fine logic and rare wit and pungent irony he riddled the "invisible church" idea. He showed from Scripture and history the undoubted continuity of New Testament churches, and proved the unmistakable identity of Baptist churches with New Testament churches. The association asked for its publication in tract form, and Dr. Harvey has consented to do it. The address, when published, will be authority on this subject.

Thursday evening Bro. J. W. Porter spoke on the "Distinctive Principles of Baptists." In his own inimitable way the speaker charmed and delighted us all as he set forth in fervid eloquence and classic phrase our cherished doctrines from "the Bible, our only rule," clear through to "close communion." The sermon was requested for publication by the association, and Bro. Porter agreed to have it printed. It will be a fine campaign document.

The association had a very fine meeting. Bro. W. R. Nunnally was re-elected moderator of course. Bro. C. N. Bolinger was the clerk.

The letters from the churches showed progress along several lines. Their dominant note was "hope." The one thing to dampen our ardor was the falling off of contributions for "Bracken Missions." But it is this writer's opinion that the decline is perfectly natural. There is evidently a growing conviction that a hundred years of existence ought to bear the last of "the destitution within our bounds."

Vigorous, well-written reports were made on all the subjects usually considered in such meetings. The discussions were harmonious, the speech-making up to the average, and the spirit of the entire meeting was fine. The usual number of visitors was present, and they all paid for their "keep" in good speeches.

The absence of the familiar face of Miss Mary Hollingsworth was continually remarked upon. But we remembered her orphans in a nice collection.

The presence of that "father in Israel," Cleon Keyes, was a benediction. The last of the old pastors in the association; may he be spared many years to guide and instruct, to cheer and bless us all.

A delightful session of the Woman's Missionary Union was held on Thursday afternoon, conducted by Miss Mattie Donahue, the Vice-President for this association. The wisdom of her appointment was abundantly shown. Under her leadership we expect to see our Woman's Societies forging to the front as never before.

Bro. J. W. Hedden was elected messenger to the Southern Baptist Convention. No man is more worthy of the honor.

The hospitality of Bro. Major and his people was as nearly perfect as anything earthly.

We meet next year at Ewing, Ky. W. J. BOLIN.

**A GOOD MEETING.**

The Lord has wonderfully blessed Oak Grove Baptist church, Robertson county, Tenn., two miles from Adairville. Last year they called me to the pastorate of the church, and I began work in January, 1891. The congregations have been growing, the interest has been deepening and they have paid a debt that hampered the church. They pay all expenses promptly. They started the Sunday-school in April, with Bro. C. A. Burr as superintendent. They have faithful teachers and a flourishing school.

As one of the deacons, Bro. Ashabranna, died last year, the church proceeded to elect and ordain a deacon. They selected Bro. Ben Gorum, a noble man and a consecrated Christian. On Saturday before the first Sunday in May Bro. Gorum was ordained. Elds. E. E. Folk, of Nashville, and J. P. Gilliam, of Springfield, taking part in the ordination. Bro. Gilliam preached an excellent sermon in the morning, and Bro. Folk in the afternoon.

The church decided to begin a series of meetings on the fourth Sunday night. They invited Bro. J. P. Gilliam to aid in the meeting. He began preaching on Monday morning after the fourth Sunday in July, and continued till Friday night before the first Sunday in August. His preaching was Scriptural, plain, pungent and powerful. Bro. Gilliam has the happy gift of using illustrations with telling effect. The Lord blessed the Word to the strengthening of Christians, to the quickening of the energies of the church and to the awakening of sinners. The congregations were large and attentive. There were more than thirty professions, and thirty-two joined the church.

The church is very hopeful, the missionary spirit is growing and the future of this noble band of Christian workers is bright. Christians of other denominations gave their aid by their presence, by song and by prayer. Bro. Gilliam's visit was a great blessing to the church and the community.

Orlinda is moving on finely. Their Sunday-school is doing well under the superintendency of Bro. Virgil Crocker. Prof. Wm. McNeely, one of the deacons, by his wise management, by his judicious tact and by his eminent attainments, is aiding the cause of religion in the town and com-

munity by building up a first-class school. He is ably assisted by his accomplished wife.

Bren. H. J. Crocker, Sr., & Sons, by wisely providing in the deeds to lots for the exclusion of intoxicating liquors, and by conducting a very large and up-to-date department store, have helped to make Orlinda one of the most desirable places in Tennessee.

The Adairville church elected two deacons—Bren. Morrow and W. E. Jenkins—two excellent Christian men. They were ordained the third Sunday in June. Dr. W. S. Ryland, of Russellville, was invited to preach the sermon. He preached a fine sermon at night also. The Sunday-school, under that prince among Sunday-school superintendents, Bro. T. R. Mason, is doing fine work.

All of these churches would be delighted to have a visit from Drs. Eaton and Harvey any time. Pray that the Lord by his Holy Spirit may lead and bless pastor and people. J. H. BURNETT, Pastor.

**ORDINATION OF ELMO JORDAN.**

At the request of Bellfield Baptist church, the following pastors met with said church on July 28, 1890, to consider the ordination of Bro. Elmo Jordan to the gospel ministry: G. W. Riley, E. K. Shults, F. W. Wittenbraker, W. W. Schwerdtfeger, C. H. Gregston, T. A. Conway and W. O. Connell.

The council organized by electing Bren. G. W. Riley moderator and E. K. Shults clerk. Bro. Jordan gave his Christian experience and call to the ministry. Bro. T. A. Conway led in the examination and Bro. C. H. Gregston preached the sermon from 1 Tim. 4:10. The ordaining prayer was by Bro. E. K. Shults, the laying on of hands by the presbyter, Bro. F. W. Wittenbraker delivered the charge to the candidate and Bro. W. W. Schwerdtfeger the charge to the church. Benediction by the candidate.

Bro. Jordan is a Bethel student, and a pious, humble servant of the Master.

G. W. RILEY, Mod. E. K. SHULTS, Clerk.

DEAR RECORDER:—I see from the label on my paper that my subscription expired on the 30th ult., and as I can read its columns with more satisfaction when I know it is paid for, I enclose check for one year's subscription. I cannot remember the day when the WESTERN RECORDER was not a familiar object in our home, my father, Elder Thomas Underwood, deceased, having been a regular subscriber for more than fifty years before his death. I often feel, when I have finished reading a single article, that it is worth the subscription price. Of course the spiritual strength one gets from reading its columns is the most valuable feature, but from a financial standpoint, the articles on the culture of strawberries alone more than paid me for last year's subscription. May God continue to bless the dear old paper in its work for the Master. Yours truly, J. D. UNDERWOOD, Lebanon, Ky., Aug. 11.

[Such words as these are the joy of an editor and make us thank God and take courage.—Editor.]

Would we worship aright, our hearts must look up and cry, "Teach me, Holy Spirit, to worship," and He will do it.—R. A. Torrey.

**THE FATHERHOOD OF GOD.**

The celebrated author of "The Mind of the Master," says that Christ in his teachings, "lays stress on the Fatherhood of God over the human family." This, as I understand it, is the same in another form with the oft-repeated expression of our times, "The universal Fatherhood of God." And this idea or doctrine, is derived, if I mistake not, especially from the parable of The Prodigal Son.

But the question arises in my mind, is this doctrine Scriptural? And did Christ teach it in this parable? Two things at least are taught by it: 1, The necessity that the erring one should "come to himself," or turn about and return; and 2, The infinite willingness of God to receive all who will thus return. The parable does not seem to me to emphasize either sonship or fatherhood, but the rather that "the lost is found, and the dead is alive again." And, surely, it must not be so interpreted as to militate against, or clash with other sayings of our Lord. Our Saviour says: "God is a Spirit." He says also to Nicodemus: "Ye must be born again." And when Nicodemus queried about this new birth, Christ said to him distinctly: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Can one then claim sonship who has not been born of God, who is a Spirit? Is it not evident therefore, that to have God as our Father, in a Scriptural sense, we must be spirit born? As says a certain doctor of divinity: "Your second birth gives you God as Father."

And this thought is substantiated by what our Saviour Himself said to certain Pharisees who claimed to "have one Father, even God." "If God were your Father, ye would love me;" and again, "Ye are of your father the devil, and the lusts of your father ye will do." Indeed our Saviour went so far as to deny to these Jews the Fatherhood of Abraham even when he said to them: "If ye were Abraham's children, ye would do the works of Abraham." Only emphasizing, it would seem, the sentiment of the prophet, through whom God said to this Jewish people: "A son honoreth his father, \* \* \* if then I be a father, where is mine honor?" As much as to say to them: "You claim me as your Father, whereas I am Father of those only who honor me with filial obedience." We judge, therefore, that this parable was not given to teach the universal Fatherhood of God, a doctrine which Christ himself elsewhere repudiated.

And with this agree, as it appears to me, other Scripture: Paul in Gal. 4:5 speaks of "the adoption of sons," again in Eph. 1:3, he speaks of God having "predestinated us unto the adoption of children by Jesus Christ unto himself." Now only an alien can be adopted. A parent cannot adopt his own children. To say that he can is to babble nonsense; to assert an impossibility in the nature of the case. Only he can cry: "Abba, Father," who has the Spirit of adoption in his heart. The words of Paul unto the Colossian brethren would seem to substantiate this thought: "And you that were sometime alienated and enemies from God even, so that the creatures of His creative power, through sin, become enemies and aliens, to his kingdom. Through sin, the whole race becoming

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alienated from God, has lost his Fatherhood, and Christ's coming into the world was to restore this unto men. Paul says to Timothy: "Because we trust in the living God, who is the Saviour of all men, specially of those that believe." That is, God or Christ—potentially is the Saviour of all men, but actually is the Saviour of them only who believe his Saviourship (if I may coin a word), is actualized only in, or unto, such as believe. So of the Fatherhood of God. We think and speak of God as the Father of mankind, because he is the creator of mankind. But he is the creator of things and animals as well. Creation alone, therefore, does not constitute fatherhood. "For as many as are led by the Spirit of God, they are the sons of God," Rom. 8:14.

But this expression, "The Fatherhood of God," is a mellifluous phrase, and is very taking in this day and age of the world. It is eagerly seized upon by sinner as well as by saint, and its effect is very quieting and assuring on both alike. And just here is the danger of this phrase or doctrine, to the impenitent. For they say: "If God be our Father, then we have not much to fear. Our Father will not condemn us, his children." So they remain at ease in their sins, and the language of their hearts is: "Hail to this doctrine of the 'Universal Fatherhood of God'—like certain Jews of old, who felt themselves delivered (at liberty) to work abomination, because they were of the chosen people of God. This tenet, therefore, should be very discriminately proclaimed else it may do harm. Besides there is a woe pronounced on them who sew pillows under all armholes.—A. G. BREWER, in New York Observer.

**KENTUCKY MISSION CONTRIBUTIONS FROM MAY 1, '98, TO MAY 1, '99.**

The statistical table setting forth these contributions is found on the 21st and 22d pages of the Minutes of the General Association. The figures are correct for Baptist, Barren River, Bay's Fork and Bethel Associations. The remainder of the table, except the last two items, is incorrect, made so by putting Bethel on the list twice. In the second instance Bethel displaces Blackford Association and Blackford takes the place of Blood River Association. Beginning with Blackford, the right figures for each association to the end of the list will be found in the column above the one against which the name of the association stands.

The omission from the table as printed in the Minutes of the General Association of "College Missionary Society" the third line from the bottom of the table, puts "Woman's Missionary Union" and "Woman's Guild" in their right positions.

J. W. WARDER, Cor. Sec. [The corrected figures will appear in next week's issue.—Ed.]

He who, in poverty, or sickness, or solitude, can preserve a merry heart and a cheerful countenance is a benefactor to society, a testimony to his God, and the best of all possible friends to himself.—Bishop Thorold.

### THE MASTER BUILDER.

The unshewn marble does not know  
The place it has to fill;  
That we may fit Thy temple's plan,  
Lord, shape us to Thy will.

