

# WESTERN RECORDER.

Faith, Hope and Love, these three.

74th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, AUGUST 24, 1899.

NUMBER 38.

## WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.  
(INCORPORATED.)

OFFICE,

643 Fourth Ave., Opposite the New Postoffice

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

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

REPENTANCE is a life-long thing with God's saints. The greater their growth in grace the more clearly they see the imperfections in their best efforts and the more they grieve over them.

Doing good does not mean bustling around among those whom you do not know, to the neglect of those with whom you are connected. And doing good to others means first and above all doing justly, and then loving mercy.

We have surely fallen on evil days when the title "Christian workers" is given to those who talk and go to many meetings of many kinds. Work which is truly Christian consists in doing justly, loving mercy and walking humbly with God. That is what God requires of those who have been saved.

And in doing good every one must begin his work over against his own house. Do not rest till your own family, your own servants, your own clerks, are all converted. Contribute to the conversion of others, but give all your thought and strength to these till they are saved.

The greater your own growth in grace, the closer your walk with God, the greater your influence will be in arousing those with whom you are associated in daily life to see their own need of the forgiveness of their sins. And also the greater your power with God when you pray to him to convict and convert them.

It is not a question of faith or of freedom when a preacher disbelieves the well-known doctrines of his denomination. It is a question of self-respect and manhood. No man should stay in such circumstances even if his church were entirely willing to keep him. How much more should he go, nor stand upon the order of his going when his staying is an offense to his brethren.

There has been so much said in praise of Rudyard Kipling's "White Man's Burden," that a little common sense from the other side is worth hearing. An American Missionary in the *Standard* says: "English colonial government, the best the world has known, comes so far from the idea of government by the people and for the people, that an American cannot but feel a pitiable contempt for such governing bodies as are contained in Mr. Kipling's poem." And he goes on to give some terrible facts as to England's rule in India and Burma.

## THE CHURCH AND THE SALOON.

BY REV. E. T. HIBBOX, D.D.

Temperance is a Christian virtue, and strongly emphasized and enjoined in the New Testament. Therefore it should be commended and practiced by all who take Christ for their Master and the New Testament for their guide. This is true both as to individual disciples and congregated disciples called churches. But the temperance of the New Testament is not the conventional temperance of current moral reform. The temperance of the New Testament is self-mastery, moderation in all things, an avoidance of excess and extravagance—*agratia*. This Greek word is used four times in the New Testament and rendered temperance, while other forms rendered temperate are found three times. Temperance, as we understand it, characterizing the great moral movement, meaning total abstinence from the use of intoxicating drinks as a beverage, also the suppression of its manufacture and sale; this kind of temperance is not mentioned in the New Testament. But logical conclusions, many and emphatic, are found there, giving to conventional temperance all the sanction and authority which its most enthusiastic advocates claim or may desire.

But when we turn to the practical side of the question, and contemplate the effects of temperance in the use of intoxicating drinks, there is no lack of the most specific and the most positive condemnation by the Scriptures in both Testaments. The maledictions of God are out against drunkenness as a sin of the darkest dye, and against all who either indulge in it or encourage and induce others to practice it. The Word of God smites drunkenness as the lightning smites the oak or shatters the mountain crest. It plainly declares that drunkards shall not inherit the kingdom of God. Drunkenness is classed with the works of darkness and the works of the flesh as antagonistic to the works of the Spirit. The saints are enjoined not to hold fellowship in "eating" with drunkards. Two of the most lurid and fearful pictures in the Apocalypse take drunkenness for their type and coloring. The scarlet-robed harlot, "the abomination of the earth," had made the inhabitants of the world drunk with the wine of her fornications, while she herself was drunken with the blood of the saints and martyrs. And those who bear the mark of the beast, "the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." "And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night." These cases are cited simply and only to show that the Spirit could find no more fitting similitude by which to set forth impressively the awful transactions of the vision than wine, drinking and drunkenness.

The intemperate use of intoxicating drinks is the great crime of the ages, the greatest calamity under which humanity suffers. It blasts every true interest of society. Everything it touches withers beneath its malignant influence, and there very few persons and very few beneficent interests which are not touched directly or indirectly by it. It afflicts the family with unutterable suffering, misfortune and ruin. It infects communities with every social evil. It is the inveterate enemy of trade, commerce and all lawful business. It corrupts politics and undermines just and stable government, absorbs a nation's resources, cheapens the value of its property, and hangs a cloud, dark and of dense as doom, over the brightest prospects of an empire's future.

It costs more and produces more misfortune than war, pestilence and famine combined. It causes more robberies, murders, suicides and incendiaries than all other causes combined; and seldom would any of them be perpetrated without its stimulation. It produces more paupers, criminals and idiots than all other causes combined.

But all these facts, and many others quite as appalling, are well-known, and their recital is an oft-told tale, a tale which, if it be read at all, is read with apathy and dull indifference. Even moral, respectable and temperate communities, suffering all the time from the poison of this dragon's breath, pass on serenely, as if all was as it should be, with nothing out of order. And, strangest of all to say, Christian churches, without alarm or perturbation, daily see the ruin wrought by this most direful curse of sin, yet give no alarm, make no outcry and put forth little effort to stay the deadly tide, but calmly sleep over the wreck of souls and of society without even troubled dreams. Saddest and most amazing of all is it that the ministers of the gospel, Christ's ambassadors and Zion's watchmen, seldom mention these most fearful fruits of sin in the pulpit, when from their congregation and community victims are constantly being decoyed to ruin. In heaven's name! against what sin and crime can a minister preach if not against that of intemperance?

Readers, do not take kindly to statistics, but when we are told, on census authority, such a fact as this, that in a single state 20,000 young men—young men, notice that—become drunkards every year, what have the apathetic churches and ministers to say? It is easy to deny it, but not to disprove it. The fathers and mothers of those young men have something to say, and many tortures to suffer. What an awful sacrifice! And this is but one state, notice. What of all the other states? They ought not to drink, and then they would not become drunkards. Certainly, that is so. But has law no protection for the weak, the helpless and the exposed? What is government for if not to defend its citizens and shelter from ruin the homes of the people? Against rattlesnakes and tigers and poisons and dangerous diseases the government exercises a paternal watch-care. But in the trade of intoxicating drinks the government becomes a partner by licensing it and deriving immense revenues from its sale. Thus the helpless flock is left to the pitiless greed of devouring wolves, and the governments stand calmly by and share in the profits of the iniquitous traffic.

DEATH is a condition in which we cease to participate in that which engaged our attention while in life. The one who is dead and buried is separated from the scenes and the activities of his old life. The hands are folded and the heart is pulseless in the grave. Wherever the spirit may have gone, the grave marks the end of the earthly bodily activities. So in the Bible we are urged to be dead unto sin. We are to leave its world, its pleasures, its stings, its bitterness, and to have nothing more to do with it. "How shall we who are dead unto sin live any longer therein?" asks the apostle. We are to be as those who have moved out of it and left it entirely behind us. We may gain from this illustration some idea of how we are to live in relation to sin.—Ex.

WINE is a mocker, strong drink is raging; and whoever is deceived thereby is not wise.—Proverbs 30:1.

## GOD A CONSUMING FIRE.

The Scriptures reveal God to us as of infinite love and tenderness, but we also learn from the same source that he is just and holy and righteous, executing judgment against sin and inflexibly determined not to clear the guilty.

We need to remember both sides of this great truth. It will not do to forget either one. We must never lose sight, for one moment, of the blessed truth that God is Love, and yet we must not permit ourselves to overlook the equally plain truth that he is a consuming fire.

When the Israelites under Moses marched out of Egypt and through the Red Sea, a cloud hung between them and the Egyptian hosts that were following them. The cloud was bright on the side toward the Israelites and gave them light and cheer and comfort, but it was dark on the side toward the Egyptians, and rose up before them to block their progress and to enshroud the way in gloom. God is full of love and grace, but only those who trust and obey him experience this blessed revelation, while those who hate him and rebel against him must learn the terrible meaning of his character as set against sin for the overthrow and destruction of those who cling to it persistently.

There is a tendency to-day to make our religion mere sentiment. Some people cannot bear to think of God as being so severe as to punish sin. From the talk of some people we might be led to believe that men are too good to be punished, while from others comes the oft-repeated cry that God is too good to punish. We would like to know where these people get their information. We have never found such statements in any reliable and authoritative place.

The Bible does not tell us that God will not punish sin. It teaches us exactly the contrary. It says that the wicked are to be turned into hell and all the nations that forget God. It tells us most unmistakably and positively that God hates sin, that it is abominable in his sight, and that he himself is a consuming fire. Christ spoke the plainest words ever uttered on this subject. John and Jude, Peter and Paul, Luke and John, all join in impressing the same truth.

People do not find from the book of Nature that God is not to punish sin. Every violation of physical law is followed by swift punishment. If little child or beautiful woman or venerable man eat what is unwholesome or poisonous, sacking pains follow, and possibly death. There is no such thing as mercy known to natural law. It is only in the Word of God that mercy is revealed, and this is promised only to those who come in repentance of sin to God, trusting in the saving merits of his dear Son, the Saviour.

Let us not try to appear to be kinder and gentler than God. If we do we present illustrations of colossal self-conceit, and so far as we have influence, lead souls away from God to the death from which he warns us.—Ex.

Our age has a form of godliness. But where is the power to maintain purity in the churches, or righteousness in the laws of Christendom? Where is the power to arrest war and bloodshed, rapine and slaughter? Where is the power to subject the counsels of nations to the law and will of God? The religion of these last days has well been called a baptized heathenism—Christian in creed, heathen in practice.—Sir J. William Dawson.

**SANCTIFICATION.**

BY REV. J. W. LOVING.

According to the usage of the Bible, sanctification is the being set apart or devoted to a sacred use or purpose to God or His cause. In theological usage, sanctification is a process by which attainment is made in godliness, or advancement in the way of purity, in personal character. In this case it is not accomplished all at once by the act of one's self or of another, but is a movement towards a desired state, which can be reached only by continued processes which shall result in constant progress. In Bible usage, sanctification is an immediate act of an individual for himself, or it is the immediate result of the act of another for or in him. Whoever thus sets himself apart, or is by God set apart, to God's service, is sanctified. He is the Lord's and must be accounted as wholly sanctified unto the Lord. His sanctification is in the fact of his setting himself, or of his being set apart. Whatever advancement he afterwards makes is from the starting point of a definite sanctification. Any attainment he makes in the service of God is that of one already sanctified, and is not so much advancement towards completer sanctification. On the other hand, according to the theological meaning, sanctification, or as we might say progressive sanctification, is a continual and gradual process, by the which one not yet wholly sanctified, advances towards that desired state. In this sense sanctification, instead of being, as in Bible usage, the very beginning of real Christian service, is the end aimed at, the desired result of such service.

In Leviticus, 21st chapter, are set forth the personal duties of the priests. In verses 8, 15, Jehovah says that He sanctifies the priests; and in verse 23 He sanctifies the sanctuaries. These cannot mean that the priests are all made personally holy, or that the sanctuaries are made essentially holy. Nor is God's act one of a continued and progressive nature up to the required degree. In Leviticus 22, we have household laws regarding holy things. In verse 9 God says He sanctifies the things which the priest is allowed to put on his table. In verse 16, the holy things of the children of Israel which are offered unto the Lord are not to be profaned, for Jehovah sanctifies them.

Not only were persons sanctified, but things as well, by some specific or formal act of dedication. See the passages quoted from Leviticus and Ezekiel above where God is spoken of as sanctifying such things. See also Genesis 2:3, God sanctifies the seventh day. Here the regular Hebrew word is used, although not the regular Greek word.

Further than these, God speaks of himself as being sanctified (see Numbers 20:13). He was sanctified (R. V., margin showed Himself holy) at the waters of Meribah. In Ezekiel 20:41, "I will be sanctified in you in the sight of the nations." Of 28:22, 25; 36:23; 38:23.

These passages from the Old Testament are deemed amply sufficient to establish the meaning of the word. In not one of them is there any sort of hint at a gradual or progressive process at work. In every case the idea is that of an immediate, voluntary dedication, a deliberate setting apart, a formal consecration to God, either of one's self or another, or of some particular thing. It is the accounting of all such offerings unto God, as holy or devoted to his service. It is not a mere entering upon some process of growth towards a desired end.

Let us next see how the New Testament usage sustains the Old. Matthew 23:19: "Which is greater, the gift, or the altar that sanctifieth the gift?" The gift when laid upon the altar is thereby devoted or made holy. Of verse 17, in 1 Cor. 7:14, we read: "For the unbelieving husband is sanctified in the wife," etc., so that the children are accounted "holy." Here the idea is certainly not that of holiness of character. The sanctified person is one with whom it is no pollution to live in family relations. "Through the believing wife the conjugal bond had the character of Christian matrimony." So

that if a wife became a Christian she was not required to desert her husband, although he remained a heathen. In 1 Timothy 4, we read: "For every creature of God is good and nothing to be refused, if it be received with thanksgiving, for it is sanctified through the Word of God and prayer." No matter if the meat were ceremonially unclean, it might yet be eaten by a Christian if partaken of in the right spirit. See Hebrews 2:11: "For both He that sanctifieth and they that are sanctified are all of one," etc. Through the same discipline through which Jesus in His office as Saviour reached perfection, must He bring His people. While in subjection under the flesh, he was devoted to God, so those devoted to God does He count as one with Himself. See John 17:17, 19: It is not simply moral perfection, but the consecration of the whole life to God's service that is desired. Jesus asks for these disciples a will entirely devoted to His cause. All their forces, talents, lives, are to be consecrated to the great work which He assigns to them, all self-seeking is to be renounced. So it is not something that is to be gradually and progressively accomplished in the disciples. In Hebrews 9:13, the idea is clearly that of ceremonial purity. In Hebrews 12:14, sanctification is the consecration of self to God; entire surrender and consecration being the only terms on which God will accept, or man can offer himself. In 1 Thess. 5:23, Paul prays: "And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved whole without blame at the coming of our Lord Jesus Christ." Here the idea is certainly not that of a gradual or piece-meal consecration, part by part, of the Christian unto God, but that of thorough work at once, giving the entire self to God at the start, holding nothing back.

Other New Testament passages might be given, but these are believed to suffice to establish the proposition that the New Testament is in perfect harmony with the Old in its teachings on sanctification. It is an immediate act, not a gradual process. Would that we could accept the Bible usage of this word, and in place of the theological, substitute terms that really mean what we intend. The Christian is to grow in grace, in likeness to Christ, from babe in Christ unto the measure of the stature of the fulness of Christ (Eph. 4:13b).

One step further brings before us a pestful heresy that has associated itself with a perversion of the theological meaning of sanctification, namely the all-too-prevalent idea of sinless perfection. It is true that this baneful heresy really attempts to ground itself upon quite different Scripture, and yet as looly applied the term sanctified is often intended to be synonymous with sinlessly perfect. A refutation of this error would call for a special and distinct article, but the design here is only to point out harm that comes from a misuse of Bible language, even though the idea thus taught is itself thoroughly Biblical. It is only hoped that the above may be of some real service towards a better understanding of an important teaching of God's precious and all authoritative Word, namely that the child of God is sanctified, set apart, devoted to God; that this is true so far as God's act is concerned in thus setting him apart, and also as to his own act in consecrating himself and all that God has committed or will commit into his hands. The full realization of this would greatly increase the prosperity of God's cause in the world.

Campbellville, Ky.

It is worthy of remark that the Lord has never left His cause without a champion. No matter how dark the night, or how thronged the groves of Ashtaroth, one at least has always been found who would not bow the prostrate knees of the knee"; a Daniel in Babylon, a Lot in Sodom, a Jeremiah in Jerusalem, an Abram in the valley-home of Molech. Blessed be God, the cause of righteousness was never yet left without a witness.

**FAITH IS AN ACT.**

BY REV. THEODORE L. OUYLER, D.D.

"When I was a College-student," said a good old minister to me, "I was under conviction of sin, and I went, and talked with two or three of the professors, and got no light or relief. As soon as I began to act out my feelings, faith became the simplest thing in the world." They had given him the theory of religion; he learned what it was by practice. All the lectures on gravitation ever delivered would not teach a child to walk; he can only learn to walk by trying to walk. Jesus Christ saves sinners by telling them what to do, and when they begin to do it, He helps them forward. Hundreds of people go home from our churches every Sunday believing their Bibles and believing in Jesus Christ, and yet do not move one inch towards becoming Christians.

I once illustrated the act of faith by the experience of a friend who was in an upper room of a hotel at night when the building took fire. He seized the escape rope that was in his room, swung out of the window, and lowered himself in safety to the sidewalk. He had a good opinion of that rope during the day when he saw it coiled up by his bedside, but it was only an opinion; when he believed on the rope and trusted himself to the rope, it saved his life. The good opinion which thousands of people have of the Lord Jesus, and of Christianity, works no change in their character or their conduct. Even when the Holy Spirit or some startling providence sets them to thinking, they never put their thoughts into a practical step, and soon relapse into their former indifference. A piece of iron that is often thrust into a fire and is not bent into the right shape while heated becomes at length more brittle, and less easily moulded. To hear about Christ very often, to think about Him very often, and to be invited to Christ very often, and yet not to lift one foot towards Him becomes a very hardening process. It insults His love, grieves the Holy Spirit, and increases guilt. An habitual church-goer may incur a degree of guilt to which the ignorant neglecter of all religion in the back slums is a stranger.