We ask not that Thy tools, O Lord,  
On us may lightly rest;  
We only ask Thou make us what  
Will serve Thy purpose best.

If as Thy column we shall rise,  
Engraved with noble line,  
Whereon Thy goodness is set forth—  
The glory all is Thine.

Or if some corner be our lot,  
Then do not spare Thy hand,  
And we will trust the shaping stroke  
We cannot understand.

For still the lowest, darkest place  
Remains the place of power  
Whence springs the arch to span Thy  
way  
In Thy triumphal hour.  
—Episcopal Recorder.

## OUR PULPIT.

### PATIENCE AND HER WORK.

—BY ALEXANDER MAOLAREN, D.D.

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1:4.

It does not appear from the rest of this letter that the persons to whom it was addressed were under the pressure of any particular trouble or affliction. Seeing that they are "the twelve tribes which are scattered abroad," the width of that super-scription makes it improbable that the recipients were undergoing any common experience. It is the more noteworthy, therefore, that at the very outset James gives this exhortation bearing upon trials and troubles. Clearly it is not, as we often take it to be, a counsel only for the sorrowful, or an address only to a certain class of persons, but it is a general exhortation applicable to all sorts of people in all conditions of life, and indispensable, as he goes on to say, for any progress in Christian character.

"Let patience have her perfect work" is an advice not only for sad hearts, or for those who may be bowed down under any special present trouble, but for us all. And it is the condition of which it is possible, and without which it is impossible, that any Christian man should be "perfect and entire, wanting nothing." So I want you to look with me this morning, first, at what is the scope of this counsel; and then at how it can be obtained; and then why it is so important. What—how—why.

I.—First, then, what is the meaning of the counsel to "let patience have its perfect work?"

Notice that the very language of the text puts aside the common notion that patience is a passive thing. The "patience" of my text does "work." It is an active thing, whether that work be the virtues that it produces, or, as is more probable, its own preservation in unbroken activity. In any case, the patience that James would have us all cultivate is an intensely active energy, and not a mere passive endurance. Of course, I know that it takes a great deal of active energy passively to endure. There is a terrible strain upon the nerves in laying still on the operating table without wincing, and let the surgeon's knife cut deep without shrinking or screaming. There is much force that goes to standing motionless when the wind is blowing. But for all



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that the mere bearing of trouble by no means covers the whole ground of this royal and supreme virtue to which my text is here exhorting us. For, as I have often had occasion to say, the conception of "patience" in the New Testament includes, indeed, that which is generally supposed to be its sole signification—viz., bearing unresistingly and uncomplainingly, and with the full consent of a yielding will, whatever pains, sorrows, losses, troubles, or disappointments may come into our lives. But it includes more than that. It is the fixed determination to "bate not one jot of heart or hope, but still bear up, and steer right onward, in spite of all hindrances and antagonisms which may storm against us. It is perseverance in the teeth of the wind, and not merely keeping our place in spite of it, that James exhorts us to. The ship that lies at anchor, with a strong cable and a firm grip of the flukes in a good holding-ground, and rides out any storm without stirring one fathom's length from its place, exhibits one form of this perseverance—that is patience. The ship, with sails wisely set, and a firm hand at the tiller, and a keen eye on the compass, that sees the utmost blast to bear it nearer its desired haven, and never yaws one hair's breadth from the course that is marked out for it, exhibits the other, and the higher form. And that is the kind of thing that the Apostle is here recommending to us—not merely passive endurance, but a brave, active perseverance, in spite of antagonisms, in the course that conscience, illuminated by God, has bidden us to run.

And if you want instances of it I will give you two. "He steadfastly set His face to go to Jerusalem." All through Christ's life the shadow of the Cross closed his view; and, unflinching, unswerving, unreluctant, he measured every step of the path, and was turned aside by nothing, because "for that hour he came into the world," and could not blench because he loved.

I will give you another, lower, and yet like, caught from and kindled by the supreme example of persistence in duty. "None of these things move me, neither count I my life dear to myself, that I might finish my course with joy." The Apostle that was warned on all sides by voices of prophets, and by tears and by supplications of friends had his path clearly marked out for him, by his own conscience responsive to the will of God. And that path, whatsoever happened, he was resolved to tread. And that is the temper that my text commands us all to cultivate.

Beautiful and hard as bearing sorrows rightly may be, it is only a little corner of the grace that my texts enjoin.

And so, dear friends, will you let me put the two or three words more that I have to say about this matter into the shape of counsel, not for the sake of dictating, but for the sake of giving points to my words? I would say, then, to every man, bear uncomplainingly the burdens and sorrows that each of you have to bear. There are some of us this morning, no doubt, who have some special grief lying at our hearts. There are many of us, I doubt not, who know what it is to have for all the rest of our lives a wound that never can be lessened, and to walk in a darkness that never can be lightened. Irremediable losses and sorrows are the portion of some of my hearers. Let patience have her "perfect work;" and bow, bow to that supreme and loving will.

But, beyond that, do not let all your effort and energy be swallowed up in rightly enduring what you may have to endure. There are many of us that make some disappointment, some loss, some grief, the excuse for shirking plain duty. There is nothing more selfish than sorrow, and there is nothing more absorbing, unless we guard against its tendency to monopolize. Work! Work for others, work for God, is our best comforter, next to the presence of God's Divine Spirit. There is nothing that so lightens the weight of a lifelong sorrow

as to make it the stimulus to a lifelong devotion; and if our patience has its perfect work it will not make us sit with folded hands, weeping for the days that are no more, but it will drive us into heroic and energetic service, in the midst of which there will come some shadow of consolation or, at least, some blessed oblivion of sorrow.

Again, I would say on a wider view of the meaning of this great exhortation, let no antagonism or opposition of any sort come between us and the plain path of Christian service and duty. And remember that the patience of my text has to be applied, not only in reference to the unswerving prosecution of the course which God and our own consciences dictate to us, in the face of difficulties, sorrows, and losses, but also to the unswerving prosecution of that same path in the face of the opposite things—earthly delights and pleasures, and the seductions of the world, as well as the darkness and sorrows of the world. He that lets his endurance have its perfect work will scorn delights as well as endure sorrows. The clouds darken, but the sun shines. It is not only the words that Christ on Olympus and his cross, the eyes set upon their island home, with their harps of gold, and trill their sweet songs. And no man understands what Christian endurance is who has not learned that he has to "endure" in the face of joys as well as in the face of sorrows, and that persistence in the Christian course means that we shall upon the one and turn our backs upon the other when either of them threaten to draw us aside from the path.

I might gather all that I have to say about this great quality virtue of perseverance in the face of antagonisms into the one word of the apostle, "I count them but dung that I may win Christ." "Forgetting the things that are behind, and reaching forth unto those that are before, I press toward the mark." "Let patience have her perfect work."

II. And now, generally, a word as to how this precept may best

be carried out.

It is a precept. The perfecting of Christian endurance is not a thing that comes without effort. And so the apostle puts it into the shape of an exhortation or an injunction. He does not specify methods, but I may venture to do so, in a few sentences.

And I put first and foremost here, as in all regions of Christian excellence and effort, the one specific which makes men like the Master—keeping near him. As the Epistle to the Hebrews puts it, "consider" (by way of comparison) "him that endured, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."

Oh, brethren, there is nothing that sucks the brightness out of earthly joys when they threaten to interrupt our course and dash our eyes like turning our attention to Christ and looking at him. And there is nothing that tatters the poison-sting, and the irritation consequent on it, out of earthly sorrows like remembering the "Man of sorrows and acquainted with grief." Am I to grumble when I think of him? Shall I make a moan and a mourning for my sorrows when I remember his? Am I to say, "O Lord! Thou hast given me as much as I can manage in bearing this terrible blow which thou hast aimed at me, without resigning against thee. I cannot do any work because I have got so much to bear?" Are we to say that when we remember how he counted not his life dear to himself, and bore all, and did all, that he might accomplish the Father's will? Do not let us magnify our griefs, but measure them by the side of Christ's. Do not let us yield to our impatience, but rather let us think of him. "Consider him, and patience will have her perfect work."

Again, let me say, if we would possess in its highest degree this indispensable grace of persistent determination to pursue the Christian course in spite of all antagonisms, we must cultivate the habit of thinking of life in all its vicissitudes, as mainly meant to make character. That is what the apostle is saying in the context. He says, "Brethren, count it all joy when you fall into divers temptations." That is a paradox. It bids a man be glad because he has trouble and is sad. It seems ridiculous, but the next verse solves the paradox: "Knowing this, that the trial of your faith worketh patience." That is to say—if I rightly understand the meaning of this world in its bearing on myself, the intention of my whole life to make me what God would have me to be, then I shall not measure things by their capacity to delight and please taste, ambitions, desires or sense, but only by their power to mould me into his likeness. If I understand that the meaning of sorrow and joy is one, that God intends the same thing when he gives and when he withdraws, that the fervid suns of autumn and the biting blasts of November equally tend to the production of the harvest, that day and night come from the same cause—the revolution of the earth; if I understand that life is but the scaffolding for building character, and that, if I take out of this world, with all its fading sweets and its fleeting sadnesses, a soul unshaped, ennobled by difficulties and by gladness, then I shall welcome them both when they come, and neither the one nor the other will be able to deflect me from my course.

And so, lastly, about this mat-

ter, I would say bring the future into immediate connection with the present, and that will illuminate the dark places, will minimize the sorrows, will make the crooked things straight and the rough places plain, will prevent joy from being absorbing, and anxiety from being corroding, and sorrow from being monopolizing, and will enable us to understand how all that is here is but preparatory and disciplinary for that great and serene future. And so the light affliction, which is but for a moment, will not be so very hard to bear; and the efforts at likeness to Jesus Christ, the consequences of which will last through eternity, will not be so very difficult to keep up; and patience, fed by contemplation of the suffering Christ, and nurtured further by consideration of the purpose of life, and stimulated by the vision of the future to which life here is but the vestibule, will have "her perfect work."

III. And, lastly, Why is this grace so important?

James says, with his favorite repetition of the same word, "Let her work be perfect that ye may be perfect." Such endurance is indispensable to growth in Christian character.

I do not need to enter, at this stage of my sermon, on the differences between "perfect" and "entire." The one describes the measure of the individual graces belonging to the man; the other describes the completeness of the assemblage of such graces. In each he is "perfect," and, having all that belongs to complete humanity, he is "entire." That is the ideal to which we have to press.

That is an ideal to which we may indefinitely approximate. There are people now—as there always have been—who are apt to substitute emotion and passivity for effort in the path of Christian perfection. I would take James' teaching. Let your perseverance have her perfect work, and by toil and by protracted effort, and by setting your teeth against all seductions, and by curbing and ruling your sorrows, you will reach the goal. God makes no man perfect without that man's diligent and continuous struggle and toil. Toil, indeed, based upon faith; toil, indeed, which receives the blessing, but toil all the same.

Nor need I remind you, I suppose, how, in both the narrower and the wider sense of this word, the perseverance of my text is indispensable to Christian character.

I daresay we all of us know, some chronic invalid say, on whose worn face there rests a gleam like that of the lawgiver when he came down from the mount, rebuffed by sorrow rightly borne. If your troubles, be they great or small, do not do you good they do you harm. There is such a thing as being made obstinate, hard, more clinging to earth than before by reason of griefs. And there is such a thing as a sorrow rightly borne being the very strength of a life, and delivering it from many a sin. The alabaster sheet which is intended to be fitted into the lamp is pared very thin that the light may shine through. And God pares away much of our lives in order that through what is left there may gleam more clearly and lamently the light of an indwelling God.

There is nothing to be won in the perpetuation of Christian character without our setting ourselves to it persistently, doggedly, continuously all through our lives. Brethren, be sure of this,

you will never grow like Christ by mere wishing, by mere emotion, but only by continual faith, rigid self-control, and by continual struggle. And be as sure of this, you will never miss the mark if, "forgetting the things that are behind, and reaching forth to those that are before," you "let patience have her perfect work," and press towards him who is himself the author and finisher of our patience and of our faith.