Some reader of this article who habitually attends a house of worship, who believes in Christianity, who expects to become a Christian at some time before he dies, may ask me the question, "What sort of faith must I have in order to be saved?" My answer is that a good opinion of Christianity or even the desire to become a Christian is not enough. You must make a resolute grasp on that Redeemer whose blood cleanseth from all sin, and put your whole energies into the act. Your only hope of salvation is in Jesus Christ, as my friend's only hope was in that escape rope, and you must "lay hold of the hope set before you."

"Must I not repent of my sins if I would be saved?" Yes, indeed; but repentance is more than feeling ashamed of yourself, or feeling sorry; that you have done often. Repentance is a turning from your sins, with an honest endeavor after a new obedience. Turning from is an act; whom are you to turn to? Whom are you to obey? Jesus Christ, and Him only. Repentance unto life and faith on Jesus Christ go together. They are like the two halves of one globe. The Spirit that reveals your sin to you, reveals your Saviour to you. To attempt to break away from your long-indulged sins may be no easy task; to do it without divine help may be impossible; it becomes perfectly possible if you beseech Christ's help. That beseeching means prayer, and that prayer of faith is an act of your soul. In times past you may have felt shame and sorrow for wrong-doing, and made many a resolution to do better. But neither sad feelings or good resolutions were of any more avail than a rope of straw would have been to my friend in the burning hotel. You never went out of the region of feelings into positive action.

Jesus Christ does not seem to have talked much to people about their feelings. He demanded action. To the two fishermen by the shore of Galilee He simply said, "Follow Me!" That was a direct command; they did not sit down and

cry over their sins; they did not promise to think about it as you have often done. They left their nets and started off straightway on a path of obedience that carried them into a career of sharp trials, but of unparalleled usefulness and an immortality of glory. That was faith—a decisive step of faith and that is the only kind of faith that can save your soul. Whatever Jesus Christ commands you in your Bible, or through the voice of your conscience, to do, hasten to do it. Henry Drummond was right when he said that the first sin that a person abandons, or the first act that a person performs to please Jesus Christ is the turning point in conversion. For conversion means a new style of character, and a new style of conduct. Christ lovingly says to you, "My Spirit will I give unto you," and that Spirit is omnipotent.

Exercise the faith you have, and pray for more. If your attempts to walk cause some tumbles, get up and go on! Felt weakness leads to a tighter grasp on Christ's strong arm. Every step of faith will carry you into increasing peace, joy, power, usefulness; you will begin to live! Your terrible danger now, the danger that may wreck your life and ruin your soul eternally, will be your doing nothing at all! Delay means death. When the flame strikes you, it will be too late for the rope!—Evangelist.

**LIFE'S LITTLE DAYS!**

BY REV. J. F. KEEVER.

Our too great concern and over-anxiety about the things of to-morrow tend to embitter life and cause needless trouble and prove a source of unrest if not real unhappiness. How much better it would be to heed the lesson of the Great Teacher who spake as one having authority, saying, "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:34). "And as thy days so shall thy strength be" (Deut. 32:26).

One secret of a cheerful and happy Christian life is in learning to live by the day, instead of like an overseer's wages even from year to year. Let us remember it is the long stretches that fatigue and worry us—exhaust our patience and enfeeble our energies, thus paralyzing our power of endurance, groaning under the weight of a burden carried too long, and producing a disposition to lay the burden down and give up in despair, forgetting another important lesson of encouragement from the Scriptures: "And let us not be weary in well doing, for in due season we shall reap if we faint not" (Gal. 6:9).

We are too apt to think of life as a whole, running on before us to the end of the journey. We cannot carry this load to the full expectation of life, until we may reach our three-score and ten. We could not expect to fight this battle of life even for a half century. But, rightly considered and fully understood, there are no long stretches, for life does not come to us all at one time. Much as we are often concerned about the morrow, it is never ours until it becomes to-day, and we have absolutely nothing to do with it but to patiently wait until we can pass down to it a fair and good inheritance in to-day's work well done and to-day's reward well earned. This is the only life to us worth living. This living by the day is a blessed secret—a lesson that should never be forgotten. Anyone can carry his or her burden, however heavy, each day until night fall. For one day any one may be able to do the work, however heavy it may be. Anyone may live even cheerfully, sweetly, patiently and purely till the sun goes down and brings the night of sweet rest. And this is all that life was ever intended to mean to us. Just one day at a time. Then do to-day's duty faithfully, fight to-day's temptations bravely, and do not weary and weaken your strength by trying to cross the bridge before reaching it, thus exhausting yourself by looking forward to things you cannot see or could not understand—neither could you change it if you would.—Selected.



SUNDAY-SCHOOL LESSON.

SUNDAY, SEPT. 3.

REBUILDING THE TEMPLE.

Exa 8:10 to 4:5.

MOTTO TEXT—"The temple of God is holy, which temple ye are."—1 Cor. 8:17.

"And when the builders laid the foundation of the temple of the Lord."—When the exiles returned from Babylon they first rebuilt the altar on Mount Moriah, and offered sacrifices upon it. They celebrated the great feasts with joy that they had returned to their own land, and that they were again sacrificing to their God. Having by this time rebuilt their homes, they began to rebuild the temple. They gave with great liberality and great joy that they could rebuild the house of the Lord.

When the foundations were laid the priests took their places, dressed in the splendid robes of their office, robes of blue, and scarlet, and purple, adorned with gold and gems. The trumpets of the priests called the people together, and were not for music. "And the Levites, the sons of Asaph with cymbals to praise the Lord, after the ordinance of David king of Israel."—Asaph was the leader of the singing in the temple in the days of David (1 Chron. 15:16-21). The cymbals were instruments of music very similar to those which are called by the same name to day.

"And they sang together by course in praising and giving thanks unto the Lord."—"The verb very probably means that the chant of praise was responded to with a great burst of chorus, the substance of which was some well-known sacred refrain." How much prominence is given in the Bible to praising God and thanking him for his goodness. I fear there is too little direct praise of God in these days. "Because he is good, for his mercy endureth forever towards Israel."—These words were the doxology at the close of the psalm written by David which was sung at the bringing of the ark to Jerusalem (1 Chron. 16:24). The people shouted in their great joy that the foundations were laid and once again they would have a temple in which to worship God.

"But many of the priests and Levites and chiefs of the fathers who were ancient men, that had seen the first house."—"As it was the priests and Levites and chiefs, it is probable their tears were for the ark of the covenant on which was the mercy-seat where the Shechinah, the light which indicated God's presence shone. The ark would not be in the holy of holies of the new temple. That the splendor of the temple would be less may have occurred to them, but if the ark had been there I do not believe they would have wept as bitterly as they did, crying aloud so that it was difficult to distinguish the shouting of joy from the cries of grief.

The young men did not rejoice that the foundations were laid and the temple would be rebuilt. The old men did weep to sorrow for the departed glory and for the sins of their people which had caused the destruction of Solomon's proud temple. To the aged saint God sent a comforting message by the prophet

Haggai. The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.

"When the adversaries of Judah and Benjamin."—The other tribes had disappeared. These were the Samaritans who were occupying the country of the ten tribes, and were much more numerous and powerful than the returned exiles. They were the worst of adversaries, though they pretended to be friends, and no doubt would have been friendly had they been allowed to bring their worship to mingle with the true and pure religion.

"Let us build with you."—Their assistance would have been of great service. They would be dangerous foes if angered by a refusal. "For we seek your God as ye do; and we do sacrifices unto him since the days of Esar-haddon, king of Assur, which brought us up hither."—We are told in 2 King 17 chapter how these nations feared the Lord and served their graven images. Their worship was not pure nor according to the commands of a jealous God who must be worshipped in his own way.

It was very "narrow and bigoted" in the poor exiles to refuse the union with the Samaritans who were rich and powerful. By accepting their help they would "greatly advance the cause" in numbers—but they would have lost the favor of God. A strong sermon against the bringing of the world and of worldly ways into the church is preached to our consciences in this lesson.

"Ye have nothing to do with us to build a house unto our God."—There should be no worship in that house contrary to the commands of the Almighty. Zerubbabel and Joshua did not believe in the great good of compromise and expediency. They would obey the Lord and leave consequences to him. But they used, as they had a right to use, the favor shown them by Cyrus to deter these men who were subjects of the Persian king from attempting to interfere with them. The fear of Cyrus prevented the Samaritans from daring to make a direct attack upon them, and caused them to resort to falsehood and chicanery. They troubled the people who were building by sneers and revilings, and by threatening the attack they dared not make. They wrote malicious letters against them to the government and hired counsellors in Babylonia. And this opposition continued during long years.

But the leaders of the people were brave and steadfast. They trusted in God and worked diligently, and at last the temple was completed.

THE LITTLE BAPTIST.

The Christian Herald says: "This is a story of how a little girl, brought up under Presbyterian influence, by the study of her Bible, is led to become a Baptist and leads others with her. The style is lively and the book is thoroughly interesting. It will be useful in confirming Baptist young people in their belief. It might be said that the 'Little Baptist' is too remarkably precocious."

For sale by the Baptist Book Concern.

The heart of him that hath understanding seeketh knowledge; but the mouth of fools feedeth on foolishness.—Prov. 18:14.

TENDENCIES OF THE TIMES TOWARD BARBARISM.

BY REV. E. D. M. GREARY, PH.D.

With the dawn of the twentieth century gilding the horizon, it may seem to savors of pessimism, or even of something worse, to suggest that tendencies toward barbarism are making themselves manifest in the civil and social life of this great republic. Nevertheless, it cannot but be evident to careful and thoughtful observers that events and incidents of most ominous import are of frequent occurrence, which have their analogies only among people who exist under the baleful shadows of barbarism; and that tendencies are being developed in our national life which, if unchecked, will certainly bring about a reversal to barbaric conditions.

To ignore such tendencies, to close our own eyes to such indications, or to seek to obscure or hide them under optimistic utterances, is the part of unwisdom and folly. If there is disease lurking in the body politic, the sooner it is detected and exposed the more easy it is to apply the remedy and get rid of impending danger. It is sheer presumption to assume that the civilization of our times is of such an exalted character as to place it beyond the possibility of disintegration and decay. History speaks with a warning voice, and assures us that it is no new thing for nations to lapse from a high degree of civilization and culture, and that the most powerful and highly civilized nations of antiquity were the victims of insidious barbarizing tendencies, which, ignored and unchecked, in due time resulted in their overthrow and destruction.

In order to substantiate the proposition on which this article is based, it is necessary to show that those evils which constitute the distinctive feature of barbaric conditions are becoming operative in our civil and social life.

The chief characteristic of barbarism is the absence, or abrogation, of law and constituted authority, resulting in lawlessness in life and action. This phase of barbarism is alarmingly prevalent in this country. At this writing a section of one of the States is under martial law because of the wanton destruction of property by the members of a labor organization, which also in a lawless way assumes to deprive employment laborers who do not belong to their organization. In the mining regions of Illinois similar lawless proceedings have only been kept down and quelled by military interference. Frequently, in the great "strikes" that have taken place in different parts of our country we behold the unseemly, ominous sight of citizens of this republic, who ought themselves to be the guardians and conservators of law and order, rising up in defiance of law, and setting at naught legally constituted authorities, and only being reduced to subjection to law and constrained to show of obedience by the presence and power of a masterful military force. While these uprisings against the majesty and sacredness of law have been readily quelled by military interference, they, nevertheless, are danger-signals of the most portentous character, since they reveal the fact that there exists a widespread and deep-seated disregard of law among the people, and that great bodies of citizens do not scruple to rise in rebellion against the laws of the land

whenever they stand in the way of their aims and purposes.

Among barbarous people there prevails a reckless disregard of the sacredness and value of human life; murders are of frequent occurrence, and those who imbore their hands in the blood of their fellows are seldom or never punished for their bloody deeds. Tried by this test, the tendency toward barbarism among us is most marked, as the following statistics will show. In 1886 the number of murders committed in this country aggregated 1,500; in 1895, the latest statistics at hand, there were 10,500 murders; an increase of 700 per cent in nine years. Another fact equally portentous is that very few of those who commit murder perish for their crimes. An eminent judge of the United States District Court stated not long since that not one murderer in twenty suffered for his crime. Through legal technicalities, by the machinations of criminal lawyers, by bribing juries, by far the larger part of those who commit murder escape with light sentence or with no punishment at all. Statistics also show that the criminal class, which may justly be said to represent the barbarous element of the country, are increasing at an alarmingly rapid rate. In 1850 there were 250 prisoners in our penal institutions to each million of our population; in 1890 1,189. In those three decades criminals increased 470 per cent, while population increased less than 200 per cent. The returns of the last census show that there were 10,000 more convicts in our prisons and penitentiaries in 1890 than there were in 1880.

Facts such as these are certainly, to say the least, danger-signals of most ominous import, and serve to give deep significance to the doleful prophecy of Macaulay, the great English historian, who, writing of the future of this republic said: "As for America, I appeal to the twentieth century. Either some Caesar or Napoleon will seize the reins of government with a strong hand, or your republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as was the Roman Empire in the fifth, with this difference—that the Huns and Vandals who ravaged Rome came from without her borders while your Huns and Vandals will be engendered within your own country, and by your own institutions." We are now standing on the verge of the twentieth century. The Huns and Vandals are already here, and unless speedily checked and restrained, or better still, wholly destroyed, they will certainly drag the nation down into the mire of barbarism and anarchy, and thus insure its destruction.—The Occident.

CHANGE OF TIME.

Sharon church, where the meeting of the Graves County Association is to be held, has requested a change of time from that fixed by last Association to Wednesday after third Sunday in October, and have written all the churches, and a majority have consented to the change. All interested will take notice that the association will convene at the place mentioned on Wednesday, October 15th, at 10 o'clock A. M. STEPHEN KRAMER, Clerk of Graves County Association. August 10, 1890.

He that oppresseth the poor reproacheth his Maker; but he that mercifully him hath mercy on the poor.—The Bible.

DAVIESS COUNTY ASSOCIATION NOTES.

This body convened with the Third Baptist church of Owensboro on the 15th. Bro. R. T. Bruner has kindly promised to report the proceedings.

In the original organization there were only nine churches and about 900 members. Now there are fifty-six churches and about 10,000 members.

In Owensboro the Baptists have increased from one small church to three churches, composed of about two thousand members. The First church, of which Dr. Morrill is pastor, has an elegant church edifice, with all modern conveniences. The Second church, of which Rev. J. W. T. Given is pastor, has a nice, substantial house of worship. The Third church, of which Dr. Fred D. Hale is pastor, is one of the finest meeting houses in the South. Its seating capacity is about 2,500. It is a model of architectural taste, and when completed, for which money is on hand, will cost between \$85,000 and \$40,000.

Dr. Morrill, pastor of the First church, preached the introductory sermon on Tuesday evening to an audience of 2,500. Your writer was denied the pleasure of hearing him, because he was appointed to preach that evening for Pastor Smith, of the First Colored church. By the way, we found that they had a house of worship that cost \$85,000, with only \$1,800 indebtedness on it. They will soon pay that. Many were the compliments we heard passed on the sermon preached by Bro. Morrill. Even for him it was pronounced great.

Rev. J. S. Coleman, D.D., for the twenty-seventh time, presided as moderator of this distinguished body of Baptists. He has recently moved to his old home, Beaver Dam, Ohio county.

We were greatly impressed, and heard others say they were greatly moved, by the able address of Dr. J. W. Warder, Corresponding Secretary of our State Mission Board. In fact, his speeches at our District Associations are making stronger impressions than ever before.

President Edmond H. Harrison, of Bethel Female College, Hopkinsville, Ky., was in attendance, representing his great school. It was our pleasure to be entertained in company with him at the hospitable home of Deacon Quigg, of the Third Baptist church.

We enjoyed the pleasure of breaking bread with our old friend, H. M. Talbott, an old Georgetown student, and now one of the leading citizens of Owensboro.

It was a great meeting of intelligent, loyal Baptists. They are subscribers and readers of the WESTERN RECORDER. Other religious papers were represented, but never in our thirteen years' experience did we carry more money home collected from WESTERN RECORDER subscribers. W. P. H.

DEAR RECORDER.

The meeting at Lebanon Junction closed with fourteen additions for baptism and fourteen by letter. Bro. W. E. Gussus has a strong hold on his people, and, besides serving some churches, he is the President of Transland Male and Female College which has become so famous for hearty health and solid work. He is a genial co-laborer. ALVAN F. GUSSEY,

**FISH OF ALL KINDS, NO MATTER HOW PREPARED IS MADE PERFECTLY DELICIOUS BY THE USE OF**  
**LEA & PERRINS' SAUCE**  
 THE ORIGINAL AND GENUINE WORCESTERSHIRE.  
 BEWARE OF MANUFACTURERS WHO ATTEMPT TO SELL A WORTHLESS IMITATION. SEE SIGNATURE. JOHN DUNCAN'S SONS, ASTB, NEW YORK.

**THE BAPTISTS OF MISSISSIPPI:**  
 BY REV. J. B. SEABOY.

Their beginning was somewhat on this wise. As far back as 1780, in South Carolina, there were some Baptists that determined to "go west and grow up with the country," as Horace Greeley afterwards advised. These hardy farmers landed at Natchez and soon opened indigo farms on Cole's creek, in the Natchez district, in what is now known as Jefferson county, Miss.

In 1791 Gen. Andrew Jackson was married to Mrs. Roberts at the home of Hon. Thomas M. Green, who was at this time acting as a magistrate of the county of Bourbon, Ga., which then embraced the Natchez district, on this same Cole's Creek. In October of this year Congress met at Philadelphia, and Gen. Washington forgot the time of its meeting. He writes from Mt. Vernon on October 14 to Alexander Hamilton: "When I addressed a private letter to you a few days ago I had no more idea that Wednesday, the 14th inst., was the day appointed for the meeting of Congress than I had of its being doom's day."

While the national legislature was meeting that year in Philadelphia a more important meeting to Mississippi Baptists was being held at Cole's Creek. The meeting for the purpose of organizing the first Baptist church in Mississippi was at the house of Mrs. Margaret Stampley. Their covenant was simple. "They agreed to submit themselves to each other and to God, and to carry on the work of the Lord as well as they could. As touching things temporal, not to go to law one against another. They asserted their belief that the Lord's day was set apart for worship, and declared the Scriptures of the Old and New Testament to be the rule of their faith and life."

To this covenant is appended the names of Richard Curtis, chosen pastor; William Thomas, chosen clerk; Wm. Curtis, John Jones, Benjamin Curtis, Margaret Stampley and Edliff Lamier.

On the second page of their church record is found, "In the report of the year 1795 Messrs. Bailey and Wm. Chaneys came to this country and joined themselves to us, which was about the time the church was persecuted by the Spanish government—sent for our minister and ordered him to silence at the peril of banishment and confiscation of his property, but his zeal for the cause was so great he willingly obeyed God rather than men, wherefore the threats of the Spanish government caused him to fly to the United States for refuge."

Richard Curtis and two other brethren went to South Carolina where he was ordained to the full work of the gospel ministry, Benjamin Mosley and Mathew McCullan composing the presbytery. Curtis and his two brethren returned to Cole's Creek in November, 1796. The church record reads: "However, although there was not a perfect reconciliation, nothing extraordinary broke forth until the re-

turn of Bro. Curtis in November, 1796."

In the beginning of the year 1797 a meeting was held at the house of a brother, John Cole, according to previous appointment. At this meeting Bro. Curtis preached a strong sermon, setting forth what Baptists believe. At this meeting a church covenant was signed by fifty-five persons. This church was called Cole's Creek church till 1806-7, after which time it is called Salem.

From this soon sprang a number of other churches. The first was called New Hope. Then came New Providence, then Ebenezer and Bethel.

The first association was formed in September, 1806, of the above named five churches. Its first meeting was at Old Salem church, and it was named "Mississippi Association."

In 1820 the Union and the Pearl River Associations were constituted. The active ministers in those days were such as Richard Curtis, David Cooper, Lawrence Scarborough, Thomas Mercer, David Snodgrass, Ezra Courney, Moses Hardy, Josiah Flowers and Daniel McCall.

The first convention was organized in 1822 by the Union and Pearl River Associations. This body seems to have survived but a short time.

In 1830 to 1835 the Indians were removed, and in January, 1838, ten new counties were constituted and a flood of immigration poured into this State, including many Baptists, with some excellent ministers.

The Mississippi Baptist State Convention was organized in 1838 in the town of Washington, in the county of Adams. The old brick church in which it was organized is still standing. Rev. Ashley Vaughan, who was pastor of Clear Creek church, in the town of Washington, at that time, was the President of the Convention. He came from the North, and was a man of splendid culture and rare gifts. He was the leading spirit in the new organization, but was a man of very poor health. The present constitution of our State Convention is said to have been almost entirely his production.

The first Baptist paper in Mississippi was called the *Western Luminary*, and was edited by Rev. Ashley Vaughan. His collaborators were Revs. S. S. Latimore, T. S. N. King, L. B. Holloway, N. G. Granberry, Benjamin Whitfield and others.

In 1839 the Convention was held at Middleton, in Carroll county, and in 1842, still further north, with Tockahish church, in Pontotoc county. This meeting had the good effect of awakening a more general interest in the great objects contemplated.

The Convention, in 1845, recommended the establishing of the *Mississippi Baptist*, which was published at Jackson in this State, edited by Rev. W. H. Taylor. Its motto was, "While man slept the enemies came and sowed tares."

Mississippi College was inaugurated in April, 1843, by the Presbyterians, but on August 26, 1850, it was transferred to the

Baptists. The next fall the first session was opened under the auspices of the Mississippi Baptist Convention. Rev. T. N. Urner was selected as principal from 1851 to 1854, and as President from 1854 to 1861. Rev. Dr. Hillman was chosen President in 1861, and served in that capacity till 1873. Just before the war Rev. E. O. Eager, D.D., raised for this college \$185,100 in cash and pledges, and on the day of the first battle of Manassas the graduating exercises were held in the new chapel. Through the vigilance of Dr. Hillman the buildings, library and apparatus were saved to the denomination during the civil war.

In 1867 the State Convention met at Holly Springs. A new set of men came upon the scene at this meeting such as Gen. Lowrey, Gambrell, Quinch, Walne, Sellers, Webb, Hackett and Ball, with a number of others. They began to "strengthen the things that remained."

A little later Rev. James Nelson, of blessed memory, undertook the work of ministerial education at Clinton. The college had survived the war, but brought with it a debt to the amount of some five or six thousand dollars. Mainly through Bro. Nelson, Arkansas and Louisiana joined with Mississippi and made this their college.

In 1871 the Convention met at Crystal Springs, Gen. Lowrey presiding. At this meeting not only were present the men mentioned at Holly Springs, but I find here Drs. A. A. Lomax, J. R. Farish and H. F. Sproles, and among the younger men A. V. Rowe, Z. T. Leavell, S. W. Silbyley and the Pursers (who at that time were not ministers). Vigorous steps were taken at this meeting to pay off the college debt.

The meeting for 1872 was at Meridian. The college debt was paid off, and this event marks the epoch of Mississippi Baptist progress. At this meeting arrangements were made for the establishment of the *Baptist Record*, with Rev. J. B. Gambrell as editor.

The next year Dr. W. S. Webb was chosen President of Mississippi College, which position he held till 1891. Our era of progress in missions and ministerial education dates from about this time. Without taking time to name the men and measures I can say there has been a quarter of a century of substantial progress made.

**OUR PRESENT CONDITION.**

Our mission work was never in a healthier condition than now. Dr. A. V. Rowe is Secretary of the Convention Board, and as such supervises, in connection with the Board, all the work of the Convention. He receives the hearty co-operation of all our people. We are not disturbed with so-called "gospel missionaries," or those who oppose the organized work in this State.

Dr. W. T. Lowrey is President of Mississippi College. For two consecutive years the quarantine greatly injured the college, but it is gradually rising above this. They have enrolled 140 students this year up to this writing, and more than \$2,200 have been put into the treasury as a free-will offering by the denomination to cover the deficit this year.

The *Baptist* has bought out the *Record* and *Layman*, and is striving, with a good degree of encouragement, to meet the wants of the denomination in the State as a Baptist paper. The outlook is very hopeful.

SUBSCRIBE FOR THE RECORDER.

**THE INDIVIDUAL CUP.**

BY REV. W. S. RYLAND, D.D.

It is well to be on our guard against misconceptions respecting the Lord's table. A superstitious or mystical view of the simple elements, accounting them as something more than bread and wine, is not a more hurtful offense against their sacred symbolism than is a light and frivolous notion of their purpose and use. It is written as a testimony against Israel of old: "But ye have profaned it (my name) in that ye say, The table of the Lord is polluted and the fruit thereof, even his meat, is contemptible" (Mal. 1:12). It may be that, even in this enlightened gospel day, we are in danger of a similar profanation in welcoming the use of the "individual cup."

Unquestionably the germ theory of disease makes us grateful debtors to science for its valuable defenses against the invisible foes of health. Especially is this true of aseptic surgery and the antiseptic treatment of diseases. But to group our fears and precautions about the Lord's table is a distinct menace to one of our most cherished usages, and to a most pious remembrance, against which the "individual cup" offers really no defense. It tends also to magnify the "washing of cups and platters" to the degrading, in this instance at least, of their higher use and emblematic value. It assumes undisguisedly that our Lord, in instituting this perpetual ordinance, had no care for the health of his beloved followers; that when he took the Passover cup, the one "cup of blessing" in use then as now among pious Jews, saying, "Take this and divide it among yourselves," "Likewise the cup after supper, saying, Drink ye all of it" (Matt. 26:18). "And they all drank of it" (Mark 14:24). He recklessly abandoned them to the ravages of the innumerable army of microbes. If this idea once gains solid footing, that the health and lives of whole congregations of devout worshippers are endangered by the "communion" of the body and of the blood of our Lord, nothing less than a martyr spirit can brave its imagined perils and maintain his ordinance in its simplicity and integrity. Innovations once admitted, there will be no end of them. Intemperate temperance discussions of communion wine have already detracted, in like manner, from a proper reverence for the memorial supper. A recent correspondent of the *Sunday-school Times*, in effect, avers that he will sooner part with all he holds dear in the gospel, than surrender to the belief that Jesus made real wine at Cana of Galilee, or used it at the Lord's Supper. It is much to be regretted that such issues are made. Meanwhile it remains for us to discourage men's novelties as best we can.

Suppose, then, we grant that, for sanitary reasons, the multitudinous "individual cup" is to take the place of the one "communion" cup, i. e. partaken in common, what follows? We not only suppress this "communion" feature which our Lord himself first impressed upon it, a real feature, though not the leading one, but we make the Lord's table the occasion for a prudence and a fear conspicuously absent in many other places and occasions. If disease germs are to be dreaded in the "cup of the Lord" because, out of the many who partake, some may leave upon its margin pestilential filth, as

**KIDNEY TROUBLE** is a deceptive disease—thousands have it and don't know it. If you want quick results, you can make no mistake by using Dr. Kilmor's Swamp-Root, the great kidney remedy. At drug stores in fifty-cent and dollar sizes. Sample bottle by mail free, also pamphlet telling you how to find out if you have kidney trouble. Address, Dr. Kilmor & Co., Huntington, N. Y.

science alleges, can we find in the individual cup our escape from peril and pollution? In defense of "the cup," as against "cups," let it be said, in passing, that it is a divine and Scriptural institution unchallenged for two thousand years; that wine is alcoholic, and that alcohol is a powerful germicide; that cleanliness is more apt to be observed in all preparations for the Lord's table than for any other, and that a more cleanly class of people is hardly to be found anywhere else. Still, if we concede all that is claimed for this "up-to-date" invention, are we assured of greater immunity by many cups? We are confessedly obliged, at rare intervals, not oftener than once a week, once a month or once a quarter, to swallow, at one sip of the cup, or one touch of the lip, a minimum *modicum*, if science be true, of only a few millions of these interesting and mostly harmless bacilli. We admit so much, though medical opinion and proof have never yet traced a disease to the one cup. But what is to assuage our terrors when we are certified that, in the foul atmosphere of every church, opera-house or auditorium, where hundreds and thousands throng; in crowded streets, cars and shops, and even in our own loved homes, in city or country, we are ever taking in these seeds of death, myriads of myriads at a breath? Money, door-knobs, stair-rails, counters, every private or public convenience, whatever we touch or handle, the very food we eat thrice a day, the water we drink at will, are the ready vehicles of our dissolution. Truly Death rides on every passing breeze And lurks in every flower.

It is unfortunate, too, beyond a cavil that tobacco chewers and otherwise filthy as well as diseased persons may drink out of the same cup with those who would avoid them; but, whatever the danger or the refuge, it is idle to think that they are to be found only at the Lord's table. This is like straining out the gnat and swallowing the camel. Let us first disinfect our sinks and kitchens, our parlors and bedrooms, our cisterns and reservoirs; let us isolate our typhoid and consumptive patients, as we do the plague-stricken, and quarantine against universal filth as we do against epidemics, and then it will be time enough to apply sanitation to the Lord's table. But who is to be our surety that the communion wine is sterilized, that each cup, as well as the good minister's hands and our own, is disinfected? It is said that a great bacteriologist once washed some cherries very carefully in a glass of water, earnestly discoursing, as he ate them one by one, of the necessity of thus guarding against the germs of disease. But a fit of hurry seized him, and he wound up by hastily swallowing the very water in which he had so carefully imprisoned them, forgetting his own wise precaution. Let us not hasten to a similar folly. If ordinary common sense fail us here, we may at least wisely trust Him who said, "But even the very hairs of your head are all numbered," and "fearlessly obey Him who said, 'Do this in remembrance of me.'"

ENTER not into the path of the wicked.

SORROW.

Our pathways but meet to diverge again. Leaving between them the far away. And the miles and the years are but links in the chain That bind us to yesterday. How easy to say to a sorrowing heart, "Be patient, Hope's buds will bloom by and by." But who can the truth of the lesson impart, When blighted they wither and die. No night is so long but there cometh a morn. The sunshine comes after the storm and the rain. The rose is sweet, though it covers a thorn. And in life there is joy with its pain. And life will be ever in God's own way. Just as he intended for you and for me. Till the sorrow and pain that I know to-day. Shall be lost in undying Eternity. -Subscriber.

OUR PULPIT.

FEEDING ON THE WORD.

BY G. H. SPURGEON.

"Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." -Isaiah 55:2.

How important it is that we should hear God, that we should have an attentive ear to his Word; and that it should, through our ears, reach our souls, and become to us, consciously, the living Word of the living God! The great gate of commerce between heaven and the town of Mansoul is Ear-Gate. We can see but little of the things of the kingdom; but we can hear much concerning them.

We are told not only to "hearken" to God, but to "hearken diligently." You cannot have too much hearing of the right kind of truth, nor too much of the right kind of hearing. Some people like few sermons, and these very short; but, when a soul is hungry after God and eternal life, it puts another meaning on this exhortation, "Hearken diligently." It cannot hear too much; it cannot hear too often; it cannot hear too intensely. Faith comes by hearing, and hence Satan tries to block up that gateway of mercy. If he can persuade men not to hear, then he can keep them out of the way of grace; but the exhortation of our text sets wide open this door of salvation, at which the Lord himself stands and cries, "Hearken diligently unto me."

You, dear friends, love to hear the Word of the Lord; therefore, I need not dwell upon that exhortation; but I do pray that no one may hear in vain. "Take heed what ye hear," and "take heed how ye hear." Do not be content merely to open Ear-Gate, but rest not satisfied until the King himself comes riding through that gate right up to the very citadel of the town of Mansoul, and takes possession of the castle of your heart.

With this brief introduction, we will come to the consideration of our main text, which follows upon that exhortation. We are to "hearken diligently" to this message from the Lord's lips, "Eat ye that which is good, and let your soul delight itself in fatness." Here are four things; first, the food; next, the feeding; then the welcome; and lastly, the delight.

I ask, What is this food? I answer, first, it is the Word of

God. The soul can never feed to the satisfying of the understanding, the conscience, the heart, except upon divinely-revealed truth. Thou must know what God would have thee know. Therefore attend, and hearken diligently, that the God-breathed truth may become nutriment to thy spirit.

Better still, the food is the Incarnate Word of God; for Christ Jesus, the Son of man, the Son of God, is the Word. If men feed on him, they shall find that his flesh is meat indeed, and his blood is drink indeed. Remember his words, "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." This is God's Bread given to you, his Only-begotten Son, clothed in human flesh, living and dying for the sons of men. Happy are they who feed on this heavenly manna.

What is this bread? Well, it is the grace of God. As you read this chapter through, you find that the Lord refers first to his Word, and bids you hear it. Next, he speaks of his Son, whom he has given to be a witness to his people. Further on, he magnifies his grace, and speaks of wonderful changes which that grace works in those to whom it is given. Oh, how satisfying is the grace of God! "He giveth more grace." We live upon grace; it is our daily bread, grace for every trial, grace for every duty, grace for every sin, and grace for every grace. "Of this fullness have all we received, and grace for grace." This is the food for you. Thirsty with sin, thy sin is quenched with grace. May God grant us grace to feed upon grace, to live upon his Word, and to feast upon his Son!

I ask you another question, What is the nature of this food? It is good; it is good in every sense of the word "good." It is satisfying. It is pure; no harm can ever come by eating it. This heavenly food is good, and good for you to-night, good for you at any time, good for you living, good for you dying. All other foods that men seek after are unsubstantial; they can surfeit, but they cannot satisfy; they can cloy, but they cannot content; but the food that has come down from heaven, if a man does but take it into himself, shall be the best food he ever ate.

Moreover, this food is described here as being fatness: "Let thy soul delight itself in fatness." Within the Word of God there are certain choicer truths; in Christ there are certain choicer joys; in grace there are certain choicer experiences than men at first realize. It is not merely bread and food, but it is marrow and fatness. There are "tit-bits" for the Lord's children. "Let your soul delight itself in fatness." "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined." I hope that, before we are done to-night, we shall have introduced some

poor soul to the fatness, the choice, special parts of God's most holy Word. It is not lean meat that God gives you, not scraping from a bone; but he feeds us royally, he gives us of the best he has, and plenty of it. "He daily loadeth us with benefits." He gives us meat to eat

of which even angels do not know.

"Never did angels taste above, Redeeming grace and dying love."

These things are our soul's daily nourishment.

But now, secondly, here is feeding. One of the most important words in our text is that little word eat: "Eat ye: eat ye."