#### DID THE MENNONITES PRACTICE IMMERSION FOR BAPTISM?

I am fully aware that Prof. S. Muller, the Mennonite scholar with whom Dr. Evans, the English Baptist historian, held correspondence during the preparation of his work, has answered this question in the negative. But he does so, as he then said, solely upon his own authority. And within the past few years Prof. De Hoop Scheffer, another Mennonite scholar, has reiterated the same negative answer. Upon these assertions some scholars in this country have founded extensive arguments against the possibility of the practice of immersion for baptism, either in England or upon the Continent during the last half of the 18th century. "But is it so?"

It is freely confessed by the advocates of this theory that this overthrows the testimony of all the old standard historians who have hitherto been regarded as reliable. Such witnesses as Luther, Zwingle, Calvin, Wm. Wall and a host of others must be set aside as untrustworthy, or glossed over to suit this theory.

Just recently I have come upon some testimony of a very substantial character, which, in spite of all these assertions and elaborate arguments to the contrary, shows that the Mennonites did practice immersion, and did so up to the latter part of the 18th century, or at least till 1778. I have before me the consolidated Confession of Faith prepared by Cornelis Ris, teacher of the Mennonites in Hoorn. And which he tells in his preface was prepared at the earnest request of representatives from each of the various parties of the Doopsgezinden churches in the Netherlands. And that it is their purpose and desire, through this confession to become more united in their teaching among themselves, and also that their views may become better known among other bodies of Christians, who through ignorance and misapprehension of their true doctrines, have not ceased to slander them and cast odium upon their name.

A list of the various Confessions that are embodied in this Confession is also given, with the name of the society and date when published, and includes among others Menno, Simon, Hans de Ris, Herman Schyn and the Old Flemings, which was drawn up in 1755. The title of this Confession, when translated into English, would read as follows: "The Doctrine of Faith of the true Mennonites or Baptizers (Doopsgezinden) brought together from their open Confessions of Faith, by Cornelis Ris, teacher of the Mennonites in Hoorn, Hamburg, 1778."

From Article 25 on page 96, "Von die Heilige Wasser-Taufe," I copy the following extract and give the translation:

"Was die Heil. Taufe betrift, so vermahnen wir darunter, eines Ein-oder Untertauchung des ganzen Leibes in Wasser, oder einer reichlichen Beengung mit demselben; (welche letzte Art wir fast

durchgangig in diesen nordliche Gegenden bequemer halten, weil dieselben Volktaeten dadurch angedeutet werden)."

"What concerns the Holy Baptism, we thus understand thereby, one dipping in—or under of the whole body in the water, or an abundant sprinkling of the same; (which last method in these northern regions we almost generally hold to be more convenient, while the same facts may be signified thereby)."

In this latter parenthetical clause, and from the notes which are appended, it is quite clear that there is a strong desire to make sprinkling appear as plausible as possible, and that it was at that time (1778) coming to be practiced by the Mennonites. But there is one feature of this passage that deserves especial notice; the clear-cut, bold statement for one immersion instead of three, which had so long been practiced by the Catholic church, and which is still distinctly indicated by the triple sprinkling of a few drops of water on the child's head or face.—But, if "neither the Waterlanders nor any other of the various parties of the Netherland Doopsgezinden practiced at any time baptism by immersion."—How does it come to pass that in this confession they place this single immersion of the whole body under the water so conspicuously at the very head of their definition of the act of baptism?

I have already shown in my pamphlet, "The Baptism of the Anabaptists," in the "Supplement," published over a year ago, that Menno describes baptism to be the exact picture or image of the burial of the believer with Christ in baptism, and of his resurrection to a new life as mentioned by Paul in Rom. 6:4, &c. But I am glad to say that I am now prepared to corroborate the fact that the Mennonites practiced immersion by three distinct lines of proof. These will be given in due time.

I regret very much that our opponents have tried very hard to smother up this question by making it appear to be a personal issue. This course I regard as too puerile and unworthy of the cause to deserve any attention. The question will be discussed, and further investigation will continue to be made, and all such pleas are only the indications of the weakness of their cause. Some of our Baptist papers and some good brethren have been inclined to keep clear of the question on this account. Now it is impossible to discuss history without mentioning names and dates and quoting the words of other men; but this does not necessarily imply that the discussion is a personal one. With these facts in mind, I wish to briefly mention one or two points of weakness in the theory of those who oppose my view in regard to the practice of immersion among the Mennonites.

We are told that Leonard Buscher is a very shadowy figure. That the well-known writings of Luther, Zwingle, Calvin and others do not mean what their words imply. But these men left behind them substantial proof of their existence. These men wrote books!!! We cannot say as much for Richard Blount, John Batte and Geesteranus. The story of the Kiffin Manuscript—that Richard Blount was sent to Holland to fetch immersion to England—has always seemed to me a shadowy affair.

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For, according to their theory, there was no immersion, or next to none, practiced in Holland at that time. But this defect is patched up by another equally shadowy story, that one Geesteranus had introduced immersion among the Collegiants at Rhynsburg. Now the truth is that there is no reliable foundation to either of these stories. There is no proof that Geesteranus or John Batten were at any time Baptists.

One other point and I close. A great deal has been said about the clause in the Jersey Church Records—"none having then so practiced in England to professed believers." Why put in that modifying clause, "to professed believers?" There is no other good reason can be given for this modification, but that the writer of that document knew that immersion was then practiced to babes, or such as were not supposed to be believers; otherwise there would be no need of any modification whatever.

When I was converted in 1896 in Canada, I knew that the Methodists were said to give the candidate the preference of either of three modes. But I knew nothing of the Baptists at all. When, after some fourteen months' discussion with the Methodist minister over the question, in the meantime I had heard of the Baptists and had decided to have Dr. Perren, now of Western-avenue church, Chicago, baptize me. The Methodist minister called it (immersion) a new notion, a relic of fanaticism, &c. One need not go back to 1641 to find all sorts of epithets used to dissuade the earnest-hearted candidate from following in obedience to the Lord's plain command. But Hubmaier was right, "Die Wahrheit ist untodtlich." H. D. MORWOOD, Chicago, Ill.

We talk too flippantly about "essentials" and "non-essentials" in morals. There are no unimportant things in conduct, no "non-essential" duties.—Rev. J. L. Jones.

Joy is for all men. It does not depend on circumstances or condition; if it did, it could only be for the few.... It is of the soul, or the soul's character; it is the wealth of the soul's own being.—Bushnell.

#### THE MAN WITHOUT A WEDDING GARMENT.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment" (Matt. 22:11). Was he too poor to afford one? Was he so eager to get to the feast, he did not take time to prepare? Was he too slothful, indifferent, careless, and let the time slip upon him till it was too late to prepare, and so ventured to go in as he was? Did he refuse to take the garment, if offered? At any rate, when the king said to him, "Friend, how camest thou in hither not having on a wedding garment," he was without excuse; "he was speechless." "Then said the king to the servants, Bind him hand and foot and cast him into outer darkness. There shall be weeping, and gnashing of teeth."

This man's lot was deplorable. First, because he was disgraced—publicly disgraced. What lady or gentleman would go into polite society and be so uncivil, impolite or rude either in manner or dress as to offend either host or guest. Should one be thus guilty, and share a similar fate with this gentleman, would it not be just? Would you be willing to be the guilty party? If you would not be so uncivil in this life, then why live so as to offend God, and to be publicly disgraced in eternity?

Second, this man lost the joys of that feast. What a great loss it was. The king had killed his oxen and fattings and had made all things ready. Then, too, there was the presence of the king, his son, his son's wife—the bride—besides many other guests. A rare feast indeed. But by his conduct—no one but his—he lost it all. Alas, poor man! But will it not be worse to live and lose heaven, God, his Son and the Son's Bride? It would be better not to have lived at all, than to live and lose heaven.

In the third place, he was punished. He was cast into outer darkness. It was a place of great anguish, for there was weeping and gnashing of teeth. Here he could reflect on his negligence and loss while his suffering heaped upon him. How different it would have been, had he put on the wedding garment. Have you the wedding garment on? Fraternally,

L. L. AVUD.

## EDITORIAL.

On the 27th of this month last year the *Oscar* published his plea for disarmament, and invited all nations to a Peace Conference. This was followed in a few days by a supplementary note containing eight propositions to be acted upon by the Conference. These propositions were not to increase the present naval and military forces; to prohibit new fire arms and submarine torpedo boats; to limit the use of existing explosives; to apply the rules of the Geneva Convention to naval warfare; to recognize as non-combatant boats engaged in saving men from drowning in naval battles; to revise and make more binding the present laws of civilized warfare, and to establish arbitration.

All the countries of Europe, great and small accepted the *Oscar's* invitation to send delegates to the Conference, and also the United States, China, Japan, Persia and Siam. The Conference met in Holland at the Hague. Baron de Staal, head of the Russian delegation was chosen to preside. Each country sent as many commissioners as it chose, but all had but one vote.

The first point, not to increase the present armaments the Conference did not take up at all.

There were 21 countries represented. Fifteen of these barred the use of the dum-dum bullet; seventeen prohibited the use of explosives from balloons; sixteen prohibited projectiles containing asphyxiating gases; fifteen signed the convention on the rules of war; fifteen agreed to extend the Geneva rules; and sixteen to establish a permanent court of arbitration. Great Britain, Germany, Austria, Italy and Japan are the Powers which have not agreed to the court of arbitration. But all the Powers have until 1900 to sign, and so have all the nations which were not represented provided no nation which was present objects to their signatures.

The last act of the Conference expressed the opinion that limitations of armaments are greatly to be desired and that future Conferences should be speedily held in which the rights and duties of neutrals and the inviolability of private property in war shall be considered. This was the only act signed by the representatives of all the twenty-one powers. None of these acts is binding until ratified by the respective governments.

The permanent court of arbitration is to meet at The Hague. Within three months after the ratification of the Conventions, each Power is to appoint four arbitrators, and they are to hold office for six years. There is to be no compulsory arbitration, but it is thought that gradually all the nations will come more and more to leave to the decision of the court all international disputes.

The United States delegates, headed by Hon. Andrew D. White, the ambassador to Germany showed themselves forcible debaters. They contended manfully for the exemption of private property at sea from capture, and deserved the success which they failed to win. But they mortified their countrymen by playing a weak "Me too" to England's refusal to give up the dum-dum bullets and the use of projectiles containing suffocating gases.

The dum-dum bullets spread after entering a man, tear the

tissues and pulverize bones. It is a disgrace to England that she would not agree to discontinue their use when such nations as Japan and Persia and Turkey were willing to forbid them. England's excuse was that she could kill more savages by the dum-dum bullets than by the more civilized ones for which the other nations plead. So she could by the device of poisoning food and water, which is forbidden in war fare. The motive of United States delegates seems to have been merely their desire to do what England did.

But the Non-conformist conscience is one of the greatest forces in England, and the spirit of Bright and Gladstone is not dead. It is believed confidently that the Liberal party will soon come into power and the Parliament will give its assent to the act prohibiting these bullets.

We feel confident that the work of this Peace Conference will have far reaching effect as the years go by. And as the nations come to leave their disputes more and more to arbitration, they will gradually with out any formal agreement lessen their armaments. And because of this Conference all the world should thank God and take courage.

The *Religious Herald* exonerates Dr. J. R. Graves from the charge that he believed salvation was not possible outside of a Baptist church. But it adds:

"The important fact to bear in mind is that the average Baptist who holds that there is no mode of entrance into the kingdom of Christ save through a Baptist church will, not unnaturally, hold that there is no salvation outside of the kingdom, and hence no salvation outside of a Baptist church."

We do not know how many Baptists in the South and West define "kingdom" as Dr. Graves defined it to mean the Baptist denomination. Our impression is that many do so. But we are sure that not one of them, not a single, solitary one of them, believes there is no salvation out side of a Baptist church. Every mother's, son and daughter among them believes with all their hearts that all salvation ought to be outside of a Baptist church, for no one ought to be received for baptism who has not already been saved.

What an average Baptist would not unnaturally do, surely some one has done. We ask any one of our readers who agrees with Dr. Graves in his definition of kingdom and who holds there is no salvation outside of a Baptist church, kindly to drop us a postal. If there is no one who does not believe that only those already saved should be baptized, surely our brother of Richmond is mistaken in thinking it would be natural to those who agree with Dr. Graves to believe in salvation by church membership or baptismal regeneration. For what it is natural to do, some one will be sure to do.

Thus from the *Christian Index* is about what all the Southern Baptist papers are saying of Dr. Kerfoot's acceptance of the Secretaryship of the Home Board: "It need not be said that this acceptance gives general satisfaction to the Board, who were not only unanimous in the election, but as heartily unanimous in their conviction that the best thing possible was to secure his services. With a notable unanimity has his election been received by the denomination at large, especially if the hearty expressions of the papers are any

indication of the way the people are feeling. We most sincerely join with those who believe his leaving the Seminary will be a serious thing for that institution, much more so indeed than most of us imagine. We as firmly believe however that he is coming to a work much greater than he is leaving, and that to the general denominational welfare he will more than make up his loss to the Seminary by the corresponding gain to the Home Mission cause."

The jubilee of the pastorate of one of the most remarkable men of this century has been celebrated at Hermannsburg, Germany, where he is pastor.

Louis Harms was the son of the pastor at Hermannsburg, and left that town to study in the University at Goettingen. He was a believer in the truth of the Christian religion, though not a converted man, and coming under infidel influences, lost his faith. But during the latter part of his college life he was most deeply convicted by the Holy Spirit and sought the forgiveness of his sins most earnestly. His conversion was like that of Paul or Bunyan, and he became the most devoted Christian in the University.

When he finished his course, he went back to Hermannsburg and became pastor of the church. This was in the summer of 1849. Soon after a revival began under his preaching, and very many of the peasants were converted much as he had been, with deep conviction of their awful state as sinners, and with as deep gratitude to God as a resultant of his pardon of their sins.

Men who have seen themselves as great sinners saved by a great grace from the terrors of the law, are the men who are most eager to bring other sinners to the Saviour. Pastor Harms had no difficulty in winning them into founding a foreign mission to the heathen, a mission of their own. The first three contributions which he received were six shillings from a widow, sixpence from a laborer and a silver penny from a child.

With this sum he began. His people, and what is far more, his God, whom he trusts, have not failed him. For half a century the work has gone on increasing, and there has never been a year in which there was not a balance in the treasury at the close of the year.

Before their missionary work was fairly under way, some German sailors came to Hermannsburg and told the story of their conversion at sea. They begged Pastor Harms and his people to found a colony in Africa, and offered to go with it. Sixty of Pastor Harms' flock volunteered to go with them. They built a mission ship named Candace to take the volunteers to Africa, and their first work was in the least visited portion of darkest Africa. From that day the mission work, supported by the seven villages in which Pastor Harms labours, has gone on increasing. The jubilee year finds the missions they have established with 402 preachers and 24,000 church-members. While at Hermannsburg and the villages in the pastor's charge during these fifty years ten thousand persons have been converted.

Truly this century has its great men, made great by deep piety, unflinching trust in God and a consuming desire that God shall be glorified by the salvation of souls. Why has not every church and every pastor a record like this?

A correspondent of the *Christian Standard*, of Cincinnati, the leading paper of the Disciples, says that when Dr. Theodore Woelfkin was in Richmond, Va., during the meeting of the B. Y. F. U. A., he preached at the "Seventh-St. Christian Church," and not only communed with the Disciples but administered the communion to them!

Dr. Woelfkin is pastor of a Baptist church in Brooklyn.

Two things in connection with this action of his we cannot understand. If this is not true, why the *Examiner*, in whose balliwick he lives, and the *Religious Herald*, in whose balliwick this thing happened, have not contradicted it. They surely are not ignorant of the exaltation of the Disciples over the incident. Or, if it is true, why these two Baptist papers, both as thoroughly sound on the subject of close communion as any in the land, have had no word of protest to utter? Is it because they thought it would injure the B. Y. F. U. in the South, if this thing was generally known?

It is possible both papers may have spoken out in defense of Baptist principles and their utterance escaped our notice. We hope this is true, for their silence is incomprehensible in view of the fact that both papers have always been such sturdy defenders of the Baptist doctrine in regard to communion.

DR. MCCONNELL, of Brooklyn, says in the *Churchman* that he wrote to every Episcopal bishop in the country asking "if he knows of any place where a first-rate man, with a wife and two children, a man who has been successful, who is a good preacher, a good parish worker, a good citizen, and who resigned his last parish for reasons that are perfectly satisfactory, can have a bare living for himself and family." He added that the preacher was about thirty-five years old.

Fifty-seven bishops replied that there was no opening, and not likely to be any. Two bishops reported one vacancy in each of their dioceses, but there were about forty applicants for each of them.

Dr. McConnell gives three reasons which in his opinion account for this state of affairs. One is that people who are not members of the church do not give as they did twenty years ago. Then many had pews in the churches because it was not respectable and injured their social standing not to be connected with some congregation. The second reason was that so many of their preachers are high church, and lay emphasis on holy days, &c., in a way which is very displeasing to the pious laymen. The third reason is, too many have the idea that the "freedom of the Gospel" means the right to preach anything they choose, however contrary to the articles of faith of their church. There is no doubt all of these reasons have much to do with the state of affairs.

The *Congregationalist* says: "When Robert Brown is mentioned most of us probably think of the founder of Congregationalism." We think the *Congregationalist* does not do its own people justice. We think there were Congregationalists in Germany long before the days of Brown. If they will acknowledge the right of those who slipped babies to the name Congregationalist, the denomination probably goes back to the fourth and perhaps the third century.

## Editorial Varieties

Miss Grace Jackson, of Farmerville, Tex., is the youngest subscriber the *Broomfield* has, so far as our knowledge goes. She is eight years old, and we hope she will be the oldest subscriber some day in the far future.

England is having just now a proof of the fact that Roman Catholicism is not so much to be dreaded in the person of avowed Catholics as it is in Protestant churches. We have little fear of Catholicism itself, but the utmost fear when we see Catholic practices creeping into Baptist churches.

We have no right to say that any man believes what we think the logic of his position requires, when he declares he does not so believe. Men are not the logical creatures they ought to be, and every man has a right to say what he believes, no matter what we think he ought to believe from his premises.

The Baptist *Mirror*, of Macon, Ga., had a strong article against alien immigration. Not long after a Disciple joined the Harrison church, Georgia, being baptized, of course. He said that she had read the *Mirror* and if the church was willing to receive her on her baptism she would not accept membership in the church. We congratulate the *Mirror*.

Spain shows signs of awakening to a knowledge of what is her greatest curse. Two bills have been introduced into the Spanish Cortes providing for the expulsion of the Jesuits and all religious orders of both sexes established in Spain since 1867. The bills will not pass, but the agitation of the question will do good.

How many of our readers have ever followed David's example when he says: "At midnight I will arise to give thanks unto thee because of thy righteous judgments." How many have risen at midnight to give him thanks for anything? How many at any time of day thank him not only for his blessings but for his righteous judgments?

The little old church built in 1688 in which Roger Williams preached before he was driven out into the wilderness is still standing in Salem, Mass. The key is kept in the Essex Institute near by, and whoever wishes can go into the old church. In it is kept the writing desk of Nathaniel Hawthorne.

Rev. D. P. Williams made a speech recently to the Episcopal Church Club of Long Island on the subject of Sunday-schools. He was a most radical speaker on the subject, for he declared that he did not believe in any Sunday-school that ever was. We suppose his idea was that they lay parents an excuse to omit home training.

Mr. Wister was appointed to write the poem at the Ft. Belknap exercises at Harvart. In the poem Mr. Wister spoke of naval and army commanders: "Precipitate to sell their tale of duty done," and there on the platform sat Admiral Sampson who had received a large prize from the Century for his tale. Moral: Inquire who it is to be on the platform before reading a poem in regard to recent events.

Mecaulay was early taught familiarity with the Bible, as all children in Christian homes ought to be. Once, when a very small boy, he walked into the presence of his father and, heedless of the guests, said in solemn tones, "Oured be Bally." His father called him to account and he justified himself by saying that Bally had thrown away the shells of which he had made borders to his bed in the garden and the Bible said "Oureth be every one that removeth his neighbor's landmarks."

Dr. Lawrence, having objected to the plans of some self-appointed reformers in Chicago they roundly abused him as opposed to reform. He replied in an exchange column back at them in this vigorous style: "That is always the way. Your narrow-minded reformer demands that you shall not only approve of the ends he proposes, but of the means by which he seeks to attain them. If you express indignation as to some of his methods, he turns hotly around and accuses you for want of sympathy with the ends aimed at."

Mr. Huntington having said we are in danger from over-education, the *Examiner* replies that evil is not in education, but in educating the wrong kind of men. "The tendency is to encourage the young to believe that their welfare depends upon a training that shall fit them for some form of professional life." A railroad president is quoted who said to the editor that there were scores of applications from educated men willing to work for any price, for every clerkship, but it was difficult to find skilled mechanics and engineers.

The silliness of many of the questions asked to candidates for offices has been remarked upon often. A lady who applied for the position of teacher in a public school found among the questions she was to answer, "What was the colour of Washington's eyes?" A young man was being examined for the office of mail carrier and was asked, "How far is it to the nearest fire station?" He had the wit to answer, "I don't know how far it is, but I'm convinced it is so far that I'll never have to carry the mail there."

# AMONG THE CHURCHES

## LOUISVILLE.

Walnut-street—Bro. A. F. Gordon preached in the morning and Bro. L. B. Parker at night.

Broadway—Bro. J. Wm. Jones preached at both hours.

Chestnut-street—Pastor Weaver preached at both hours.

East—Pastor Christian preached at both hours. The pastor goes to Buffalo, N. Y., to assist Pastor J. B. Davis in a meeting.

Twenty-second and Walnut—Bro. John F. Hergut preached.

Parkland—Brother E. Braddock preached at both hours.

Portland-avenue.—Pastor Tralle preached as usual.

McFerran Memorial—Bro. J. C. Masee preached in the morning.

German—Communion service in the morning. Funeral in the afternoon. Pastor Ritzmann preached at night.

Third-ave.—Pastor Boyet preached at both hours. Five joined by letter.

Southgate st.—Pastor McFarland preached at both hours. One joined by letter.

Twenty-sixth and Market—Bro. W. P. Harvey preached at night.

Clifton—Pastor Foster preached at both hours.

Franklin-street.—Pastor Jenkins preached at both hours. Pastor Jenkins assisted Bro. Ferrill in a meeting at Stephensport, Ky.

Logan-st.—Bro. Rodgers preached at both hours.

East Mead Mission—Bro. Cooper preached at both hours.

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

Twenty-sixth and Grand—Bro. J. C. Pack preached at night.

Preston-st. Mission—Bro. Green preached at night. One profession.

McCreck—Pastor George preached. One baptized.

Jeffersonville (Ind.)—Pastor Marks preached at both hours. Two deacons are to be ordained Tuesday night.

Bro. F. O. Bumpas, from the mountains in Eastern Kentucky, made an appeal for young men to go to the mountains and preach the gospel to the destitute.

## THE STATE.

Pastor I. W. Bruner writes from Vine Grove: "A protracted meeting will begin at Sacramento Sunday, the 20th inst. The pastor will be assisted by Pastor Fred D. Hale, of the Third church, Owensboro. Let the readers of the RECORDER help us to pray that the Lord will give us a great meeting."