Food is of no use until it is eaten; and here, often, is the crucial question with seeking souls. "I see that Christ is the Bread of life that I want; but how am I to eat him?" Well, now, really, you ought not to need any instruction on this point. We take a great many orphans into the Orphanage, and some of them are very ignorant, and we have to teach them a great many things; but we have no class for teaching them to eat. They all know how to do that, and to do it pretty heartily, too. If men were hungry, they would know how to eat, if they had the bread. It is because men are not really hungry on account of sin that they come and ask us, "What do you mean by this eating?" Yet it may be that some are sincere in asking the question, so I will answer it.

To eat is, first, to believe. To "eat" a truth, you must believe it to be true. To "eat" Christ, you must believe him to be the Christ of God. To "eat" the grace of God, you must believe it to be "the grace of God, which bringeth salvation."

"Artful doubts and reasonings be Nailed with Jesus to the tree."

I will gladly lend you a nail or two, and the use of a hammer as well, for I like not these doubts. They are in the air like midges; they fly about everywhere, and certain brethren endeavour to multiply the pests. But oh, that you, poor sinner, would have done with doubts, and simply believe! Believe what is certainly true, for God cannot lie, and what he reveals is infallibly sure. Believe it.

Well, after you have done that, to eat is chiefly to appropriate. A man takes a piece of bread into his hand; but he has not eaten it till he has put it into his mouth, and swallowed it, and it has gone down into the secret parts of his very self, and has become his very own. When a thing is eaten and digested, it cannot be restored.

You may take away my house; you may take away my money; but you cannot take away from me yesterday's dinner. You must take Christ in the same way that you eat your food; that is, appropriate him. Say, "He is mine; I take him to be wholly mine. This Christ, this grace, this pardon, this salvation, I believe it; and I now trust in it, rest in it, appropriate it, and take it to be my own." "Suppose that I should make a mistake in taking it," says one. Nobody ever did. If thou canst take it, God has given it to thee. If thou hast grace to grasp Christ, though thou thinkest thyself a thief in doing so, there is no roguery in it. What God sets before thee, take, and ask no questions. Oh, what a blessed thing it is when a soul is enabled to feed upon the Word of God, to feed upon the Christ of God, to feed upon the grace of God! I cannot do wrong in so doing. It is written, "Whoso eateth of me, I will in no wise cast out."

"Let him that is athirst come. And whosoever will, let him take the water of life freely." This is to eat—to appropriate.

But after you have eaten, you know, the full process of eating includes digestion. How do I

digest the Word of God? I know what it is to read, and mark, and learn it; but how do I inwardly digest it? When thou dost meditate upon it. Oh, what a blessed work is that of sacred meditation, turning the truth over and over and over in the mind, throwing it into the winnow of memory, and treading it out with the feet of thought, till the ruby juice flows out, and thou dost drink thereof, and art satisfied! Meditate upon the Word; think much of what God has done for thee. Think over his thoughts; turn over his words; and thus thy soul will grow strong.

Feeding also means trusting yourself wholly to Christ. The man who eats his breakfast, goes about his business trusting to the strength which that morning's meal will give him; and when noontide comes, and he feels faint, he eats again, without a doubt that what he eats will nourish him; and he goes back to his work, and uses muscle and sinew, trusting his food to supply him with power. It is just the same with Christ. Take him, and believe that he will help thee to go about thy business, to bear thy trouble, to meet thee adversary, to serve without weariness, and to run without fainting. This is to eat that which is good; it is to take freely into thine own self Christ, his Word, and to live thereon, that thou mayest grow thereby.

I should like to make this plain to all of you; but I cannot make it any plainer than this. You have Christ before you; take him. "Oh, but I am not fit," says one. A man who is very hungry might say that he is not "fit" for dinner; but, if he is a sensible man, he just falls to and eats. So let it be with you; whatever your unfitness may be, you are welcomed by the invitations of this chapter. Come along with you; enter the banquet hall at once and feed to the full.

Different foods are for different growths of grace; but it is a pity that the children of God should habitually neglect the richer joints of the gospel. There are some of them who measure themselves by others. I do believe that some of God's people are afraid of being too holy, which fear need never haunt them much. Some of them are afraid of being too happy, because they know a dear soul, who is a kind of weather-glass to them, and she is not very often happy, and so they are afraid that they must not be. How many a person has set up Mr. Little-Faith to be his model, or Mr. Ready-to-Halt, with his crutches, to be a kind of pattern to him! Now, Ready-to-Halt was a very sensible man; he would not advise other people to use crutches. They were good for him; but he wished that he had never wanted them. So is it with a mournful child of God, there are some of the best who are of a sorrowful spirit; but I would not recommend you to be like them. If that man on the other side of the table dares not eat the marrow and fatness, that is no reason why you should not have your share if you can enjoy it.

There are some people (I will not judge them) who always want to know, when they come to God's feast, how little food will be sufficient, what is the minimum upon which a person could live. Dear, dear, I never tried that plan; and I not recommend that you go to-night and consult a doctor to know what is the smallest amount of food upon which a man could live. There are, I

fear, a good many of you working out that problem with regard to your souls. You say, "Well now, do you not think that one sermon on Sunday is quite enough?" Then there is the prayer-meeting, and you say, "It is only a prayer-meeting; we shall not go to that." So you go from Sunday to Sunday, sometimes, you one-sermon-a-week people, and you say, "I feel unhappy; I have many doubts and fears." I should think you have. If you had only one meal a week you would feel a little hollow here and there; and if you only got one spiritual meal a week it is no wonder that you are weakly. The text says, "Eat ye that which is good, and let your soul delight itself in fatness." It does not put to you that strange proposition of trying how little spiritual food you can live upon.

There are others who are very sincere, who always ask how much they may take. May I take a promise? Poor soul that I am, may I dare to call Jesus mine? Why, I am the very lowest of the people of God, may I dare to think about everlasting love? When you go to a feast the question is not what you are, but what the host is; and, if he has spread the table and invited you make no "bones" about it, as men say, but eat what he sets before you. Ah, dear hearts! if we had not more than we deserved, we should not even be alive in the land of mercy. Everything that God gives is of grace, not of merit, not of desert; therefore, unworthy though thou be, take it.

"Oh! but," says one, "I am afraid of being presumptuous." Oh yes, I know! There are a great many who are afraid of presumption, and they make a mistake about what presumption is. I think I told you one day of two little boys to whom their mother said, "Now, John and Thomas, I shall take you out next Monday for a day's holiday." Well, it was Thursday or Friday, and one of them began to talk about it with all his might: "I am going out for a holiday next Monday; I know I am; I am going out for a holiday next Monday." His little brother was "afraid to presume," so he said that he thought, perhaps, he might go out for a holiday next Monday, but he was afraid to presume. The other little fellow, when he got up on Saturday morning, said, "Mother, is it Monday yet?" and he was as happy as a lark with the idea that the Monday must come very soon. Now, which of the two was presumptuous? I do not think that the boy who believed his mother's promise was presumptuous; I think that he was a good, humble, believing child; but I think that the other boy who argued, "Well, you see, mother cannot afford to take us out; perhaps it will be wet, and mother, perhaps, will not keep her word; she will forget it." I say he was presumptuous, and did not deserve to go at all. You who doubt are vastly more presumptuous than you would be if you would simply believe.

Let me encourage you, dear friends, to put in practice my text, "Eat ye that which is good, and let your soul delight itself in fatness." Feed your souls on precious truth. Do not say, "Oh, that is high doctrine!" My dear friends, you have no business to call doctrine high or low. If it is in God's Word believe it, and live upon it. "Oh, but those are deep things!" Some people even say that they are "Calvinistic." Never mind if they are; they will not hurt you. I am of

the mind of the old lady who said, when she heard a certain preacher, "I like to hear that kind of minister, he is a high Calvary preacher." That was a good mistake to make; I would like to be a "high Calvary preacher," and preach up Jesus Christ and him crucified with all my might. Do not be afraid to feed on anything that Christ is, or did, or promised. Fall to with a glorious appetite, "and eat ye that which is good, and let your soul delight itself in fatness." If there are any high enjoyments, raptures, ecstasies, delights, if you lose yourself in heaven begun below, if you can feel the Lord very near you, well, be ready to dance for joy. "Let your soul delight itself in fatness."

But as to holy exercises, such as prayer, and prayer continued, prayer strong and mighty, and such as praise, too, that is akin to the music of heaven, do not hold back from them. Go in for them with all your might. "Let your soul delight itself in fatness." Oh, our poor starveling services, our weak, impotent drawings near to God! May we be delivered from them, and may we get into the marrow and fatness of real communion with the Most High!

Above all, do not neglect to feed on what you have not yet received, but what is yours in the hand of Christ. On the glory yet to be revealed, on the glories of the Second Advent, especially, often dwell; and let your hearts take fire as you think of them, and let your spirit grow strong with an intense delight, because he is coming. He is coming quickly, and who knows when he may appear? Live upon the promise of his coming and rejoice therein. "Eat ye that which is good, and let your soul delight itself in fatness."

Now, my time has gone, and therefore I will not preach upon the fourth head, which was to have been delight; but I will just say these few words on this part of my theme.

There is no peril in holy joy, in delighting yourself in God's Word, and delighting yourself in Christ. You may be as happy as ever you can be, and there will be no danger in it, for the joy of the Lord is your safety; the joy of the Lord will be your restoration if you have wandered away from him.

There will be no idleness, or selfishness, produced by this fat feeling. The more you feed on God's Word the more you will work for the good of others. You will not say, "I am saved, and therefore I will let others perish." Oh no! You will have an intense, burning desire to bring others in to feed upon "free grace and dying love." There are none who love the souls of men so much as those who love their Lord much. When they have themselves had much forgiven, and they know it, they go and seek their fellow-sinners and try to bring them to the Saviour's feet.

Dear friends, may you get such meals upon the rich things of the Word of God, that you may come to a sacred contentment, till you shall not say, like Esau, "I have enough," but shall say like Jacob, "I have all things!" May you be unable to wish for anything more! May you be so occupied in Christ, so fully supplied in him, that you can say, "The Lord is my Shepherd, I shall not want!"

May you also attain to a sense of holy security; not of carnal security, for that is dangerous; that is ruinous; but holy securi-

ty, so that you can say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Of what persuasion are you?" said one man to another. "Of what persuasion am I? I am of this persuasion, that he is able to keep that which I have committed unto him." This is a blessed persuasion. May you have it, and keep it all your days!

Then, next, may you come into a state of perfect rest! "Rest in the Lord, and wait patiently for him." "We that have believed do enter into rest." "There remaineth therefore a rest to a people of God." But there is a rest which they enjoy even now; may you get it!

May you also come into a state of complete resignation to the will of God! If we sang with our hearts that beautiful hymn (Number 691) just now, we are able to leave everything with God and let him do what he likes with us. May you just feel that your will is what God's will would have it to be, and that God's will shall be your will! Then you will let your soul delight itself in fatness.

Lastly, may you be filled with a happy expediency! May you be able to say with our poet—  
My heart is with him on his throne,  
And ill can brook delay;  
Each moment listening for the voice,  
"Rise up, and come my way."

Oh, to live in the suburbs of heaven, to get into the vestibule of God's great palace, and to stop there and hear the singing of the seraphim inside the walls! There is such a thing as feeling, on the Hill Beniah, the breezes from the distant Celestial City. When the wind sets the right way you may often smell the spices of the gloryland where Emanuel is King and his beloved lie in his bosom forever. I pray that you may all have this. Do not say, "We cannot." Do not fear that you cannot, but rather listen to the text and carry it out, "Eat ye that which is good, and let your soul delight itself in fatness."

Oh that some poor soul would get his first mouthful of Christ to-night! Take him. I have seen a hungry child sent by his mother to the baker's. There is a little piece of bread put in as a "make-weight," and the poor child eats it on the way home. I give you leave to do that to-night. Carry the truth away with you and keep it, but eat a bit as you go home. Lay hold on Christ to-night, now, before you leave the tabernacle. May his grace enable you to do it; and then sit down and eat, and eat, and eat forever of this precious, inexhaustible provision of God's infinite love; and to him shall be glory forever and ever. Amen.

DO YOU READ BOOKS?

You cannot afford to miss this offer. Four books for the price of one.  
1. *Christian Union, or The Problem Solved.* Price 10c. Price per copy for 50c. Ed. Ben M. Bogard wrote this excellent work and it is an unanswerable argument in favor of Baptist Principles.  
2. *Baptist Church Government.* 4000 published. Price 10c per copy; 1 for 10c. The Dr. Thompson and Ed. Bogard were addressed by their brethren and an able, full discussion is found in the book.  
3. *Future Pinnacles.* By T. E. Hickey. Price 10c per copy; 1 for 10c. An unanswerable argument on the subject of hell. Just the thing to use in the light between the Unitarians and Baptists.  
These four books for 25c, or as many copies as you want at that rate. Order now from the Western Recorder, or from any of our friends who will sell them. May have them on credit and they will be allowed half of regular price for cash.  
A FAITHFUL witness will not lie; but a false witness will utter lies.—Bible.

LOVING TRIBUTE.

In the midst of life we are in the midst of death. How hale, how cheerful, was Bro. J. T. Barrow at the General Association at Mt. Sterling. Lately he had greatly increased in flesh, and was looking more robust than I ever saw him. As he tenderly referred to some of those deceased ministers he had known in the memorial meeting at Mt. Sterling, who would have thought that many form would have been the first to fall after our return to our homes.

The intimacy between myself and Bro. Barrow was more than ordinary. As young preachers we first met at Russellville, at the first meeting of the Southern Baptist Convention and the General Association after the war, the latter body holding its meetings immediately after the final adjournment of the former. An attachment was formed there that grew with the passing years. At first the mutual regard became so strong that we had our photographs taken on the same card. Twenty-five years later, after a separation of some time, at Athens, Tenn., we met and again had our pictures taken on the same card. For two years I was the financial agent of Sweetwater Female Seminary while Bro. Barrow was the chairman of the Board of Trustees. During the time I stopped my field work to aid Bro. Barrow in a protracted meeting of decided interest at Sweetwater. My youngest son was converted in that meeting and baptized by Bro. Barrow. Rarely, if ever, were two preachers more devoted to each other. I am not old, but the most intimate of my ministerial associates are nearly all gone. They were all more promising of long life than myself. They are gone, and I stand almost alone. Lord, grant that I may be ready to join them when the summons comes.

How happily situated was our brother—in fine health, a lovely family of wife and children, two charming churches just renewing their expressions of confidence and love. Strange Providence, but wise because the omniscient ordered it. How sudden, how unexpected, and yet let not the stricken loved ones murmur or rebel, but rather say, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

Many will feel inclined, I am sure, to refer to Bro. Barrow's noble traits of character. As a preacher he was painstaking in his preparation, simple and lucid in his style; he was always quite Scriptural, expounding the Word of God with logical force. He was considerate toward the opinion of others while firmly maintaining his own. He was animated in the social circle. He was familiar with the young and loved by them. He was a prudent pastor and a wise counselor. He loved his friends, and never deserted them. He was an orthodox, popular preacher.

With his loving family, his devoted churches are bereaved. Loved ones were taught by him the source of the purest, strongest love and the sweetest comfort. May the loving hand of the heavenly Father support and guide them; may the brightness of his smile light up the darkest hour. Ere long there will be the glorious family gathering as removed from accident, pain and death.

L. W. BRUNER.

WEALTH gotten by vanity shall be diminished; but he that gathereth by labour shall increase.—Proverbs 13:11.

Summer Dress Goods.

All our beautiful Summer Dress Goods will be placed on sale, beginning this week, at one-half and one-third of their former low prices.

- 2c For printed India Mulls, all this season's goods; popular colors.
- 3c For figured and plain linen Turkish Lawns, good fast colors, both light and dark.
- 5c For pretty striped Dimities, in both light and dark shades, all the newest patterns among them.

- 7c For new Duck Suitings, in early fall styles, regular value 10c.
- 7c For China Blue Lawns and Navy Blue Dimities, all the very latest patterns among them.
- 10c For choice Dimities, Organdies, Hattens, in stripes; solid color lawns and other styles worth from 12c to 25c a yard.

Domestics.

- 100 yards of New Island Cotton, full yard wide, extra good quality 4c
- Nice quality Bleached Cotton, extra good value 5c

MAIL ORDERS filled promptly and with the best of goods.