Bro. I. W. Martin writes from High Ground: "The Long Run Association will meet with our Plum Creek church, at Waterford, September 8, at 10 a. m. Taylorville is the nearest railroad station. It is on the Bloomfield division of the Southern railroad. Change cars at Shelbyville. Close connection. Trains reach Taylorville at 10:30 a. m. and about 6 p. m. Further information will be furnished at Taylorville."

Pastor R. A. LaRue writes: "An interesting meeting of 10 days with Sulphur Spring church, Crittenden county, closed August 3. About 30 professions and 17 additions. Others will join soon. The pastor had the efficient assistance of Eld. J. S. Miller, of Smithland."

Pastor B. F. Hagan writes from Hodgenville: "We have just closed one of the best meetings with Big Spring church that we have enjoyed in the four years that I have been with them. We had 16 additions, 12 by baptism, several in middle life. The church was very much encouraged and strengthened. Bro. W. J. Puckett did most of the preaching, which was received with great interest, and was well done. Bro. R. C. Kimble and myself are in a meeting with Barran Run church."

Pastor D. H. Howerton writes: "As a result of a 16-day meeting at Elk Lick, Logan county, the Christian part of the community was greatly revived, sinners very much awakened and free professions made. Happy is being delivered from the bondage of sin and brought into the light and liberty of God's children. One joined by letter and six stand approved for baptism. I had the as-

sistance of Bro. John E. Kennedy, who greatly endeared himself to the church and community by his clear presentation of the gospel truth. To God be praise for his wonderful gifts to the children of men."

Pastor John L. Adkins writes: "We have just closed a meeting at Lebanon church, Franklin county, aided by Bro. W. M. Kuykendall, who gave us the gospel in its purity. The church was greatly built up. We baptized 24, and several sinners were restored. Several of the number were heads of families. To God we give all the glory."

Pastor H. C. Risner writes: "The Baptist church at Pewee Valley has just closed a meeting which continued 16 days. There were eight additions, five by baptism and three by letter. This community has few churches. This meeting was for many persons of long experience in this church as that this meeting was more far-reaching in its influence than any other in the memory of this church. The meeting reached the hearts of the church, developing elements of complete consecration on the part of several members, restoring and establishing family altars to a number of homes. Bro. J. D. Ray, of Caldwell, Texas, did the preaching, and he did it in a manner that was most impressive. His consecration to God, his deep spirituality, clearness and freshness in preaching make him a superior preacher. Bro. Ray exalted Christ, consequently this godly people love and honor him for his faithful ministry."

Bro. J. W. Edwards writes: "I went to Maxes' Valley on the fourth Saturday in July and preached Saturday night and Sunday. Bro. T. H. Coleman, of Burgin, met me there Sunday evening and we organized a church, and I continued the meeting for two weeks. The glorious meeting, which resulted in 13 additions to the church, 20 by baptism and the rest by letter and relation. I baptized 18 last Sunday evening and four more are awaiting baptism. Those who witnessed the scene called it a baptism by rain in the sense of pouring from the heavens while I was burying them in the water beneath. It was a very solemn scene. I was taught that the Campbellites believed strongly in water, but they fled and left the scene. There is a great difference between a Baptist as the church is in a half mile or so from the church, they got excited and wanted to appeal to the court to stop me, and said I was frightening the people to death, but I told them to let them die, as they could not die in a better cause than the one in which they are engaged at the conversion of sinners as Nicodemus was when Christ told them they must be born again. This place is in the destitute bounds of the association. I find the great trouble of to-day is that so many are so weak in the faith as to be ready to compromise. Let all who are Baptists be true. Let us be faithful in the Lord's vineyard, and, like old Paul, contend earnestly for the faith once delivered to the saints, as we know we were in the days of the apostles. Let us go back to Christ and the apostles, and you might hit one link of this chain and it would jingle on the banks of the Jordan. Let us die at our post; let us fall with our face Zionward; let us stack our arms at the foot of the cross, and let us die in the full triumph of a victorious faith."

Please permit a few words in your paper about the Pleasant Grove church in Bullitt county, and a few words also about the good meeting God gave us at that place. Our new house of worship has been paid for, and I wish to thank all those who have assisted us in liquidating the debt. May God bless them all. Our church has recently taken steps toward starting a mission Sunday-school in an adjoining neighborhood. I have just closed a meeting with our people and had 17 additions. Bro. Kendrick conducted the singing during most of the meeting.

## OTHER STATES.

The Rock Hill church, S. C., is deeply grieved over the sudden death of its young pastor, Bro. John D. Robertson. He was on a visit to this state, and was taken with appendicitis. An operation was performed, but failed to save his life. His body was taken to Statesville, N. C., for interment.

Pastor J. G. Murray writes: "Last Thursday (Aug. 8rd) I closed a meeting of unusual power with my Little Hope church, Tenn. Bro. John S. Obeck, pastor of the Salem church, Christian county, Ky., did the preaching. His work and preaching were so powerful that many sinners were souls saved, but he did not have a lasting good, and greatly endeared himself to the church and people

generally. The results of the meeting were about one dozen professions of faith, 5 approved for baptism and \$700.50 raised to build a pastor's home. When this is done a school hall will be open to the right man. Be it said to the credit of the church that they are far above the average in doing personal work in protracted meetings. Bro. W. D. Powell will begin a meeting with us at Providence, Tenn., the third Sunday in September. We are greatly rejoiced over his coming. Pray the Lord to give us a good meeting of great power. Long live the RECORDER."

Bro. J. V. Biggers, Moderator, writes: "The sixty-third annual session of the Bethel Baptist Association will be held at Jeffersonville, Ind., August 25 and 26, 1899. The association will meet with the Jeffersonville Baptist church, and a cordial invitation is extended to all interested to meet with us. Refreshing entertainment will kindly send their names to the writer, at Jeffersonville, Ind., as early as practicable."

Deacon Carey Brennehan writes from Warsaw, Ind.: "The church at this place under the leadership of Pastor C. C. Marshall, is getting in good working trim. Obligations are more promptly paid the finances are in better shape than for some years. The new pastor began his labors with this church May 21, having come here from Centerville, Mich. He is a clear, forcible and eloquent speaker, and is possessed of an unblemished Christian character. He has won distinction in the lecture field."

Bro. L. B. Parker, a student at our Seminary, supplied during vacation at Pastor Ben Cox's church, Fifty-first Rock, Ark. Bro. Parker is delighted with the First church, and they are delighted with him.

Pastor T. F. Moore writes: "I have just closed my meeting with Wildersville church, Tenn. Pastor Roney, of Huntington, did us some good work. I baptized 4 Monday. I filled his pulpit at Lexington, Sunday morning and night."

Pastor S. O. Mitchell writes from Hillboro, Texas: "Bro. Sid Williams is now with us in a great meeting. Thousands in attendance, great interest, number of conversions, and only begun August 4. Pray for us that we may have the best meeting this town has had. God is in the condition. Brown, the great singer, is with him."

## A TRIP TO ARKANSAS.

I have just returned from a two months' supply at the First church, Little Rock, Ark. My stay was delightful from every standpoint. This is a great church, and the people are great things for God. Within the last eleven months eighty have joined this church. The church is full of earnest, enthusiastic, consecrated workers. Notwithstanding very hot weather, the congregations increased at every service held. The work was especially manifest at prayer-meetings. At first we used one room and were not crowded. On last prayer-meeting evening we opened three rooms, and some were turned away at the door. We had on that evening the Little Rock of the South. The R. V. P. C. made rapid strides, and promises to add greatly to the efficiency of the church. Two mission stations have been planted and are kept going by this church. They are well attended, and are open doors for the work of the Lord. Their unsolicited missionary spirit in the congregation. There is a "nursery" attached to the church. Here mothers leave their small children during service. Many hear, in this way, the Gospel.

Ben Cox, the pastor, is an ideal man. He is loved by all, and deservedly. This was a great trip for me, giving me opportunity to see St. Louis, Hot Springs and Memphis, together with many smaller places. I met some of the best of "the salt of the earth" in Little Rock. Their unstinted kindnesses during my stay, and many tokens of affection and appreciation on my departure, shall ever cling as sweet memories of my life.

The dear old RECORDER has a host of friends in Little Rock. I saw it in many homes. With best wishes, Louisville, Ky.

L. B. PARKER.

The ladies will have an excursion to the first lock in the Kentucky River on the 28th inst. The month for the benefit of the Clifton church. The river ride is a beautiful one, and many in our city go every summer up to High Bridge. But many have not the time and do not care to spend the money for a four days' trip. To the first lock for the special sum of 25 cents will be a most pleasant trip.

## EDITORIAL CORRESPONDENCE.

### IV.

From Grand Junction to Ogden runs the Rio Grande, Western R. R., and that is the way to go to Salt Lake City. Mountains of weird shapes, with barren plains, and occasional verdure along a stream are what one sees from the car windows. The scenery is fine and different from what one sees elsewhere. One charm of the scenery out this way is its infinite variety. The mountains seem to rise up in a great variety of shapes. Round towers abound, looking as if fashioned by the hand of man. We go through Castle Gate, where the cliffs seem surmounted with fortifications, and here is a huge gateway to the regions beyond. And so we go, till we reach Salt Lake Valley and see what to the Mormons was the promised land.

This remarkable valley resembles the Jordan valley in Palestine, though on a far larger scale. Great Salt Lake corresponds to the Dead Sea, which it greatly resembles. Here a stream that flows toward the River Jordan. The bare mountains around are very like those that surround the Dead Sea. Of course we bathe in the Lake and find, as at the Dead Sea, that we cannot sink, the water being heavier than the human body. It is just above Georgetown, however, as that of the Dead Sea. Perhaps one reason is that there is such a difference of level. The Dead Sea is 1,300 feet below sea-level, while Great Salt Lake is 4,300 feet above. Surely 5,500 feet difference of level must affect the density of the water. At Saltair, there is a huge and splendid bath house, with pavilion, observatory rooms, &c., &c., which rival anything found on the Atlantic Coast. Here the people gather in great numbers every year, and it is still far the best of the West. Excursion cars run to and from the city.

Salt Lake City has all its streets 100 feet wide, and they run far into the country. In three directions they run to the mountains. There are 60,000 inhabitants of whom two-thirds are Mormons. The city is Zion. Here is their great temple, built of white stone, with towers and spires at either end. Surmounting the central spire in front is a colossal gilded figure of the angel Moroni, the same that Joseph Smith said he saw in the night vision. The temple is the "golden plates" containing the Book of Mormon were buried. This temple is never opened to the public, not even to the Mormon public. It is used for secret rites, such as celestial marriages, baptisms for the dead, &c., &c. The huge Tabernacle, on the same enclosed square, is open to the public and into that we go. There is a gallery all around. The dome of a roof has no central support. The immense room is said to seat 12,000. If you had 100,000 you would be believed in. There are three pulpits on different levels. In front of the great organ. In the highest sit the "Prophet" with his two counselors. In the second sit the "Twelve Apostles," while in the third sit the "七十二位" or "Seventies." Meetings are held in this Tabernacle only on Sundays at 2 p. m. There is no regular preacher, but after the meeting begins some man is called out from the congregation to preach, and he always claims to speak by special guidance of the Spirit. Other meetings are held in the wards, of which there are twenty-four in the city. Each ward has its bishop. Beside all these, there are the Patriarch, the priests after the order of Melchisedek, the priests after the order of Aaron, the elders and the deacons. It is said that three-fourths of the Mormon men in Salt Lake City hold some religious office. Then each "Stake" has its president. The President of the Salt Lake Stake was fined, while I was here, for practicing polygamy.