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

KENTUCKY MISSION CONTRIBUTIONS FROM MAY 1, 1890, TO

| ASSOCIATIONS.          | State Missions. | Foreign Missions. | Home Missions. | District Missions. | Colportage Work. | Dist. Sunday-School and other work. |
|------------------------|-----------------|-------------------|----------------|--------------------|------------------|-------------------------------------|
| Baptist                | \$ 18 24        | 9 12              | 38 85          | 18 24              | 33 44            | 13 20                               |
| Barren River           | 5 42            | 15 41             | 18 54          | 22 42              | 22 42            | 48 85                               |
| Bay Fork               | 32 92           | 33 24             | 32 92          | 45 85              | 111 46           | 6 19                                |
| Bethel                 | 216 68          | 195 51            | 1616 92        | 970 07             | 425 43           | 31 12                               |
| Blackford              | 12 62           | 2 58              | 12 63          | 17 47              | 31 12            | 80 39                               |
| Blood River            | 31 68           |                   | 53 18          | 117 49             | 65 57            | 75 51                               |
| Boone's Creek          | 20 10           |                   | 24 82          | 45 57              |                  |                                     |
| Booneville.            |                 |                   | 5 10           |                    |                  |                                     |
| Bracken.               | 45 14           | 10 40             | 22 74          | 168 33             | 327 68           | 28 02                               |
| Campbell County        | 57 24           | 6 52              | 68 33          | 138 42             | 57 24            |                                     |
| Central                | 42 89           | 30 80             | 42 80          | 115 67             | 67 25            |                                     |
| Clear Fork             | 30 55           | 12 75             | 55 43          | 43 49              | 40 45            | 9 00                                |
| Concord                | 302 75          | 114 29            | 348 07         | 317 14             | 340 85           |                                     |
| Crittenden.            | 28 50           | 28 50             | 28 50          | 28 50              |                  |                                     |
| Cumberland River       | 1 36            | 1 37              | 1 37           | 28 50              |                  | 1 72                                |
| Daviess County         | 208 68          | 126 74            | 848 11         | 474 56             | 298 06           | 126 74                              |
| East Lynn.             | 11 30           |                   | 11 31          | 11 31              | 11 30            |                                     |
| East Union             | 5 26            | 5 27              | 11 31          | 11 31              |                  |                                     |
| Elkhorn.               | 215 23          |                   | 1256 77        | 984 77             | 567 05           |                                     |
| Enterprise.            |                 |                   | 2 80           |                    | 11 10            |                                     |
| Franklin.              | 22 42           | 2 42              | 117 14         | 100 46             | 31 45            |                                     |
| Freedom.               | 33 76           |                   | 18 05          |                    | 29 96            |                                     |
| Gasper River           | 4 08            |                   | 34 06          | 34 79              | 92 79            |                                     |
| Goose Rock             | 43 16           | 20 60             | 50 33          | 50 33              | 43 16            | 20 60                               |
| Graves County          | 155 07          | 77 54             | 157 93         | 165 91             | 166 12           | 63 25                               |
| Green River            |                 |                   |                |                    | 11 95            |                                     |
| Greenup                | 6 00            | 3 43              | 49 74          | 75 12              | 39 33            | 1 91                                |
| Irvine                 |                 |                   | 7 00           |                    | 20 22            |                                     |
| Landmark.              |                 | 3 12              | 19 01          | 16 01              |                  |                                     |
| Laurel River           | 78 46           | 30 12             | 102 35         | 81 45              | 82 87            | 30 23                               |
| Liberty.               | 45 00           | 45 00             | 45 00          | 45 00              | 82 22            |                                     |
| Little Bethel          | 79 90           | 37 45             | 128 45         | 80 10              | 103 66           | 51 82                               |
| Little River           | 1728 35         | 577 35            | 3624 72        | 2767 61            | 1074 20          | 644 02                              |
| Long Run               |                 |                   | 15 55          | 13 90              | 47 59            |                                     |
| Lynn                   | 32 16           |                   | 32 18          | 78 54              |                  |                                     |
| Mt. Zion               | 212 22          | 98 90             | 297 33         | 182 13             | 262 22           | 98 90                               |
| Nelson.                | 190 32          | 61 04             | 155 33         | 131 65             | 188 42           | 61 10                               |
| North Bend             |                 |                   |                |                    | 2 50             |                                     |
| North Concord          | 52 80           | 26 44             | 52 80          | 52 80              | 119 39           | 50 64                               |
| Ohio River             | 134 82          | 66 91             | 193 67         | 134 82             | 141 37           | 73 60                               |
| Ohio Valley            | 4 98            | 4 98              | 4 99           | 4 98               |                  |                                     |
| Owen                   | 72 03           | 35 03             | 84 82          | 64 84              | 71 50            | 35 18                               |
| Russell's Creek.       | 107 36          | 53 71             | 117 37         | 107 37             | 107 36           | 53 71                               |
| Salmon                 | 253 11          | 295 83            | 267 31         | 334 80             |                  |                                     |
| Shelby County          |                 |                   |                |                    | 37 45            |                                     |
| South Concord          |                 |                   |                |                    |                  |                                     |
| South Cumberland River |                 |                   | 16 44          | 7 01               |                  |                                     |
| South District         | 131 10          |                   | 200 64         | 184 00             | 102 80           |                                     |
| South Kentucky.        | 32 49           | 16 28             | 38 62          | 32 49              | 37 02            | 18 81                               |
| South Union.           |                 |                   |                |                    | 11 82            |                                     |
| Sulphur Fork           | 151 50          | 95 05             | 184 44         | 185 60             | 151 50           | 75 75                               |

**sam**

ple copies of the Recorder may be had for the asking. We earnestly request that all our subscribers kindly write us a postal card with the address and name of the editor who are not now taking the paper. We will make a present of a neatly-bound story book to each and every subscriber who is instrumental in adding a new subscriber.

If you will send us 10 cents in silver or five two-cent stamps, we will mail you a copy of the 1890

**Almanac of the Southern Baptist Convention**

or send 10 cents for two copies. It is compiled by Rev. Lanning Harvey and is of great interest to every Baptist. Secure a copy of the Baptist Year Book for 1890 at 25 cents.

**BAPTIST BOOK CONCERN,**  
623 Fourth Ave., Louisville, Ky.

EDITORIAL.

As is well known, Dr. Lyman Abbott believes in the "higher criticism," and accepts its "results." By the way, we would be glad to see a clear statement of what these "results" are, such as would be acceptable to the critics themselves. That they differ greatly among themselves is notorious. So marked and emphatic are their differences that the only way they could issue the "polychrome Bible" at all, was to assign a certain part to a certain critic and leave the whole case to him, so far as that part was concerned. Had even a committee been required to pass on any of the parts, they would not have agreed. Hence the "polychrome Bible" has not even the poor value of being the result of a consensus of radicals. It is simply an aggregation of individual opinions, and so is worthless from any point of view. But this by the way.

Dr. Abbott accepts the theory that Isaiah wrote only part of the book that bears his name, while an unknown prophet wrote from the 40th to the 61st chapters. Dr Abbott says:

It was at this time—Babylon destroyed, or her destruction imminent—Oyrus conqueror, or his victorious hosts close at hand—the Great Unknown arose. Absolutely unknown is he. We know not his name, his age, his circumstances. We know not how long he prophesied. We cannot connect his prophecies with any specific events. We simply find, in the last chapters of Isaiah—from the 40th to the sixty-first—two apparently contiguous prophecies, in which the Great Unknown gathers up the lessons which God had taught to Judah through seventy years of captivity, and repeats them for the instruction of the world for all time to come. His prophecies are bound up with those of an Isaiah who lived a century before; but the circumstances and the messages of the two are widely different. One prophesied before the captivity, the other as the captivity drew to its close.

This is a remarkable deliverance. Here Dr. Abbott says frankly that this unknown prophet's "age" and "circumstances" are absolutely unknown, and "that we cannot connect his prophecies with any specific events." And yet, with a *science* that is refreshing, Dr. Abbott in this same paragraph names the "age" in this prophet, "as the captivity drew to its close," and connects his prophecies with specific events, "Babylon destroyed, or her destruction imminent—Oyrus conqueror, or his victorious hosts close at hand." This is rich.

Then if the man, his age, his circumstances, &c., &c., are absolutely unknown, pray how does Dr. A. know there was any such man at all? To claim the existence of such a man is wild, when absolutely nothing about him is known. We decline to believe in his existence. He is purely the creation of the fancy of the higher critics, who must either admit that Isaiah had prophetic foresight, or else must assign the latter part of his prophecy to some one guessed to live after the events foretold. Of course, it would never do to admit that God revealed to Isaiah future events, and hence the critics boldly assigned the accounts of these events to a creature of their imagination—the Great Unknown.

These prophecies are bound up with the other prophecies of Isaiah, because there is where they belong, as they all came from the same man. In the New Testament, passages from this

latter part of Isaiah are cited and attributed to Isaiah, e. g., Matthew 19:17-21; Luke 8:4-6, and 4:18 19; John 1:23, and 12:38; Acts 8:26ff; Romans 10: 16 and 20. So we have the square testimony of the inspired writers of the New Testament that Isaiah did write these very prophecies.

Those who deny it contradict the positive statements of Matthew, Luke, John and Paul, they contradict all the known facts in the case, and they are driven to imagine an author of whom they are constrained to confess they know nothing. And all this because they are unwilling to believe God inspired Isaiah to tell of future events!

The papers have had less to say of Robert G. Ingersoll since his death than we would have supposed. The fact is, he had been declining in public favor for years. He had long ceased to be a sensation. But among the things that have been said concerning him, which have come to our notice, we think the estimate of him as a man of intellect, given by the Rev. Mr. Lambert, author of "Notes on Ingersoll," &c., is the best. Mr. Lambert says:

He was not an original thinker, nor a profound thinker on the thoughts of others. There are artists in Rome and other art centers of Europe who confine themselves to making copies of the masterpieces of great painters. \* \* \* What these copyists are to the great masters, the orator of agnosticism was to the infidel and atheistic writers of the eighteenth century. Their writings were his storehouse of argument and misinformation. His wit and rhetoric clothed their arguments in more modern dress, and made them more attractive to the superficial by their freshness and piquancy. But the new point added no element of strength to the original.

Owing to this inability to grasp philosophical systems in their totality and see that they must stand or fall as a whole, Ingersoll had no philosophical system. He took a principle from one system and another principle from another system. He is called to see that the two principles are contradictory of each other. Many instances of this indiscriminate selection of principles are to be found in his lectures. If there is anything he insisted on and reiterated most emphatically, it is freedom of thought, freedom of will. No one has spoken more eloquently on this subject than he. But he did not see that another principle of his destroyed utterly liberty, freedom of thought and of will. We quote from another source: "The God of this doctrine of his that makes liberty of thought or action an impossibility: 'In the phenomena of mind we find the same endless chain of efficient causes. The same mechanical necessity. Every thought must have had a cause, and is as necessarily and naturally produced as mountains and seas. Every mental operation is the necessary result of certain facts and conditions.'"

This doctrine, uttered so dogmatically, is of course the death of all liberty of thought and of will. We regard himself to be a champion of liberty of thought, and condemned Christianity as an enemy of free thought.

This is well and justly said. Ingersoll was in no sense a philosopher, and he wrote nothing that will last. But this same inconsistency characterizes all who attack "the faith once for all delivered to the saints." One reason for this is that they are ready to seize any standpoint from which they think they can make an attack that will tell, and they do not seem to care that attack number 2 destroys the basis of attack number 1. They will with perfect scientific assu- me any position which is hostile to

the orthodox faith. A very interesting, as well as a very valuable, book might be written on the contradictions of infidels. We do not suppose that there is a single argument advanced by an infidel against orthodox Christianity that has not been completely answered by some other infidel who was attacking from a different standpoint. In Ingersoll's case, what he wanted was an immediate effect on the assembly then before him, and he was ready to seize anything if only he could make a "hit" with it. There is nothing permanent about infidelity; yet it does harm to individual souls, especially to those of the "Smart Aleck" variety.

The editor of *The New Voice* sent out to the keepers of all the 2,841 county almshouses in the United States, the following question:

In your opinion, what proportion of the inmates of your almshouse came there directly or indirectly through the use or abuse of intoxicating liquors, either on the part of themselves or some one else?

Answers were received from 816, of which 80 were from Kentucky. The average per cent. was 51. So, according to these figures, drinking liquor is responsible for more than half the paupers in the United States.

These figures leave out the almshouses and charitable institutions of the large cities, where the per cent certainly is greater. We think it is safe to say that three-fourths of the paupers in the land are made so by the course of drink.

The figures for Kentucky, according to the returns of the *New Voice* are 54 per cent., and for Jefferson county 70 per cent. This county furnished more than one-third of the paupers reported in the 80 counties from which returns were received. Some of the counties of the state, however, return a per cent. higher than that of Jefferson. For example, in Carroll and Robertson it is 80 per cent.; in Grayson and Laurel it is 90; in Bullitt it is 99, while in Menifee and Powell the per cent. is 100.

These are instructive figures, and we regret that returns were not had from all the almshouses, including those of the large cities. We hope the United States Census, to be taken next year, will give all such figures. We believe that if the American people could only be brought to know the ravages constantly wrought by liquor, they would arise in their might and expel the saloon from the land. Temperance workers should be diligent in gathering and publishing the facts. The simple, unvarnished facts make the strongest possible argument, and the most convincing argument as well.

ROBERT G. INGERSOLL died on Friday. On Monday the Associated Press dispatches said: "No arrangements whatever have yet been made concerning the funeral. Mrs. Ingersoll and her daughters are still too much overcome with sorrow to consider the matter."

Then after the funeral was finally over, the same dispatches said that Mrs. Ingersoll and her daughters were in a state of collapse from grief.

This tells the story. Infidelity was here put to the test, and it utterly failed. It has no consolation for the bereaved. They sorrow without hope. Poor women, it seems a pity they should suffer so, and yet it is simply reaping what they have sown. On their principles there is no comfort and no hope in sor-

row. They leaned upon a frail reed, which in the time of trial has broken and pierced them.

We hope this hopeless grief of Mrs. Ingersoll and her daughters will serve to show them the emptiness of infidelity, and lead them to lay hold on the hope that is "sure and steadfast." And we hope others who are skeptical will heed the lesson. Infidelity has no comfort for bereaved hearts.

The writer had a charming time mingling with his brethren recently in the far West. At Denver he supplied the pulpit of the First church for the last two Sundays in July. Dr. Johnston Meyers, of Chicago, followed him for the first two Sundays in August. Dr. Geo. B. Vosburgh is the gifted pastor of the First church, which is a fine body of fine people. Dr. Vosburgh has a strong hold on the people, and he wields a wide influence. The congregation contains many people of rare talent and culture. There are other strong Baptist churches in Denver, notably the Calvary, of which Dr. W. T. Jordan is the loved pastor, and he is doing a noble work. To him the writer is indebted for special courtesies.

At Pueblo the Rev. D. D. Forward is pastor of the Mesa church, which has perhaps the best field of any church in the city. They propose to build a new house of worship, which is greatly needed. His many friends will be glad to learn his health is completely restored. It was feared, when he left Shelbyville, that he would not be able to preach again for years, if ever. The visiting brother was delightfully entertained at the charming home of Bro. Forward, and was duly shown over the city, which is a solid city of 40,000 population.

At Cripple Creek the Rev. T. T. Martin is Baptist bishop, and a wonderful work he is doing. He has the largest congregation in the city (population 20,000), and it has become necessary to put a gallery in the house of worship which has just been done. It was the writer's pleasure to preach for two Sundays to these good people, and he found among them some old Kentucky friends, as well as people from everywhere. Their chief fear is that they may "lose Bro. Martin," by his being tempted to go elsewhere.

Beside these, there are other pastors in Colorado who were from Kentucky, e. g., the Rev. J. H. Franklin at Leadville, the Rev. W. R. Earle at Aspen, the Rev. Arthur Willett at Canyon City, the Rev. F. C. Schaffer at Gold Field, and others.

The Rev. Dr. Crooks has taken fine hold as missionary secretary, with headquarters at Denver. Under his wise guidance there is every prospect for a noble future for our missionary work in that wonderful field. Colorado is a wonderful region from every point of view.

DR. CARTER HILK JONES and family had a thrilling adventure and a narrow escape recently in Lake St. Clair, near Detroit. The boat upset, and the water was so deep that only he could stand on the bottom and hold his mouth above water. He held up Mrs. Jones and the children till he finally got them on the upturned boat so they could hold on. Then he struck out to swim a mile to get relief, which he met on the way, and they were all rescued in a state of complete exhaustion. Mrs. Jones was made quite ill by the adventure, but she was much better at last accounts.

Editorial Varieties

We had a pleasant visit from Prof. C. K. Oaks of Hollins Institute, Virginia. He was looking after his present and prospective patrons of which he has a goodly number in this state. These Kentuckians who propose to send their daughters outside the state can hardly do better than to send them to Hollins.

Dr. W. L. Fickard gave on a pleasant call on Monday. He was on his way home from adding Prof. W. O. Carver in a meeting at New Salem. It was a great meeting. Some fifty professions are reported. Dr. Fickard was pleased with Cleveland as a field of labor, but he has the same love for the South he has ever cherished. He is in fine health and spirits.

One of the oft-cited misquoted passages of Scripture is Genesis 1:1: "In the event of the day shall thou eat bread." As the Westminster Review contains an article which misquotes this passage—"In the event of thy brow," &c. It is time the public got the passage straight. It is not "brow" but "bun."

It is said that some surgeons have invented a means of curing the sickle-cell, to know up people whose backbones it weakens. We wish men's moral backbones could be similarly strengthened. There is a lack of moral backbone in the world, though there is plenty of jawbone. It would be well if much of the jawbone could be exchanged for backbone.

A guest at one of the leading watering places the other day got for a dinner bill of three, being "too sick to go down to dinner," but wanting "to have a little something" sent up to the room. Here is the order this "sick" guest made out: "Oysters, soup, sliced tomatoes, bottled egg tongue, sweet breads, roast lamb, roast beef, mashed potatoes, green peas, lapstone pudding, ice cream, cake, fruit, nuts, raisins." We wonder what the order would have been had this guest been in health.

A minister in Chicago tells this story of the effect of a sermon. He was preaching about (not with) his back and his teeth. He said God knew which one of his children would grow in grace best in the sunshine and which ones required the shade of affliction. And he illustrated, "You plant roses in the sunshine, but fuchsias do best in a shady nook." After the sermon a lady came up to him with her face all shining. "O, Doctor, I am so grateful for that sermon; I never knew before what was the matter with my fuchsias."