When the anti-polygamy law went into effect, the Mormon "Prophet" got a "revelation" forbidding the celebrating of any more "plural marriages," and the Mormons claim that no more are celebrated, but they cling to the doctrine that polygamy is right, and they admit that the "plural marriages" celebrated before the law went into effect are still maintained. The United States Government provided a large brick building with apartments for the rejected wives of the polygamists, but the building has so far remained empty. The "Lion House" and the "Bee Hive," where Brigham Young stored his wives, are kept just as he left them. The Amelia Falco is a far handsomer structure, across the street, which belongs to his wife. It is now occupied by a "gentile" railroad man. Through the Eagle Gate, which Young used as a toll-gate, and named from a

bronze eagle surmounting it—thru this gate, in a little yard, there stands the little chapel where Brigham called his numerous family on Sundays and preached to them. The Mormons have a publishing house, though the cheapest copy I could find of the Book of Mormon was priced at a dollar. We sell New Testaments at 6 cents apiece. Evidently the Mormons are not anxious to widely circulate their sacred book. They have also a huge mercantile establishment with branches at various places. It has a capital of \$1,250,000 and is officered and controlled by the Mormon hierarchy. Between the store and the Temple there stands a bronze statue of Brigham Young, erected in honor of the "Prophet" and the pioneers, who entered this valley in 1847.

While there have been a good many defections from the Mormon ranks, yet the Mormon population has made good by converts. Right now there are 3,000 Mormon missionaries at work in various parts of the world, and they are at it in Kentucky, Tennessee, North Carolina, Georgia, Virginia and other states. There are ten of the Mormon youth at the women of England the explain and glorify of being the twenty-sixth part of a "prophet's" wife. These surviving sections of the Widow Young are held in high esteem by the Mormons, as their numerous progeny. Mormonism is not dead, though I believe it is doomed.

Returning to Denver, of course you will take the famous "Loop" trip. The Colorado Southern railroad runs an excursion train, with an observation car, just above Georgetown, making a pleasant day's outing. The scenery, as you go winding up Clear Creek canyon, is gorgeous and grand, and yet not just like what is seen anywhere else. The engineering is wonderful, especially when you reach the "Loop," just above Georgetown, where, in four miles, the train climbs 700 feet. The track makes a complete loop. We run around and then on a high bridge cross over the track along which we have come. The scenery here is sublime indeed—and was not up to the level of the machinery, the actual velocity worked, &c., &c. It is a novel experience, and a most interesting one. Of course everybody wants a piece of the ore, and so specimens have been provided for sale at the entrance.

Next week we will spend in the Cripple Creek region, the greatest gold region in the world. In a single month the out-put of this set of camps is \$1,500,000 in gold.

Respectfully, &c., T. E. STANLEY, Denver, Col., July 31, 1899.

## LIBERTY ASSOCIATION.

This body met at Little Hope church, August 9, at 10 a. m. The moderator being absent, Bro. L. H. Voyles, of Horse Cave, was elected moderator, and Bro. E. Dickey, of Glasgow, clerk.

The first day was taken up in reading letters from the churches and reports of the State Missions and Ministers' Aid. Bro. J. W. Warder delivered a very interesting and impressive address on State Missions. Bro. W. H. Smith, of Cave City, preached the introductory sermon. In the afternoon Bro. Geo. Cox delivered a very helpful address on the Ministers' Aid Society, and took up a collection. At night Bro. J. H. Burnett, of Liberty College, preached.

The second day was devoted to missions and educational interests. The thing that rejoiced the hearts of the lovers of missions was a resolution passed recommending the churches to raise money enough to support a missionary on the foreign field, and the missionary to be named by Bro. Willingham. The resolution also recommended that a mission be opened in the field this year. The Spirit of the Lord was moving the brethren to greater things. The Association is large, and able to do great things for the Lord. The WASHINGTON RECORDER received a warm reception.

The writer stopped over at Horse Cave and preached Saturday and Sunday for Bro. Voyles.

W. M. MURRAY.

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Leave Louisville.	8:00am
Arrive Washington.	11:00am
Arrive New York.	1:00pm
Arrive Philadelphia.	11:00am
Arrive New York.	1:00pm
Arrive Providence.	11:00am
Arrive Boston.	11:00am
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Arrive Old Point Comfort.	11:00am
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Leave Louisville.	8:00pm
Arrive Washington.	11:00pm
Arrive New York.	1:00am
Arrive Philadelphia.	11:00pm
Arrive New York.	1:00am
Arrive Providence.	11:00pm
Arrive Boston.	11:00pm
Arrive Richmond, Va.	11:00pm
Arrive Old Point Comfort.	11:00pm
Arrive Norfolk.	11:00pm
Resuming arrival in Louisville.	11:00am

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baby, and to learn that Etta Mayo is  
taking music lessons, and to have a  
description of the new minister's  
family, and even to hear they've laid  
out a new sidewalk over the muddy place  
above the post office.

"Gossip?" Perhaps it is, but it  
isn't mean gossip. I wouldn't hesi-  
tate to show it to any one who is  
mentioned here. And it makes me  
feel as though I'd made a visit home,  
and found that I wasn't forgotten.

She makes a list of the people we  
know, and when the time comes to  
write she just looks at the list to  
make sure she hasn't left any out.  
She says she doesn't pretend to be a  
letter-writer, but her letters do me  
lots of good for all that. Little things  
look large when one's away from  
home, and everything is news!

Perhaps there is a hint here for  
young people—and older ones—who  
profess that they would be glad to  
write to their friends if they only  
knew what to say.—Youth's Com-  
panion.

### THE BIRDS ON THE HATS.

Butchering hundreds of thousands of  
birds to secure their plumage—ex-  
tracts from different sources to  
show what the practice means.

Dead birds mean dollars to the  
feather dealer, and he would stifle  
the cry of grief in the breast of the  
bobolink with a little compunction as  
he would crush a meoquito. It is  
not to be supposed that these men  
are going to volunteer any informa-  
tion that will injure their trade; on  
the contrary, it is their part to sup-  
port all pleasant facts, and to  
soothe and put to sleep the conscien-  
tious scruples of women on the sub-  
ject. In 1888 the ornithologists pub-  
lished a report showing the appalling  
destruction of our song birds to sat-  
isfy the demands of a barbarous and  
hermetical fashion. The report says:  
"From carefully gathered statis-  
tics it is proved that on the most  
moderate calculation 5,000,000 song  
birds are annually required to fill the  
demand for the ornamentation of the  
heads of American women. The  
slaughter is confined to song  
birds; everything that wears feathers  
is a target for the bird butcher. In  
a single season 40,000 terns were killed  
at Cape Cod for exportation, and the  
swamps and marshes of Florida have  
been depopulated of their sparrows and  
heronets to one-fourth of their num-  
ber. In one season 1,000,000 phoe-  
niks have been killed near Phila-  
delphia, and from a single Long  
Island village 70,000 song birds were  
supplied in a short time to New York  
dealers for millinery purposes."

The above are only a few extracts  
from the report, but enough to show  
what the slaughter has been.

A correspondent of the *Audubon  
Magazine* (see July number, 1887),  
writes from Pinecastle, Fla., as fol-  
lows:

"Through my meanderings I  
wandered closely for birds and deer. I  
saw but a few birds, but I saw many  
formerly I had seen from 10,000 to  
30,000. I met plenty of hunters with  
buggies and wagons loaded with bird  
plumes. The birds are killed at the  
season of the year when they are  
rearing their young. On passing the  
woods, where the hunters have been  
a few days previous, the screams  
and calls of the starving young birds  
were pitiful to hear. Some were just  
fledged, while others were so young  
that they could make but little noise.  
But all must inevitably starve to  
death, for the hunters have been  
it gave me to hear the pitiful screams  
of the dying little birds."

The way the birds are torn up, and  
the different parts distributed upon  
hats, would be quite in accord-  
ance with the fitness of things  
in the mind of a savage, but it  
is not so in the case of the people of  
a civilized people. On one hat is a  
breat without head or body, on an-  
other a decapitated head with glass  
eyes stares out from between legs,  
or the bird is smashed flat, as if killed  
with a stone mallet, the position it  
would take in its living agonies, than  
any pose it could possibly assume in  
life.

Plumage dealers in New York have  
hunters regularly employed at a sal-  
ary in the South, Florida and along  
the Atlantic and Gulf coasts of the  
peninsula, and all through the al-  
most impenetrable lagoons and bay-  
ous of the Everglades, who keep up  
the warfare upon the birds of plum-  
age and song all through the win-  
ter.—New York Sun.

### WHEN YOU RIDE YOUR WHEEL.

It is a fact that every man who  
rides a bicycle should have a set of  
spare tires. It is a fact that every  
man who rides a bicycle should have  
a set of spare tires. It is a fact that  
every man who rides a bicycle should  
have a set of spare tires. It is a fact  
that every man who rides a bicycle  
should have a set of spare tires.

### BOLIVAR AND HIS PET KITTEN.

Children have little knowledge of  
how almost human the elephant is,  
says the *Chicago Times-Herald*. Great  
unwieldy creature that he is, he is  
capable of almost anything but  
cruelty, and has a sense of humor  
that oftentimes is quite laughable.  
He delights in a good bath, and some  
times gives his keeper considerable  
trouble when taken to a stream to  
drink by sinking almost out of sight  
and then rising up suddenly in a  
spirit of mischief, pouring a  
stream of water on everybody within  
reach.

Big as he is, he is a timid beast.  
His line of vision seems limited, and  
he hates to have anything in his path  
that he is unacquainted with.  
An elephant's memory is some-  
thing remarkable, as was shown not  
long since by a large fellow on re-  
turning "after a year's absence" to  
former quarters. He went immedi-  
ately to a remote corner, and reach-  
ing up his nose, traced the pile of  
downy bags of peanuts that he had  
hidden away in the time of plenty  
the preceding year, and proceeded  
to enjoy them.

Bolivar is another big old elephant,  
that had an ugly temper, caused to  
some extent by the tricks men and  
boys delight in playing, such as con-  
cealing stumps of cigars in bags of  
peanuts, and other tricks that are not  
funny, but mean.

Still, Bolivar had a tender spot in  
him, as was shown when a little kit-  
ten, named by a dog, ran into the  
tent one morning, and she was  
hotly pursued, skurried up Bolivar's  
leg (thinking, no doubt, it was a tree)  
and reaching his broad back, sat  
there out of the reach of her enemy.  
Bolivar awakened from a nap, took  
to the situation as a matter of course,  
and, as a glance, and lifting his  
horn gave him a fling that sent him  
howling over the door, through  
which he escaped. Then Bolivar  
turned his attention to the kitten.  
The long trunk swayed around over  
his back and clasped the kitten, he  
held it out in front of him. Every  
hair on end, it hissed and spit and  
fought with all its might. Bolivar  
gravely considered it, apparently  
much amused at its defiant air; then  
turned the trunk around and set the  
kitten safe on his back again, where  
kitty sat up and gravely made her  
toilet, washing her face and smooth-  
ing out her tangled fur.

The next day Bolivar allowed the  
kitten to be brought down from its  
perch and he fed it at his feet, where he  
killed it with his trunk and showed  
the liveliest interest in its gambols.  
But in a little while he put it up  
again. To say the kitten was per-  
fectly at home is to give but a faint  
description of its manners from this  
day on for she ran across the length  
of his broad back, made a whirring  
of herself, chasing her own tail on  
Bolivar's head, and seemed to feel  
that it never could have enough fun  
with his great ears. The way it  
clawed and bit the edges of those  
mighty flaps, and—as a matter of  
fact—they had been hurt there for its  
amusement, must have been rather  
discomposing to Bolivar, but he bore  
it with unexpected patience, and  
from one of the most dangerous be-  
came one of the most docile of ele-  
phants.

When the kitty was hungry and  
wanted to reach the ground, it would  
go to the edge of Bolivar's back and  
mew, and the great trunk would come  
round at once and lift it down. Some-  
times it stayed down and played hide  
and seek around Bolivar's feet, but  
at the first approach of danger it  
would skurry up his leg to the safe  
perch above, whence it could peep  
over at the enemy.

But one day something happened  
to it, and it lay stretched out on Bol-  
ivar's back for several hours, and  
finally died.

As time went on and there was no  
motion from it, Bolivar began to  
show signs of great uneasiness. At  
last he reached around and took the  
kitten in his trunk and put it down  
before him, and—as a matter of  
fact—he was at least to play around him  
as it had done so often before.

Presently he took it up and placed  
it on his back again, then seemed  
waiting for the play to begin.

For a long time Bolivar kept tak-  
ing the kitten down and putting it on  
his back again. It was really pe-  
netrating to see the efforts the great  
beast made to awaken his little dead  
comrade, and it took all the ingenu-  
ity of his keeper to slip the dead kit-  
ten away from the elephant, and  
when he found it gone he was frus-  
trated.

They got another kitten, but Bolivar  
would have none of it, and came  
near killing it before it could be re-  
moved. After this he grew sullen  
and ugly, and had to have on heavy  
chains.

FORGIVEN FOR THE RECORDS.

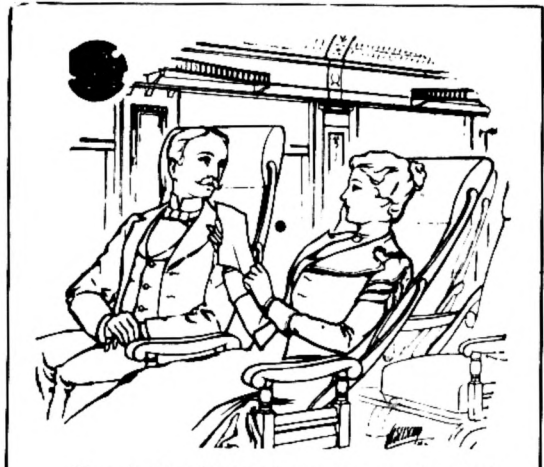
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**DISTRICT ASSOCIATIONS.**

Place and Time of Meeting, 1899.

**AUGUST.**

- Shelby County—Bagdad, August 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. 22.
- Franklin—Frankfort, Aug. 23.
- Campbell County—Pleasant Ridge church, Aug. 23.
- Cumberland River—Providence Ch., Aug. 29.
- Tate's Creek—Mt. Tabor church, Garrard Co., Aug. 29.
- Ten Mile—Mason church, Grant Co., Aug. 30.
- Baptist—Hopewell church, Aug. 31

**SEPTEMBER.**

- East Concord—Wasnota, Bell county, Sept. 1-3.
- Irvine—Bireh 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.
- Bay's Fork—Scottville church, September 6.
- Greenup—Oak Grove church, Greenup Co., Sept. 6.
- Little Bethel—Richland church, Hopkins Co., Sept. 6.
- Lynn—Uptonville church, Sept. 6.
- North Bend—Burlington church, Sept. 6.
- South Cumberland River—New Salem church, Sept. 7.
- Greenville—Laurel Springs church, Menefee county, Sept. 8.
- Mt. Zion—Bethlehem church, Whitely Co., Sept. 8.
- North Concord—Ebeneser church, Sept. 8.
- Stoeton's Valley—Locust Grove, Clinton Co., Sept. 9.
- Boon's Creek—Corinth church, September 12.
- Nelson—Oedar Creek church, September 12.
- Russell's Creek—Mt. Gilead church, Green Co., Sept. 13.
- Sulphur Fork—New Castle, Sept. 13.
- Warren—Barren River church, September 13.

**OCTOBER.**

- Second North Concord—Hopeful church, Sept. 15.
- Landmark—Bethlehem church, Madison Co., Sept. 20.
- Salem—Sutton church, Sept. 20.
- East Lynn—Rolling Fork, LaRue Co., Sept. 22.
- Freedom—Central Union church, Sept. 22.
- Goose Creek—New Home, No. 2, Clay Co., Sept. 22.
- South Union—Pine Grove church, Sept. 22.
- Concord—Carrollton, Sept. 27.
- Edmonson—Pleasant Grove church, Sept. 27.
- Goshen—Stephanport, Sept. 27.
- Graves County—Sharon church, near Mayfield, Sept. 27.

**OCTOBER.**

- Enterprise—Shelby church, Pike Co., Oct. 4.
- Little River—Harmony church, October 4.
- Union—Berry, Oct. 4.
- West Kentucky—Mayfield Creek church, Oct. 4.
- Laurel River—Mt. Ararat, Oct. 5.
- East Union—Cumberland River Ch., Oct. 6.
- South Concord—Mt. Pisgah, Wayne Co., Oct. 6.
- West Union—Mt. Zion church, October 11.
- Upper Cumberland River—Middleton Settlement church, Oct. 13.
- Ohio Valley—Uniontown church, Oct. 17.
- Blood River—Hardin, Oct. 18.

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

A WISE man feareth and departeth from evil, but the fool rageth and is confident.—The Bible.

**A STATEMENT AS TO THE THEOLOGICAL SEMINARY IN LOUISVILLE.**

By the President, Rev. E. Y. Mullins.

**EDITOR WESTERN RECORDER:**

For the information of students and others interested in the Seminary, will you kindly grant space in your paper for a statement of some facts which may prove valuable at this time?

Dr. Dargan having found it necessary to resign the trusteeship of the Students' Fund on account of press of other duties, the services of Mr. B. Pressley Smith, a layman and business man of South Carolina, and of a well-known Baptist family, have been secured in his stead. Communications with reference to the Students' Fund from those desiring aid may be addressed to Mr. Smith, care New York Hall, Louisville.

It will be of interest to all students to know that arrangements have been made for a thorough overhauling of New York Hall, including the plumbing, before the opening next October. Repairs will also be made upon the steam pipes connecting the heating plant with the buildings.

The retirement of Dr. F. H. Kerfoot from the faculty, which we all greatly regret, will necessitate some re-arrangements in the work of teaching. Plans have already been effected by which the classes of Dr. Kerfoot will, for the present, be cared for by other members of the faculty. A statement will be issued by Dr. Sampay, secretary of the faculty, giving the details of this arrangement.

Those desiring catalogues or other information with reference to the Seminary will do well to address their inquiries to Prof. J. R. Sampay or Mr. B. Pressley Smith, care of the Seminary, Louisville, Ky., until September 10. After that date such inquiries may be addressed as above, or to the President.

One of the very urgent needs of the Seminary at this time is financial enlargement. Plans are being matured looking towards this end which will be announced at an early date. The indications multiply that the friends of the Seminary are prepared for an advance movement along financial lines, and it is sincerely hoped that, through the co-operation of the brethren and the blessing of the Lord, something substantial may be accomplished.

Two of the fundamental aims of the Seminary, entering into its constitution and life from the very beginning, were, first, that it should be "a common theological institution for all Southern Baptists;" and, secondly, the Seminary was founded with "the avowed view of giving theological instruction to young ministers in every grade of general education." The present administration will not depart from either of these ideals, or any other of the established aims of the Seminary. I feel that I speak for the entire faculty, as well as myself, when I say that no pains shall be spared to maintain the high standards of our Seminary and to commend it in quality of work, as well as in spirit and purpose, to the good-will of every Southern Baptist.

We extend a most cordial invitation to every Baptist young man desiring theological instruction, and every pastor desiring further training, who can take eight months or more from his work, to come to Louisville next October and enter the Seminary.

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**RECORDER REMINISCENCES AND REFLECTIONS.**

It is about twelve years since Dr. Caperton, my father-in-law, and I broke our connection with the *WESTERN RECORDER*, he to settle, after a brief period, on a farm near Leitchfield, Ky., and I to return to my native region here at Uniontown, Ala., and also to locate in the country. I had spent nearly a decade in your city, and, save two years as student in the Seminary, all of that time in the office of the *WESTERN RECORDER*. My arm of the service, as you will remember, was to assist the editor and conduct the business, but sometimes I did more. Once, for example, I stamped and folded one entire issue of the paper. But this came of one of those vicissitudes that are incident to all occupations, and was not unblest to me, as it gave me experimental knowledge of a department I had to oversee.

Probably I would have had to try my hand at type-setting too, but faithful old Bro. Hill and his son, Edward, were always at their posts. I have often wondered if the highly esteemed old man still lives. How patiently he used to wrestle with the bad manuscript, losing time and money the while, sent up by brethren whom I am sure would have taken more pains in writing had they thought of his hard lot.

I have always accounted my stay with the paper a great boon, and there are few men, I reckon, who could appreciate more than I the inspiration to refined and religious feeling which seemed to charge the very air of its headquarters. There was every indication that the *RECORDER* was the beloved child of the Kentucky Baptists, and, as they are of the noblest type of men and Christians, their ardent sympathy and earnest commendation of our work to God enlarged my heart.

What could be more agreeable than to be in a position which draws about the kindest sentiments, and such as have their foundation in Jesus Christ, our blessed Lord?

And I loved the Kentucky Baptists with a pure heart, fervently, and on more than one occasion it was manifest. Once, one of these, being a visitor at the office, was discussing with feeling and freedom the superiority of our denominational principals, not knowing that an attack of the paper, who sat at a desk near by, was a Campbellite. Well, before he could be warned he had trodden straight down hard on my poor associate's toes, and that individual, smarting under the infliction, with cutting words started in for the defense. Then, at the risk of offending my friend and assistant in the office, I said to him: "Sir, this is the home of the organ of the Kentucky Baptists, and a very proper place for its constituents to air their views if they feel so inclined, and I adjudge that you now respect our rights." So our Baptist brother was made to feel at home, and the Campbellite, making all due apologies, drew off from the battle. I used sometimes to be greatly amused at the conduct of my respected father-in-law, Dr. Caperton, towards some of these same visiting brethren. He would be heavily engaged at his desk perhaps the very day the paper was to go to press, when a country subscriber would drop in to pay up and have a few words with him. Instantly he would lay the pencil down and start forward to grasp the hand of the caller with a hearty shake. Then for a full hour, perhaps, matters of the farm, the church, and man

and things in general seemed to absorb and delight the talkers, when finally the chair would creak and scrape the floor in evidence of a departure. It was a wonder to me that these conversations ended in about an hour, for Dr. Caperton's suavity, his almost rapt attention, his enquiries, his additions and his jokes and hearty laughter—all encouraged our brethren to stay.

During my connection with the *RECORDER* I thought it was truly conservative, as it maintained with vigor our distinctive principles and contended earnestly for the faith which was once delivered unto the saints. It bore on its bosom weekly to the Kentucky Baptists the very best sentiments of her preachers and laymen, and must certainly, taken altogether, have been an engine of power to uplift the souls of the people to a higher and holier plane of living.

But, as a spectator for the most part of the matter which filled the paper, I used to think that our work, as well as that of other religious journals, was too large and negative. Now you know everybody thinks he can conduct a newspaper better than any other person, and therefore you will excuse me for being what I can't help, viz., human. So my notion was, and still is, that a religious newspaper should be, above all other things, positive and aggressive. This because it leans upon the arm of the Almighty, standing for righteousness and having the sympathy of all good people who should lead in invading the camps of Satan and his hosts if it does not. Surely it may be discontinued in the fray, but it can only be for a season, and ultimately it must emerge from its struggles in triumph and with a purer and brighter light streaming from its seat of power. Did I not believe in the victory of righteousness over sin and Satan I would not believe in God, and therefore I say let our religious papers strike out at every form of evil—dishonesty and impurity among the high and low, deceit, covetousness anywhere showing themselves. Above all strike hard and strong against the unbelief and hypocrisy abounding in the churches, and especially that lifting up its awful head in the sacred desk! When you reported some time ago that the Rev. Dr. Hill, pastor of Plymouth church, New York, was preaching a series of sermons on "Famous Characters in Secular Literature," for one I felt shocked. In the name of God, what are we coming to? And again, what sort of fellowship can we have with Jews, Unitarians and those who "take away" from the Word of God? Let us squarely that unless they repent they shall be damned, every one of them. I say our religious journals should lead us on in our battling against these foes. The God of Isaac and Jacob has promised to help. For my part, I believe men are full of deceit and lies. I have no faith in them. But I believe God is true, and, therefore, let the leaders and watchmen in Zion "go forward."