A recent critic attacks the use of the word "restoring" as "misleading," "obscure" and "charming," saying that these words have now been used up and should be laid aside. But the fact that words are often used carelessly does not mean that they in that case the current vocabulary would have to change every few years. Words have always been used carelessly, and always will be, but we must continue to use them all the same. Perhaps no word has been used more carelessly and recklessly than "love," and yet who would banish that word from the language? So long as there is true love in the world, so long will the word "love" have a rich and profound meaning.

A "new theology" preacher in Denver recently preached against the doctrine of eternal punishment and against other biblical (?) things, said: "The truth of retribution comes to be regarded as a word to be preached much more if the doctrine of everlasting punishment were definitely abandoned." And so this preacher, and those of his way, will not preach what they believe to be true because, forsooth, others preach what these preachers believe to be false. Of all the reasons for preaching against it, it is a little ahead of any of it. Unless the rest of us will quit preaching what these preachers think is error about retribution, they will not preach what they think to be true about it. Well! well! well! We may as well admit that we are not over anxious that these errant preachers should preach what is wrong about retribution, and we certainly will not cease to preach "w" as the Bible, as we understand it, plainly teaches us on the subject, in order to tempt these errant preachers to proclaim their nonsense about it.

We respectfully call the attention of our neighbor, the Christian Observer, to the following utterance of the New York Independent of July 9th p. (1893). Speaking of the work of Fobedanzhoff, the Russian Procurator, the Independent says: "One of the most remarkable men of our times is Bishop Shoberg Benjamin of Siberia, in whose diocese lived a great number of people who were heathen. Terrified by fire, men, women and children of the religious faith were stricken, immersed in rivers to be baptized, and allowed after this ceremony was over to proceed to London on their way to the States."

Some time since, the Observer was not convinced that immersion was the practice of the Greek (Eastern) church for baptism, the testimony of our neighbor claimed, being conflicting. Here is a statement of fact which we give to our neighbor's attention. It is very hard for the Observer to see immersion.



FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

WHEN THE TIDE IS LOW.

BY LIZZIE OLARK HARDY.

Sometimes at eve when the tide is low I shall slip my mooring and sail away...

MISS RACHEL'S CURE.

BY ADELAIDE D. ROLLSTON.

That Miss Rachel Hedges had been a glum, dissatisfied woman for many years before she came to Grahamville to reside...

closed, and when she comes down to her meals she invariably complains of the dining-room being too light...

friend to the poor, and needy, and friendless ones in the little village. Miss Rachel stifled a sob and pressed her face closer to the shutter...

who was waiting to examine the contents. "What was in that immense box?" was Charles Grant's first question...

A Dive to Death. The woman who would risk a leap from the masthead of a ship would be considered foolhardy in the extreme...

THE ROYAL INSURANCE COMPANY OF LIVERPOOL. JOHN B. CASTLEMAN - A. G. LANBURN.

Song Books. we carry in stock. Baptist Hymnals, words & music 75c. Select Gems, by 100, each 75c.

# AIR LINE.

Louisville, Evansville & St. Louis  
Consolidated Railroad.

63 Miles Shortest Route,

THE ONLY LINE  
RUNNING  
SOLID TRAINS  
BETWEEN

LOUISVILLE and ST. LOUIS.

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

SHORTEST LINE AND FASTEST TIME

TO

EVANSVILLE.

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

J. B. CAMPBELL, D. P. A.,  
LOUISVILLE, KY.

CHESAPEAKE & OHIO RAILWAY, Union  
Depot, foot of Seventh Street, one block  
from Louisville Hotel. Additional stop at  
Grand Station, foot of Sixth Street. City  
Ticket office, 55 Fourth ave. Schedule in  
effect May 15, 1897.

F. F. V. LIMITED, DAILY.

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

|                                 |         |
|---------------------------------|---------|
| Leave Louisville                | 8:20am  |
| Arrive Washington               | 10:45am |
| Arrive Baltimore                | 12:00pm |
| Arrive Philadelphia             | 12:15pm |
| Arrive New York                 | 12:30pm |
| Arrive Providence               | 1:45pm  |
| Arrive Boston                   | 2:30pm  |
| Arrive Richmond, Va.            | 3:30pm  |
| Arrive Old Point Comfort        | 11:30am |
| Arrive Norfolk                  | 12:30pm |
| Returning arrives in Louisville | 12:30pm |

WASHINGTON EXPRESS DAILY.

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

|                                 |         |
|---------------------------------|---------|
| Leave Louisville                | 8:20am  |
| Hot Springs                     | 9:20am  |
| Arrive Washington               | 10:45am |
| Arrive Baltimore                | 12:00pm |
| Arrive Philadelphia             | 12:15pm |
| Arrive New York                 | 12:30pm |
| Arrive Providence               | 1:45pm  |
| Arrive Boston                   | 2:30pm  |
| Arrive Richmond, Va.            | 3:30pm  |
| Arrive Old Point Comfort        | 11:30am |
| Arrive Norfolk                  | 12:30pm |
| Returning arrives in Louisville | 12:30pm |

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

LEXINGTON SHORT LINE.

|                |        |        |
|----------------|--------|--------|
| Ly Louisville  | 8:20am | 8:20pm |
| Ar Shelbyville | 8:20am | 8:20pm |
| Ar Frankfort   | 8:20am | 8:20pm |
| Ar Lexington   | 8:20am | 8:20pm |
| Ar Winchester  | 8:20am | 8:20pm |
| Ar Mt Sterling | 8:20am | 8:20pm |

## Texas and Pacific Railway

First Passenger Service  
in the South.

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

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

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

Write for Book on Texas—FREE.

L. S. THOMAS, Vice Pres. and Gen. Manager  
A. F. THOMAS, Gen. Pass. Ticket Agent  
DALLAS, TEXAS.

## Church Roll and Record.

Contains: Rules of Order, Church  
Government, Constitution of Faith, Al-  
phabetical Index for Names and  
addresses, with 100 pages for Min-  
utes. Good ink paper, bound in  
cloth, with leather back and cor-  
ners, a durable binding.

is a  
\$1.50

includes 12  
Blank Church Books. This book  
is published by

Register Book Company, Louisville, Ky.

dressmaker, and she out on the  
clothes, while Mrs. Snow basted and  
helped those who had the least skill.  
"All done," announced Mrs. Snow  
as the clock struck four. "I am glad  
we got so many things ready-made,  
or we could not have finished in one  
afternoon."

Then everybody fell to work in the  
soft twilight to pack the box. When  
everything was put in it was not half  
full. A row of very doleful faces  
hung over it as each one tried to fill  
up the vacant places. Mrs. Grant  
was just wiping away a few tears  
when the door burst open and the  
girl who sold stamps in the postoffice  
said breathlessly:

"I could not get off this afternoon.  
One of the other clerks is sick, and  
the postmaster is out of town, but  
here is my contribution to the box."  
She laid a soft, rose-colored dress-  
ing sack, made of the thickest sedit  
down, on Mrs. Snow's lap, and went  
as well as she could.

"Her new dressing sack!" ex-  
claimed Boss Richards. "I am going  
straight home for my black skirt to  
go with that sack. I can spare it  
as well as not."  
"Let's all go home and find some-  
thing to help fill up," said Rose  
Brown impulsively, and in five min-  
utes Mrs. Grant and Mrs. Snow were  
alone in the pleasant parlor picking  
up the scraps of flannel and muslin.  
How rapidly good deeds multiply!  
In a short time the girls came hurrying  
back with bundles large and  
small. This time everybody took a  
hand in fitting the goods in to make  
room for the big dolls Grace Holmes,  
who lived in the country, had bought.  
She could not go home like the rest,  
so she took a dollar from her careful-  
ly saved Christmas money and in-  
vested it in two dainty dolls.

The first snowflakes were whirling  
over the dreary black marsh, and  
the people were hurrying to bank up  
with sod the little plank houses here  
and there on the wide fields, when  
the minister opened the door and  
came early into the room where his  
frail wife was trying to soothe the  
fretful baby.

"Some one has sent us a box,  
Mary," he said, stooping to kiss the  
child's cheek. "Bro. Mills is coming  
with it, and will be here in a few  
minutes."  
"I won't count on it very much,  
Charles, till I see it unpacked. The  
last box had very few things in it  
that could be used, even by making  
them over, and, besides, the freight  
charges were two dollars."

"Well, the goods are paid on this,  
and we will soon see what is in it,"  
said Mr. Grant as cheerfully as pos-  
sible, though he shared his wife's  
doubts.

If Mrs. Gardner could have seen  
her box unpacked the second time  
she would have been much sur-  
prised as were the minister and his  
wife.

When the clean, dainty garments  
were spread out in the poor, bare  
room Mrs. Grant laid her weary head  
on her husband's shoulder and sobbed  
for joy.

The Epworth League heard the  
story from Mrs. Snow and Mrs. Grant,  
who were busy with other misera-  
ry plans, when the minister and his  
wife came to attend a Sunday-school  
convention and tell Mr. and Mrs.  
Snow about the box.

"I just looked every where for some  
clue to tell where it came from, but  
could find nothing. Even the name  
of the town was blotted so you could  
not read it," said Mrs. Grant from  
about the wonderful box. "We will  
never find out who sent it, I suppose,  
but I pray every day that God may  
bless them for it, and I am sure he  
will!"

"And I am sure he has," said the  
secretary of the League reverently.  
"Our League has doubled its mem-  
bership since the box first came, and  
how much better it is to do some-  
thing for the poor all about us than  
to spend all our time planning socials  
and entertainments."

"And I have learned that it pays,  
too, largely," said Mrs. Grant. "For  
what has been the best blessed year  
of my life."—N. Y. Advocate.

### DRATH stands before us as an ex- perience which we all face. How far away it is we none of us know. In what way it will come to us we none of us can tell. We only know that each pulse-beat shortens the time that we have still to live, and that each minute brings us nearer to the grave.

### Use Allen's Foot-Powder in Your Shoes.

A lady writes: "I shake Allen's Foot-Powder into  
my shoes by absorbing perspiration. It is a most  
valuable remedy for itching feet, corns, blisters,  
and all other troubles of the feet. Always use it to break  
up new shoes early. Always use it to break  
up old shoes early. It is a most valuable and  
valuable. We invite the attention of physicians  
and nurses to the absolute purity of Allen's Foot-  
Powder. It is made of the finest materials and  
is the only Foot-Powder that is guaranteed to be  
pure."

### HIS WORD OF HONOR.

The order had been issued in Paris  
in 1871 by the new republican authori-  
ties that communist insurgents who  
were taken with arms in their hands  
should be put to death immediately.  
So writes a French correspondent of  
the St. Louis Republic. The order was  
being relentlessly executed when, in  
the garden of the Elysee Palace, a  
detachment of republican troops  
came upon a small band of insur-  
gents. Among them was a boy of  
fifteen years, still in short trousers.  
On the way the fifteen-year-old boy  
broke out from among his compan-  
ions, and placed himself in front of  
the colonel who commanded the re-  
giment. Making the military salute  
with a good deal of grace he said:  
"Monseigneur, you're going to shoot  
me, I suppose."

"Certainly, my lad," said the  
colonel. "Taken with arms in your  
hands it's all up with you. That is  
my order."  
"All right!" said the boy. "But  
see here. I live in Mironne-street  
where my mother is consoled in a  
house. She'll wait for me if I don't  
come home. Come, colonel, let me  
run home awhile. I give you my  
word of honor I'll come back to be  
shot!"

The colonel was struck with aston-  
ishment at the boy's demand.  
"You give me your word of honor  
eh? that you'll return in time to be  
executed?"

"My word of honor, monseigneur!"  
"Well, well!" said the colonel. "Go  
home, boy."  
The youth bowed and scampered  
off.

"The last we shall see of him," said  
the colonel.  
Half an hour passed by. But all at  
once the door opened and the boy  
communist popped in.

"Here I am, monseigneur!" he ex-  
claimed. "I saw mamma, told her I  
gave her my watch and kissed her  
good night."  
Then the colonel did what perhaps  
none but a rough soldier would have  
done. He rose, came over to the  
boy, seized him by both ears, led him  
thru to the door and kicked him out  
of it, exclaiming: "Go out, you young  
brigand! Get back to your mother  
just as quick as you can!"

With a red face the officer returned  
to his chair, muttering to his com-  
panions, as he waved his hand to-  
ward a party of the condemned in-  
surgents: "So they have their her-  
oes, then—those scoundrels!"

### THE FADING DECLARATION.

The Declaration of Independence is  
kept behind in great places, the  
edges of which are heronically  
sawed. At intervals and as a special  
favor the custodian pulls out a  
drawer in a huge steel box and shows  
the treasure, but most of the time the  
two plates, with their sheet of parch-  
ment between, rest where burglars  
cannot break through, where fire can-  
not reach, and where daylight can-  
not complete the ravages already  
wrought by exposure. Visitors to  
the State Department who want to  
see the Declaration are shown a per-  
fect fac-simile, which hangs in a  
handsome frame and is large enough  
to be the original. They go away  
none the wiser for the substitution.  
The truth is that the Declaration was  
fast becoming a tradition when the  
extraordinary steps for its preserva-  
tion were taken about three years  
ago. In the administration of John  
Quincy Adams a copy of the original  
was made. To get the copy for the  
engraver the surface of the parch-  
ment was moistened with a wet  
cloth. A print was taken. It re-  
mained about fifty per cent. of the  
ink. For some years the original was  
exhibited under glass at the Patent  
Office. It hung where the sun reached  
a short time each day, until the dis-  
covery was made that the script was  
fading. Better care was taken when  
the Declaration was hung in the  
library of the new State Department  
building, but, for some reason, never  
satisfactorily explained, the signa-  
tures suddenly seemed to be fading.  
John Hancock's name, one of the  
boldest on the sheet, in the space of  
two or three years became too dim  
to distinguish. Then the officials  
charged saw the danger if left in the  
light the original would in a few gen-  
erations entirely disappear. The  
strong box was built. The plates of  
glass were obtained and sealed. In  
the drawer underneath the Declara-  
tion the copy made in Adams' time  
is kept. The Declaration can be  
discussed with the aid of a glass,  
but the signatures are almost entire-  
ly faded out. What is left of the  
reversed instrument will with present  
precautions last a long time.—St.  
Louis Globe-Democrat.

FOLLY is joy to him that is desti-  
tute of wisdom.

- ARMSTRONG & McELVY
- BETHELD-SALEY
- DAVIS-CHAMBERLAIN
- FARRINGTON
- ARGON
- KORTHEIN
- ATLANTIC
- BRADLEY
- ROOSEVELT
- JEWETT
- ULSTER
- UNION
- SOUTHERN
- SHIPLEY
- COLLIER
- MISGODI
- RED HALL
- SOUTHERN
- JOHN Y. LEWIS & BROS CO
- MORLEY
- ALEX
- CORRELL
- LENTZKY

HY is it that the brands of White  
Lead made by quick or patent  
process are almost invariably sold  
below the price of standard brands?

Because practical painters and consumers  
generally know that they are inferior to the  
brands made by the "old Dutch process"  
of slow corrosion. The brands named in  
margin are genuine.

FREE By using National Lead Co's Pure White Lead Tinting Colors  
any desired shade can be made. Pamphlets giving val-  
uable information and artistic wing samples of these free also  
folder showing picture of house painted in different designs of various systems  
combinations of shades forwarded upon application to those intending to paint  
National Lead Co., 100 William St., New York.



It will only cost you 25 cents extra to ride all day in a Cotton  
Belt Parlor Cafe Car (50 cents for a half day). Seated in  
a large revolving arm chair with plenty of space around you, you can  
enjoy as much freedom and ease as you please. If you are a smoker  
you will enjoy the large smoking room with its arm chairs and  
couch. The ladies will delight in the splendid ladies' lounging  
room, with its lounge and inviting arm chairs, and its roomy dressing  
room adjoining. You can have your meals in this car at any hour  
you want them; order most anything you want, from a porterhouse  
steak or a spring chicken down to a sandwich, take as long as you  
please to eat it, and you will only have to pay for what you order.

The Cotton Belt is the direct line to Texas. Its trains run through from Cairo  
and Memphis to Texas without change. Inset connections are made at its  
Junctions for all parts of Texas, Indian Territory, Oklahoma and the Far West.  
Write and tell us where you are going and when you will leave, and we will  
tell you what your ticket will cost, which train to take, to make the best time and  
connections, and will send you an interesting little book—A TRIP TO TEXAS.

L. B. LARABEE, Gen'l Passy and Ticket Agt., ST. LOUIS, MO. T. A. BROWN, Trav. Passy Agt., 615 Columbia Building, OKLAHOMA CITY, OK.

## California Tourist Car.

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

## Illinois Central in connection with the Southern Pacific.

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

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

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

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

Mention the Recorder in answering "ads."



EDITORIAL CORRESPONDENCE.

V.

The chief industry of Colorado is mining, and the State has reached the head of the list in its output of gold. It has actually surpassed California. The center of the gold mining interest is the Cripple Creek district, and all well regulated tourists are expected to visit this region. The city of Cripple Creek contains some 20,000 population, according to the claims. Then right over the mountain is Victor, with 10,000, claimed, and beside these, stuck around between the spurs of the mountains, we find Goldfield, Anaconda, Altman, Elkton, Gillett, &c., &c. Altman is the highest incorporated town in the world. The whole sides of the hills are peppered with holes dug by prospectors in search of veins of ore. These great piles of greyish white stones are the refuse of the mines, and you can locate a mine by this sign. The larger mines are worked by machinery, and you see buildings and smoke-stacks surmounting these great masses of greyish white stone piled far in the valley below. Here is the Independence mine, for which English capitalists recently paid \$11,000,000. It is a striking fact that English capital is coming into this region more and more. Most of the money lost in fruitless digging, where there was no ore, was American money, and hence many Americans are shy of making investments out here. Some Americans have been made multi-millionaires, however, by their interest in these mines.

Improvements are constantly being made in the methods of getting out and treating the ore, so that lower grades of ore can be profitably worked now more than formerly. Electricity is more and more being used with good results. The blasting is done by powder and dynamite, and that is a great drawback, because it takes the mine so long after the blast to get clear of smoke and gas so the miners can resume their work. It is expected that liquid air will be utilized for blasting, and this will be free from smoke and gas, and at the same time, will replenish the fresh air in the mine. The deeper the mine goes the more serious becomes the question of ventilation.

A prospector is a man who is looking out for a new vein of ore. He wanders over the hills examining carefully the rocks and the soil, and finds what he thinks are favorable indications. He proceeds to "stake" his claim, provided it has not been taken by some one else. Then he can hold it either by doing \$100 worth of work on it every year, or by getting a patent for it from Washington, which costs several hundred dollars. A "claim" is 300 feet wide and 1,500 feet long. Our prospector goes to digging, and he digs more or less according to his perseverance, his hopes, his pocket-book or his success in finding ore. Most of these holes over all these hillsides were made by these prospectors, and have been abandoned. Often an abandoned hole is taken by a new man and excavated to successful results. But one never knows. Many a man has spent his all in digging toward the hoped-for wealth, and been obliged to give up, when going a little farther would have enriched him. One striking instance of this occurred recently. A man got a claim and dug 200 feet, when his own money and all he could borrow was used, and he was obliged to give up. Another man got the claim up and dug 20 feet more, striking a

rich vein from which he has already taken \$800,000 worth of ore. This element of uncertainty is still found in case a rich vein of ore is struck; for one cannot tell how long the vein will last, nor whether, if it continues, it may not take a turn and run off his claim, and so belong to another; for one man's mine must never trench on another's claim. So at great labor and expense one may succeed only in opening his neighbor's way to fortune. In working a vein, also obstacles are often met. Here, suddenly, while the vein goes on, it ceases to contain any gold. Then what! Shall the work be abandoned, or shall the blasting go on in the hope that after an interval the vein will resume its value? These unproductive spaces are called "horses," and the miners never know how large these "horses" are.

Through the kindness of Mr. H. C. Woods I was permitted to go down into the famous Gold Coin mine. We got into a little iron car and went rapidly down 500 feet. At every 100 feet there runs off a "level," as it is called, i. e. tunnels in different directions on a level, and in these the miners work. They bring the ore in little iron cars, or trucks, to the shaft and it is drawn to the top. This mine has seven of these levels. The vein varies in width from two to four feet, and runs through the mountain at an angle of about 75° at the point I examined it. At the top the ore is assorted, the refuse thrown away, and that which it will pay to handle is shipped and sold to the smelters at prices varying according to the "assay." Gold ore assays all the way from \$5 to \$8,000 a ton. At present it does not pay to work ore that assays less than \$20 a ton; but Mr. Woods is arranging to work over all his refuse by a new method which will make \$5 ore pay.

Mr. Warren Woods, the father of Mr. H. C. Woods, who showed me special courtesies, is the head of the great Woods Investment Company which owns several mines and which is opening new ones from time to time. He is a brother of the late Rev. Dr. H. C. Woods and of the late Rev. Dr. Byron Woods, two bright lights in our denomination. The Woods are active Baptists. The Rev. Arthur Willett, of Kentucky, married a daughter of Mr. Warren Woods. They live at Canon City.

There are some advantages in gold mining. One is the work is in the shade in cool air. Another is that there is no danger that the output will go down in price. The output is always "as good as gold."

These towns in this "camp" have an odd appearance. There is such a demand for house room that all sorts of shanties have been stuck everywhere. Some are log, some frame, some cloth and actually some paper, and generally they are quite small. It is verily a "camp." There are, however, handsome brick stores and hotels, but most of the people are "camping."

The elevation of this "camp" varies from 9,400 to 11,000 feet, and the air is so thin that a full breath does not give one enough oxygen to maintain rapid walking or climbing. I notice that the miners walk slowly. Persons with heart trouble cannot stand to live here, and it is claimed that the elevation affects the nervous system of those who remain here a long time. When their temper gives way and they talk and act ugly, the rule is to lay it on the "elevation." Every-

body up here would be amiable but for the "elevation."

The scenery is sublime. Yonder is Pike's Peak lifting its colossal shoulders more than 4,000 feet above us. In the opposite direction are Mt. Harvard, Mt. Yale and the rest of that mighty snow-capped range. The gorges are gorgeous indeed, and "every prospect pleases," and, also, "only man is vile." It is a wicked region. There are many good and earnest people here, but vice is bolder and has more brazen effrontery than in any place I've observed in the United States.

This wonderful region, which all tourists should visit, is reached by two lines of railroad. The Florence and Cripple Creek road runs up from Florence, on the Denver & Rio Grande railroad, with windings and turns that are wonderful. The engineering which constructed that road excites one's admiration. The views on the way are alike varied and beautiful. The other road is the Midland Terminal (broad gauge), which runs from Divide, on the Colorado Midland railroad, up a series of gorgeous valleys around the west side of Pike's Peak, amid scenes of idyllic beauty, till it has climbed to the elevation of over 10,000 feet. Cripple Creek is not the highest point on the line, the elevation here being 9,400 feet.

Still the wonder grows, how it is that I never came out here before?

Respectfully, &c.,  
T. T. EATON.

READJUSTMENT OF TEACHING IN THE SEMINARY.

Owing to the retirement of Dr. F. H. Kerfoot from the chair of Systematic Theology and Pastoral Duties in the Southern Baptist Theological Seminary, the Faculty have agreed upon the following division of labor: President Mullins will teach Church History and Pastoral Duties; Prof. Dargan, Homiletics, Ecclesiology and Special Theology; Prof. Robertson, New Testament, Senior Greek and one hour in Junior Greek; Prof. McGlothlin, Biblical Introduction, Polemic Theology, one hour in Senior Hebrew, and two hours in Junior Hebrew; Prof. Carver, Systematic Theology and two hours in Junior Greek; Prof. Sampey, Old Testament, two hours in Senior Hebrew and two hours in Junior Hebrew.

The following special classes will be organized: Prof. Carver will teach Missions; Prof. McGlothlin, Aramaic; Prof. Dargan, Sociology; Prof. Robertson, Greek Exegetical Seminary, Septuagint and Textual Criticism; Prof. Sampey, Hebrew Exegetical Seminary and Pentateuchal Criticism.

Mr. B. Presley Smith succeeds Dr. Dargan as Treasurer of the Students' Fund. Prof. Sampey continues as Librarian. Prof. W. J. McGlothlin succeeds Dr. Kerfoot as Treasurer of the Seminary. President Mullins is the Financial Agent of the Seminary. The next session opens Monday, October second.

JOHN R. SAMPEY,  
Secretary of Faculty,  
Louisville, Ky., August 14, 1899.

ARTICLES.

We dedicated our new church here August 18th. Our little town is on the L. & N. R. four miles south of Barboursville in Knox county, which is one of the greatest Baptist counties in the State, there being more than forty churches in it. Bro. G. W. Ferryman of Middleboro, came

REPORT OF THE WOMAN'S MISSIONARY UNION OF KENTUCKY FOR THE FIRST QUARTER.

| ROCKETS.                    | DOMESTIC MISSIONS. | FOREIGN MISSIONS. | STATE MISSIONS. | WEEKLY-SCHOOL BODIES. | MEMORIALS. | MAYNARD HOUSE. | EXPENSE FUND. | TOTAL. |    |
|-----------------------------|--------------------|-------------------|-----------------|-----------------------|------------|----------------|---------------|--------|----|
| Auburn                      | 2 00               | 2 00              | 2 00            | 2 00                  | 2 00       | 2 00           | 2 00          | 16 53  |    |
| Beechland                   | 7 50               | 5 00              | 3 00            | 3 00                  | 3 00       | 3 00           | 3 00          | 31 50  |    |
| Bethlehem                   | 3 00               | 1 00              | 1 00            | 1 00                  | 1 00       | 1 00           | 1 00          | 12 00  |    |
| Bloomfield                  | 1 00               | 1 00              | 1 00            | 1 00                  | 1 00       | 1 00           | 1 00          | 7 00   |    |
| Bowling Green               | 56 50              | 17 46             | 17 46           | 17 46                 | 17 46      | 17 46          | 17 46         | 229 86 |    |
| Burk's Branch               | 2 00               | 2 00              | 2 00            | 2 00                  | 2 00       | 2 00           | 2 00          | 14 00  |    |
| Burgin                      | 76                 | 76                | 76              | 76                    | 76         | 76             | 76            | 500 00 |    |
| Bardstown                   | 84                 | 84                | 84              | 84                    | 84         | 84             | 84            | 250 00 |    |
| Carrollton                  | 90                 | 92                | 91              | 91                    | 91         | 91             | 91            | 275 00 |    |
| Columbus                    | 2 00               | 2 00              | 2 00            | 2 00                  | 2 00       | 2 00           | 2 00          | 14 00  |    |
| Cynthiana                   | 8 00               | 8 00              | 8 00            | 8 00                  | 8 00       | 8 00           | 8 00          | 50 00  |    |
| Chestnut-street             | 7 80               | 7 80              | 7 80            | 7 80                  | 7 80       | 7 80           | 7 80          | 48 00  |    |
| Danville                    | 9 11               | 4 11              | 4 11            | 4 11                  | 4 11       | 4 11           | 4 11          | 27 00  |    |
| Dayton                      | 10 07              | 10 07             | 10 07           | 10 07                 | 10 07      | 10 07          | 10 07         | 63 85  |    |
| East Church                 | 25                 | 1 00              | 1 00            | 1 00                  | 1 00       | 1 00           | 1 00          | 2 25   |    |
| East Hickman                | 2 00               | 2 00              | 2 00            | 2 00                  | 2 00       | 2 00           | 2 00          | 14 00  |    |
| Flemingsburg                | 5 00               | 5 00              | 5 00            | 5 00                  | 5 00       | 5 00           | 5 00          | 32 00  |    |
| Frankfort                   | 1 07               | 2 00              | 2 00            | 2 00                  | 2 00       | 2 00           | 2 00          | 12 95  |    |
| German Church               | 2 85               | 1 08              | 1 08            | 1 08                  | 1 08       | 1 08           | 1 08          | 7 00   |    |
| Glen's Creek                | 15 00              | 15 00             | 15 00           | 15 00                 | 15 00      | 15 00          | 15 00         | 95 00  |    |
| Gratz                       | 5 50               | 5 50              | 5 50            | 5 50                  | 5 50       | 5 50           | 5 50          | 35 00  |    |
| Highland                    | 1 77               | 1 75              | 1 75            | 1 75                  | 1 75       | 1 75           | 1 75          | 11 00  |    |
| Hopkinsville                | 10 00              | 10 00             | 10 00           | 10 00                 | 10 00      | 10 00          | 10 00         | 60 00  |    |
| Lebanon                     | 2 00               | 2 00              | 2 00            | 2 00                  | 2 00       | 2 00           | 2 00          | 14 00  |    |
| Lewisburg                   | 6 00               | 2 50              | 2 50            | 2 50                  | 2 50       | 2 50           | 2 50          | 16 00  |    |
| Lexington First Church      | 1 21               | 1 21              | 1 21            | 1 21                  | 1 21       | 1 21           | 1 21          | 8 00   |    |
| Locust                      | 2 00               | 1 00              | 1 00            | 1 00                  | 1 00       | 1 00           | 1 00          | 7 00   |    |
| Logan-street                | 5 00               | 5 00              | 5 00            | 5 00                  | 5 00       | 5 00           | 5 00          | 30 00  |    |
| London                      | 15 00              | 15 00             | 15 00           | 15 00                 | 15 00      | 15 00          | 15 00         | 90 00  |    |
| Madison                     | 20 20              | 3 40              | 3 40            | 3 40                  | 3 40       | 3 40           | 3 40          | 120 00 |    |
| Madisonville                | 1 98               | 1 92              | 1 92            | 1 92                  | 1 92       | 1 92           | 1 92          | 12 00  |    |
| Maysboro. First Church      | 7 89               | 3 98              | 3 98            | 3 98                  | 3 98       | 3 98           | 3 98          | 25 00  |    |
| Middlesboro                 | 10 50              | 10 50             | 10 50           | 10 50                 | 10 50      | 10 50          | 10 50         | 63 00  |    |
| Paducah, First Church       | 7 50               | 7 50              | 7 50            | 7 50                  | 7 50       | 7 50           | 7 50          | 45 00  |    |
| Providence                  | 5 31               | 5 31              | 5 31            | 5 31                  | 5 31       | 5 31           | 5 31          | 32 00  |    |
| Smith's Grove               | 22 95              | 22 90             | 22 90           | 22 90                 | 22 90      | 22 90          | 22 90         | 140 00 |    |
| Stamping Ground             | 9 00               | 4 00              | 4 00            | 4 00                  | 4 00       | 4 00           | 4 00          | 25 00  |    |
| Sulphur                     | 34 70              | 34 70             | 34 70           | 34 70                 | 34 70      | 34 70          | 34 70         | 210 00 |    |
| Trenton                     | 6 10               | 6 10              | 6 10            | 6 10                  | 6 10       | 6 10           | 6 10          | 36 00  |    |
| Twenty-second and Walnut St | 11 25              | 11 25             | 11 25           | 11 25                 | 11 25      | 11 25          | 11 25         | 68 00  |    |
| Versailles                  | 54 08              | 29 48             | 29 48           | 29 48                 | 29 48      | 29 48          | 29 48         | 180 00 |    |
| Walnut-street               | 50 60              | 29 48             | 29 48           | 29 48                 | 29 48      | 29 48          | 29 48         | 184 00 |    |
| Collection (Convention)     | 360                | 52                | 156             | 48                    | 24         | 18             | 15            | 65     | 80 |
| TOTAL                       | 4000               | 4000              | 4000            | 4000                  | 4000       | 4000           | 4000          | 25000  |    |

Mrs. B. G. REES, Sec'y. and Treas. C. C.

and preached the sermon and completely captured everybody as was expected. He is doing a marvelous work in this county, wherever he goes great throngs gather to hear him preach. It is said by many that he knows how to get hold of the mountain people as few men do. At the close of the sermon he raised in a few minutes all the money necessary. The crowd was very large and dinner was served on the ground and all had plenty. Then at 2:30 Bro. Ferryman preached again. It was a great day for the Baptists at Artemus. We feel that the day was a blessed one which will long be remembered.

DR. FORD announces that the September number of the *Christian Repository*, in addition to its usual articles, will republish John L. Waller's great essay on the "Protestant Reformation," showing that Protestant societies have no valid ordinances or ministry; also three original essays, "The Universal Church, What is it?" "Is there a Catholic Church?" and "The Genesis of the Invisible Church—Pedobaptism." He will commence a series of articles on the "Life, Times and Teachings of J. R. Graves," which will be a history of Baptists and their conflicts in the South. Two dollars a year; 30 cents for single copies.

PASTOR J. W. PORTER, of Maysville wants to know: "What is the difference between a man that robs the grave of its dead and the man who robs the dead of his reputation?"

WANTED—A young lady desires a situation to teach in a school of family, Qualifications: The higher English branches, Mathematics, Science, Latin, French and Instrumental Music. She is a Virginian and has been teaching six years in two schools and refers to the patrons of each school. Address: Station Terms, Miss Elizabeth Saunders, Falmouth, West Virginia.



The only house in all of the leading cities because there is the cheaper they sell at...

AMERICA HANDLING ARTISTIC INSTRUMENTS... WE CAN SAVE YOU MONEY... PIANOS... TICKETS...

HOTEL ALBERT... Corner of 11th St. and University Place... Location central, yet quiet... Room \$1.00 per day and upwards.

GERMAN BANK, Fifth and Market St. LOUISVILLE, KY. CAPITAL \$100,000... General Banking & Savings Bank.

LADIES Own Easily Make BIG WAGES... Many of our assistants are well paid... THE WESTERN RIVALRY CO.

SPEED—COMFORT—SAFETY... OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD... TRAINS SOUTH... TRAINS NORTH... TRAINS JELICO AND SOUTHWEST... TRAINS LEXINGTON AND FRANKFORT

N.E.A. Los Angeles, Cal., JULY 11th to 14th, 1890. ONE FARE FOR THE ROUND TRIP... MISSOURI PACIFIC RAILWAY AND IRON MOUNTAIN ROUTE... Choice of Diverse Routes.

Items of Interest. NEWS THE WORLD OVER.

As M. Labori, the counsel for Dreyfus, was on his way to the court room on the 14th, he was shot by two men who were trying to assassinate him.

Modern man has again proved his superiority to the ancients in the matter of architecture. In that centre of civilization, N. Y. City, in these closing days of the nineteenth century, a new building in the process of erection fell down, seriously injuring three workmen.

The round robin of the correspondents in Manila demanding freedom of the press has made no impression upon Gen. Ludlow, the Military Governor of Havana.