The *WESTERN RECORDER* has suffered some in its feelings from the championing of righteous causes, but if it has worked out at last to the furtherance of its power. We are in danger of being too great respecters of the persons of men. As man gets ennobled in a high position, he is highly cultured, and, by reason of these things, draws around him a large number of influential friends. As such he is formidable enough, and, if he is disposed

to do it, he may do the cause of Christ an incalculable amount of injury. Few will dare to attack him, and generally he is left alone. But in several instances the *RECORDER* has sounded the trumpet at the appearing of these insidious enemies, and thereby proved itself a faithful watchman.

The paper is doing great good. I read its news, its comments and contributions with unfeigned interest and approval. I lay upon my back during a quiet hour on Sunday and while I enjoy the feast it spreads, try to determine just what amount of good this instrument is doing in the great work of God. It is one thing to please men, another to instruct them, but the greatest thing of all is to move them, and if the *RECORDER* does this last thing it will bear weekly on its pages, as it were, some coals received from the altar of divinity!

Now, as I conclude this writing, will you pardon an exhibition of the simplicity of Christian love? I want to say to Drs. Warder, Weaver, Fred Hale, Eaton and many other Kentucky preachers, as well as laymen, whose association I enjoyed during my sojourn among them, brethren, I greatly loved you in Christ, and the memory of your meekness, gentleness and subjection in all things to the will of our Divine Lord abides with me to comfort and cheer me on my way. My prayer ascends to God that you may be enriched still more in all spiritual gifts, and your consecration and works may abound more and more to the strengthening and edification of the church. May the Spirit of God be poured out upon Kentucky, the *WESTERN RECORDER* and the people of highly favored Louisville. T. B. ORAIGHEAD.

**POSITIVE AND NEGATIVE RELIGION.**

The power of religion in every Christian life ought to manifest itself in negative as well as positive living. Our religion is a positive force, advancing by moving its possessor to live negatively. An engine moves but by the consumption of coal and expenditure of the labor of man. Negative living must reveal positive good in us. Darkness is the negative of light, and it is written, "In the beginning darkness brooded over the face of the deep." There are more of "Thou shalt not" than of "Thou shalt." Christ was first negative when he approached and confounded the doctors at Jerusalem. The Holy Spirit is first negative in his work in giving unrest, conviction, then peace. So we find it all around us. Burn the coal—run the engine; cut down and cut up the tree—then build the house; destruction—then construction. We must advance, as it were, backward.

Positive religion has become passive religion, and negative religion is with too many of us unknown when we should be active in both. Christ said, "I came to send not peace, but a sword upon the earth." Through him we are to have peace of heart and peace with God the Father. But after that we are to antagonize and to be antagonized, and therefore no peace for us, and sometime discord between the nearest relatives. We are sent forth to measure arms and swords with the emissaries of the devil, and we are powerless like God until we are willing, like David, to approach the enemy on his own territory. We are positively good, and see a man set our neighbor's house on fire, and say because it is not near enough to endanger us that we are not



**Don't boggle**

Boggle—To hesitate, as from doubt, difficulty, or to hold back, etc. (Standard Dictionary.)

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responsible for what other men do, therefore we let him alone. We are positively good in our homes, and we never take a negative step in trying to stop our children in a downward course. There must have been more of positive goodness than negative living in Noah's life, or it seems to me that more than just his own family would have been saved from the flood. Abraham surely was not very negative, or he would never have suffered Lot to pitch his tent in the vicinity of Sodom. We may be negative in two ways in our religious department. First, by refusing to yield to sin; second, by advancing upon sin. Joseph was positively good in serving his master, but persistently negative with his master's wife. Elijah was positive when he brought the Tishbite widow's son to life, and negatively good when he challenged the prophets of Baal and afterwards had them slain. There must be aggression before there can be progression. Religion is not an ornament simply—a phylactery to bind on one's hand or head. Its a qualification—an equipment—the putting on an armor. Therefore Paul's exhortation, "Put on the whole armor of God."

Negative religion is aggressive. Not that negative religion is not good works, or that positive religion is all of good works; but one is essential to the best interest of the other—one is as much the antecedent of the other as the other is the consequent of the one. May it not be that this is what James meant when he said, "Count it all joy, brethren, when ye fall into divers temptations, that we might have an opportunity to resist, to attack, to aggress. Christ is positive at Jordan, negative in the wilderness. Paul in jail was as positively good as some of us as he sang and prayed and instructed the jailer in the way of life, but he is intensely negative as he stood on Mars Hill, and told a religious sect that they were too superstitious. The commission is largely negative—"Go ye into all the world." aggression—"Go out into the highways and hedges;" not only advance, but preach Him who is a negative character to all other religious and traditional ideas.

We may be good, go to church, contribute of our means, sing, listen to the sermon and pray "Thy kingdom come," but until we let the world know by our negative living that we are children of the Heavenly King, our positive goodness will never be seen by the world. The church is simply positively good to-day. We are saying to the world, "You attend to your business and we will attend to ours." But we have laid aside a great portion of our business. We have forgotten the injunction "rebuke." Numbers of honest, upright, Christian men can be found in the business world, men who go to all the church services regularly, and give for all purposes of the church liberally, and who will give you of their means

to fight sin and Satan with, but they would not have you make it known that they or their money are in the fight, for great pay.

And that is where the church stands to-day. Little the world knows and less they care of our positive goodness, nor are they alarmed so long as we are quietly secluded behind the embankment of our profession, go and give as much as we may. Too many of us are singing, "Am I a soldier of the cross," when we would not make good sentinels. We need not only to sing—

"Onward, Christian soldier,  
Marching as to war,"  
but advance as we sing; and—  
"Putting on the Gospel armor,  
And watching unto prayer,  
Where duty calls or danger,  
Be never wanting there."

ALVAH F. GORHAM.

**THE FRIENDLY MAN.**

We all feel the charm of his presence. He carries a pleasing face and speaks in winsome tones. His hand is never cold and limp nor hangs nervelessly at his side. He is interested in you and in all you do; never forgets your family from old grandmother to youngest babe. If you are across the street from him he gives you his salute, and in the evening he drops in to see you in a casual way. When good fortune comes to you he writes a note of congratulation, and if trial befalls you a token of sympathy is left at your door. A bunch of flowers follows the doctor's first visit to your house. After you lose your position he is "all eyes and ears" to discover something to your advantage, and his forethought never waits your asking a favor. He shares your burdens and multiplies your joys, and so goes through the world scattering sunshine and the healing leaves from the tree of life. How he is loved, and what friends he makes, even in this cold and reserved world! When thinking of the beauty of his life, and of how much he is admired, we often wonder why more of us do not aim to become like him. It is a great pity that kindness and good nature are not more contagious than they are in the world. But we are often content to admire and praise the excellent in others without trying to imitate and emulate. Talk of flowers wasting their sweetness on the desert air, there is more wasted example in the world of mankind than flower-sweetness in unfrequented plains. Many are at a loss to know how they can serve Christ; opportunities are few and transient think they, but if they considered how well they could serve the "friend who sticketh closer than a brother," by simply acting a friend's part in life, out of love to the Supreme Friend, they would find a ministry neither limited nor unfruitful. The world and church need men—friendly men. We may never be rich nor renowned; never cross the threshold of the senate nor walk a rostrum, but a great possibility is within the reach of all—we may be friends of our fellows.—Commonwealth.



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Items of Interest.

NEWS THE WORLD OVER.

The House of Lords has passed the second reading of a bill recruiting shopkeepers to furnish coats for their clerks. The vote was 73 to 25. The bill was passed in spite of the fact that Lord Salisbury, the Prime Minister, spoke and voted against it.

Father Flamandien, a Jesuit, who has charge of the "School of the Christian Brothers" at Lille, France, was accused of murdering a boy in that institution. He was acquitted of the charge, but the people believed in his guilt, and thousands paraded the streets shouting, "Down with the Jesuits."

The name of Captain T. M. Woodruff is added to the list of U. S. Army officers who have died in Manila of yellow fever. He was adjutant of the Fifth Infantry. He graduated at West Point in 1871, and during the war with Spain was a Major of the Volunteers. He stood twelfth on the list of regular captains when he died.

The lockjaw has been unusually prevalent in New York City. Six deaths from lockjaw were reported on July 11, all the result of accidents on the 4th of July. One other died on the 15th and two others were at the point of death, all victims of the Fourth. Justice Unrsky died at Passaic of the same disease. Why it is so much worse some season than others, we do not know, and what it remains one of the medical mysteries.

The latest martyr is Dr. Austin who was deposed from the ministry by the London Methodist Conference. His heresy related to the doctrine of eternal punishment, the divinity of Christ and the finality of revelation. Dr. Austin insists that he is a "progressive" and insists we should be constantly looking for "new truths" outside of the teachings of the fathers, but the Conference deposed him.

It is evident Otis will have to follow Alger. For the returning volunteers are speaking with great plainness. The Nebraska men are very bitter. The volunteers were kept on the fighting line day and night for weeks while the regulars did nothing in Manila. Otis kept a large body guard of regulars around him for fear of assassination. The officers are unanimous in their opinion of his incompetence.

A report from Chicago says that the inner coat of a man's stomach has been successfully photographed by means of X rays and a rubber bulb which the man swallowed. This photograph showed a large tumour and enabled the doctors to locate it. That is very well, but what the doctor ought to do is to discover the cause and cure of cancer and rheumatism.

Dr. Hildana, head of the Medical College of Syracuse University, a most eminent physician, recently said in a lecture that many physicians of established eminence, of whom he mentioned a goodly list, "men of keen powers of observation and extensive hospital and private practice, lastly that during periods varying from twenty to seventy years, with opportunities to examine hundreds and thousands of suspected cases, they have never found a single genuine case of hydrophobia in man or rabies in a dog."

Several society leaders in a Western town, whose health had given way, agreed to obey the doctors and work in their gardens half a day weekly. The result has been an almost miraculous improvement in their health. The other ladies are following their leader and the town will soon be famous for its beautiful rosy-cheeked women and its fine vegetables and flowers.

The instructions of the Secretary of War, General de Gallit, to the court martial which is to try Dreyfus, have given that brave General another claim upon the admiration of good men. The trial is to be limited to the question whether the prisoner communicated to any foreign power any document enumerated in the bureau, and no evidence is to be called for that cannot be legally entertained.

A difficulty has arisen in regard to the great telescope to be seen at the Paris Exposition which is to be the largest ever made. To construct a building high enough for it would be a very great expense. M. Gentier has planned to have a large man express the rays of light upon it, so that it can be used in a horizontal position. It is doubtful whether "he" will work. They should have thought of the building before "he" started the telescope.

At a meeting of the Medico-Legal Society in New York City, many arguments were made in favor of the shipping post. Judge Baldwin, of Connecticut, said it would often be the most appropriate punishment possible and would prove a great deterrent to crime.

An expedition under Prof. Nathorst has left Stockholm for the northeast coast of Greenland to search for Prof. Andree who is believed to have perished in a balloon. As in a report not yet substantiated that a letter containing a letter from Andree had been picked up on the eastern coast of Greenland.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

WHEAT. Mrs. Myra B. Wheat was born in Columbia, Ky., Feb. 17, 1831, and died at the residence of her only son, Joseph Z. Wheat, in Fort Worth, Texas, July 9, 1899. She became a Christian and joined the Baptist church at Columbia when quite young and remained a faithful member there till her removal to First church in Fort Worth in 1883. She was a woman of one book, beloved and constantly read the Bible. Truly could she say, "Thy word is a lamp unto my feet, and a light unto my path." And this was the secret of her loyalty to Christ, her church and pastor. Of her immediate family she leaves but her son and her sister, Mrs. Annie M. South.

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