Dr. L. S. Sobel, of New York City, was called to see a patient in the night. He went and left medicine for the man to take. The next morning he called and found two men in the room with the patient.

The London Times declares from positive knowledge that the real traitor who betrayed the French military secrets to Germany and other nations was Col. H. Henry. He used Katerbasz as a tool, and they divided the money received.

The vitality of disease germs has had an illustration. In 1900 an entire family named Cloux died of the black plague and were buried in the Haarlem church in Holland.

Mr. K. T. Hiepel, the explorer, has ascended Mt. Morrison, the highest mountain in Formosa. Near the summit he discovered a tribe who had never seen a white man.

Dr. H. W. Wiley, Chief Chemist of United States Department of Agriculture, who has made many thorough investigations, says fully 90% of the articles of food have been adulterated or poisoned.

Pining the men who adulterate and poison does no good. That was tried with the brewers in Munich, Germany. They paid heavy fines and went on. But the law was changed to imprisonment only, and a few rich brewers were sent to jail.

The Cant has forbidden Jews to reside in St. Petersburg. As the French Jews are included in this prohibition, France has resented another snub from her ally.

The report comes that an electric gun has been invented in England by a grocer's son which will throw a ball five and one half miles in two seconds. It is said the English Admiralty has offered \$75,000 for this invention.

Forty mules have been sent from San Francisco to the Fiji Islands to be used on the sugar plantations. If they do their work well in the climate, there will be a market opened for mules not only in those islands but in other countries similarly situated.

Secretary Alger has published a statement in answer to the criticisms upon the War Department. He says that the officers of the volunteer regiments were appointed by the governors of the states, and the other appointments were made by President McKinley.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, favorably in advance. Those who do not know you at once what the charge will be. Under the most favorable conditions, it will be brought down to 50 words.

BARROW. Resolutions of Ministers' Meeting of Salem Association at Buck Grove, July 10, 1890. Whereas, Rev. James Thomas Barrow, our dearly beloved and faithful co-worker, was suddenly taken away on the morning of July 10, 1890...

Resolved, That we humbly recognize the hand of the Lord in this sad and sudden affliction and reverently bow subsimatively to His will.

Resolved, That we record our high appreciation of his character and services since his coming into our midst. In his removal by death, we have lost an able and faithful defender of the truth, a loyal and efficient leader, a wise counsellor, a courageous standard-bearer, a skillful helper and a fraternal co-worker.

Resolved, That we extend to his wife and children our sincere and hearty sympathies in this great bereavement, commending them to the mercies and guidance of the Lord of all things.

Resolved, That these resolutions be spread upon our minutes and a copy be furnished to His will.

J. H. HANAY, Moderator. G. D. BARBER, Clerk.

HATCHER.

Mrs. Martha Hatcher, widow of Heuben H. Hatcher, died July 21, 1890. She was born in Adair county, Ky., April 8, 1827; was married July 21, 1847, was left a widow in 1862. She was converted in Columbia, Adair Co., Ky., under the preaching of Rev. Thomas J. Fisher. Left with seven children, the oldest in his sixteenth year, with little of this world's goods, she kept her family together until the children were grown and built them homes of their own.

MULLIGAN.

Joela, wife of James Mulligan, died at her home in Louisville, Ky., July 23, 1890, aged 81 years. Early in life, she gave her heart to God and he enabled her to bear uncomplainingly those weary weeks of suffering. Hers was an abiding faith. Two little boys left mother so early in life, how sad! Yet the same God who was the mother's stay in life will also care for the orphans. "Thine arms to give our loved ones up, yet we feel assured that through Jesus we shall meet our own again."

RENA W. RAILAY.

WORTHAM.

Sister Chattie E. Wortham, eldest daughter of Bro. John and Sister Nannie B. Calkins, died at her home near Grayson Springs August 1, 1890; was born in Grayson county, Ky., Oct. 7, 1832. Sister Chattie was married to Stephen A. Wortham March 8, 1850; she professed faith in Christ in January, 1850, and united with the Spring Station Baptist church. She has since lived a consistent life, she leaves behind her a devoted her young husband and father, mother and brothers and sisters to mourn her loss. The writer preached her funeral sermon, it being her request. She also asked to have me sing, "Oh, for a closer walk with God," and have the congregation sing, "Heaven my God for Thee." Her request was complied with and it seemed to have touched the people. May God bless and comfort her young husband and parents. MERRIS W. WEAVER, Best View, Ky., Aug. 8, 1890.

NOTICES.

Before purchasing a new suit or bond-should, it will pay you to get the names of the Jones & Bond Store Co. With the price and design. Wherever on West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

Stewart Dry Goods Company, INCORPORATED. DRY GOODS, NOTIONS, SHOES, CARPETS, UPHOLSTERY. NEW YORK STORE, IMPORTERS, JOBBERS AND RETAILERS. LOUISVILLE. DRESS MAKING, MILLINERY, MENS FURNISHINGS. CLOAKS, CHINA AND GLASSWARE, STATIONERY. Mail Orders Receive Prompt Attention. SEND FOR SAMPLES.

The books we advertise are interesting. B. B. C. The prices we ask are reasonable.

The Sabbath Library 6c each by mail; 10 for 50 cents. Look where you will, we do not think a cheaper set of books can be found than those comprising this Library.

Ten Nights in a Bar Room Prince of the House of David In League with the Powerful Beside the Bonnie Brier Bush The Young Dutch Rider Out of the Triangle Titus Chonita Ruby Paula Clyde Wrester of Philippa A Devotee and Darling A Star in Prison In the Days of Mohammed A Double Story Kobath Shuane

The Baptist Principle In application to Baptism and the Lord's Supper. By W. C. Wilkinson, D.D. Price 85c.

A new and enlarged edition of the best book on the subject. The book contains 365 pages, which cover the ground completely—his arguments being unanswerable. It has only been a short time since this book was selling for \$1, but the price has been reduced to 85c, giving those not having it an opportunity to supply themselves.

Miscellaneous. In His Steps, or What Would Jesus Do? cloth, 30c; paper 15c. How Christ Came to Church... 30c. Things a Pastor's Wife Can Do, by one of them. The table of contents is first class and every pastor would do well to buy and read one... 35c. Pastor's Companion—for weddings and funerals... 25c. Love to the Uttermost—An exposition of John from chapter 13 to 21, by Rev. F. B. Meyer... 50c. How to Study the Bible... 75c. Josephus—Illustrated Standard edition, cloth... \$1.50. The Marked New Testament... 15c. One of the Two, by the author of In His Steps... 25c.

BAPTIST BOOK CONCERN, (INCORPORATED) 642 FOURTH AVE., LOUISVILLE, KY.

Special Rates via Southern Railway. Shelby County White Fair, Shelbyville, Ky., August 27-28. Rate one fare for the round trip. Tickets on sale August 27, 28 and 29 for morning train August 28, final limit August 29, 1890. Shelby County Colored Fair, Shelbyville, Ky., August 30, 31, Sept. 1. Rate one fare for the round trip. Tickets on sale August 30, 31, and morning train Sept. 1, final limit Sept. 1, 1890. Louisville Colored Fair Association, Louisville, Ky., August 27-28. Rate one fare for the round trip. Tickets on sale August 27, 28, and final limit August 28, 1890. Louisville and Jefferson County Colored Fair, Louisville, August 15-16. Rate one fare for the round trip. Tickets on sale August 15, 16, and final limit August 16, 1890. For further information, call on nearest Agent Southern Railway. W. H. TAYLOR, A. G. P. A., Louisville, Ky. Monon Route—Steamer "Manitou" to Mackinac, Petoskey, Charlevoix, Harbor Springs, Bay View, Etc. The trip without an equal—safe and superb steamer. Tickets returning direct or via Lake Huron and Detroit. Side trips through Lake Superior. Write E. H. Bacon, District Passenger Agent, Louisville, Ky. SUBSCRIBE FOR THE RECORDER.

**ROYAL BAKING POWDER**  
 Makes the food more delicious and wholesome

**Items of Interest.**

What is thought to be the black death plague, has for the first time been reported in the United States, in the city of Havana, Cuba. It has been in Alexandria, Egypt, for some time. The disease depends on whether the epidemic of Cuba is the genuine plague, but all admit that the symptoms are the same, and other cities are quarantined against all the Portuguese ports.

The long-drawn-out speeches in the Venetian Parliament Commission will come to an end on Monday. It is expected that the report will be ready on Monday. It is expected that the report will be ready on Monday. It is expected that the report will be ready on Monday.

The Republic and Jew-baiters had together formed a plot to overthrow the government in France. They were to have begun on Monday on the barricade by burning the statue of Louis the Great. When the troops were called out, they were to reverse arms and refuse to act. The shooting of LaFont was to be followed by the shooting of Buffet and others. But LaFont was able to be in town, and two days before the time for carrying out the plot the venetian troops were arrested, and put in prison and there was an outbreak.

The troops have been called out at Lexington, Indiana, to quell the riot. The Federalists are celebrating the flight of Lee from the battle of Gettysburg. The Catholics, who think that no one has a right to persecute except themselves, attacked them. Two days after the Catholics wrecked a Methodist church and the Protestants retaliated by shooting a Catholic one. More troops have been called for by the mayor.

It was said by Prof. Schumann that the islands of Hagen and Ocho were willing to submit to the rule of the United States. There is an order to the effect that no landowner in that island shall be allowed to lay claim to any land on the island. This is a triumph for him, as the inhabitants do not belong to his title. The Mohammedan Sultan of Sulu keeps his people peaceful. He hopes to be heavily taxed by the U. S. for allowing their flag to fly while he continues to harbor without any interference with his progeny.

As the reports have come in from the Interior of Porto Rico, the number of the heart disease in that island has been reported as being more numerous than anywhere else. The destruction of the roads was so great that there is no communication with at least one-third of the island.

Miss Mary Hunter, the Independent says, walked from her home in Bangor, Maine, to New York City in 1881 in order to see her mother, and returned the same way, the object of her trip on which she has reported it every year, supporting herself by selling pencils along her route. This year she is sixty years old, but made the trip as usual.

Dr. Deane, of South, has reported to the Academy of Medicine at St. Louis that he has inventively called the bites of rattlesnakes and other venomous reptiles by giving two halberd handles of soap containing a quantity of arsenic in the same way, the object of being taken and repelling the dose within two hours. After the third dose, the patient is free from danger.

The Convention which met in Lexington on the 18th put a full stop in the field, headed by ex-Governor John Young Brown of this city. It endorsed W. J. Bryan for President, but declined to recommend any one for Senator.

The total of Dayton is going on. Ferguson after having been proved in the newspapers which have been read against him, that one shadow of proof of his guilt has been offered, but the man who disprove the French sentence keep insisting that they believe he is guilty and that the court ought to hold their opinion in favor. The other governments are very impatient that those French generals receive their embassies.

of lying when all the world knows the ambassadors have told the truth. Ten more regiments of volunteers have been called for to go to the Philippines. Meanwhile foreign officers who are conversant with the situation say 15,000 men will be needed to conquer and hold the country. Such an army they say will cost \$100,000,000 per year. From various things which are reported, it is thought by many that Congress will offer the Filipinos the same terms which have been presented the Cubans. However, prophesying what Congress will do is only wild guessing.

**DAVIES COUNTY ASSOCIATION.**

A very pleasant and, it is hoped, profitable, session of this body met in the auditorium of the Third Baptist church in Owensboro, on Tuesday, August 15th, at 10 o'clock.

Our venerable brother, S. H. Ford, of St. Louis, Mo., being called on by the moderator, read the fourth chapter of Ephesians, with interesting and instructive comments, and led in prayer. The body being called to order by former Moderator J. S. Coleman, the annual sermon was postponed till 8 o'clock P. M. The correspondence from the churches was referred to a committee instructed to report a summary of their contents to the body. This saves time, but may or may not be an advantage. It was moved and agreed that the secretaries cast the vote of the body for Bro. J. S. Coleman for moderator. At the suggestion and request of the moderator, two assistant moderators were elected. These were Brethren W. P. Bennett and E. H. Maddox. Brethren C. E. Kade and O. W. Wells were re-elected secretaries as was also Bro. James H. Parrish treasurer.

Bro. Coleman, on taking the chair, in a measure, recounted the work of this body and especially the progress of the cause in Owensboro. The pastors and messengers of the three churches in Owensboro were appointed the committee on religious exercises. The fourth article of the constitution was so changed as to require the churches to report in their letters of correspondence everything that constitutes our statistical table and a committee was appointed to prepare suitable blanks for this purpose.

Barnett's Creek, a church that has heretofore been called anti-missionary, was received into associational fellowship. It should be remarked here that this and other churches which called themselves "United Baptists," as did also the "Missionary Baptists" in this section for some time, did not claim to be anti-missionary. They only objected to our plans and pursued none of their own and hence were omissionary. They are as distinct as possible from the "Hardshells." They are what our people used to call "Bristowites" and have for Articles of Faith a brief epitome of the New Hampshire Confession.

Among the visitors present were S. H. Ford, editor of Ford's Christian Repository, J. N. Prentiss, representing his wife, J. N. Prentiss, of the Baptist Ayrus, J. W. Warder, Corresponding Secretary of the State Mission Board, Edmund Harrison of Bethel Female College, Francis W. Taylor of Ohio Valley Asso-

ciation, B. F. Swindler of North Bend, J. H. Boyst of Long Run, S. W. Coakley of Russell's Creek, D. Whittinghill of Little Bethel, E. S. Alderman of Bethel College, R. N. McNemer of Indiana, J. N. Hall of the American Baptist Flag, Brethren Ferrell, Ira L. Rice, H. O. Truman and O. J. Branner of Blackford Association, and especially Bro. W. P. Harvey of the Western Recorder.

The introductory sermon by Bro. G. L. Morrill was delivered in the usual eloquent style of that brother, from the third verse of the Epistle of Jude. He said the chief glory of the writer of the Epistle was that he was a humble minister of the Lord Jesus Christ, that the Epistle was not Roman Catholic, but a catholic epistle in the sense of being a general one, the occasion of which was that men, even in 66 A. D., had crept in unawares and were "spots in the feast," "clouds without water," trees "twice dead, plucked up," "stars for whom the blackness of darkness is reserved" etc. Some would call down fire from heaven on their enemies; but let us stand as Jude before we stigmatize others. Yet we find errors and errorists in this nineteenth century. There are certain fundamental principles for which we must stand. The first is God. "In the beginning God." The second is the idea of man. His constitution does not change. The cross is the third—not that cross which adorns the neck of beauty, nor that on which Christ died for our sins. And then the fact of the Word of God, which does not simply contain, but which is the Word of God, written by men who were inspired. These ground and fundamental facts admit of improvement in our manner of stating them. The Bible is for us to defend as the center of every circumference. God gives us a reason for contending for the faith: 1. Because it is our duty; 2. Because it is our delight; 3. Because of the immortality; and 4. Because of the reward. How, then, contend? 1. Come (1) to Jesus Christ for conversion; (2) Come to Him for our creed; (3) Come to Him for our character; 2. Go (1) down to our homes and contend earnestly for the faith; (2) Down to our place of worship and consecrate ourself to God; (3) Out into the community and as we know the truth declare it; (4) Into the wide world. When you go, tell the truth earnestly in love.

Lack of space forbids the mention of all the reports in detail. Suffice it to say that all the interests fostered by the Association were reported on and that the reports, barring those read by the writer, were all able, well and thoughtfully prepared documents and, excepting those brought in in the hurry of the last afternoon, were ably discussed by the chairman and others. This is notably true of the report on Home Missions by Bro. J. W. T. Givens. The writer does not remember to have heard this subject presented better, unless it was by the retiring Secretary, Dr. L. T. Tichenor.

It is worthy of remark, however, that Dr. Young, Field Secretary of the Inter-Denominational Local Option Committee, having been recognized, Bro. F. D. Rife read the report on "Rememberance at the evening session of the second day. The report contained the resolution of the Southern Baptist Convention and that of the General Association on that subject and committed the members of the body not to

**WATCHES BY MAIL.**  
 Our Illustrated Catalogue for 1890, showing Watches, Chains, Charms, Silver Ware, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., in new ready and will be sent free on application. We also issue a Special Watch Catalogue.  
**C. P. BARNES & CO.,** 221-223 West Market St., Louisville, Ky.  
 Reference—Western Recorder.

**Remember**  
 In furnishing your Home, we are Headquarters for Carpets, Rugs, Linoleums, Hardwood Floors, Lace Curtains and Draperies. We have the largest line of Floor Coverings and Draperies in the South. It does not cost much to make your home beautiful when you employ W. H. McKnight Sons & Co. as your decorators. Hardwood Flooring is a necessity in modern residences; let us submit our designs and estimates. We are Sole Agents in the State for Monroe's Porcelain-Lined Refrigerator. Samples on exhibition. An illustrated catalogue sent anywhere upon request.  
**W. H. MCKNIGHT, SONS & CO.,**  
 WHOLESALE & RETAIL  
 225 Fourth Avenue and 223-225 W. Main Street, LOUISVILLE, KY.

vote for any man known to be opposed to the pending Local Option bill. It also endorsed the work of the Inter-denominational Local Option Committee. After Bro. Hale made a few terse, incisive, Hale-like remarks, Dr. Young made a speech which was simply inimitable, inexpressible and irreportable, (I might as well make a word as anybody) and yet no man could deny that it was true. He was followed by Bro. J. H. Boyett in an eloquent speech. The report was unanimously adopted. We'll see in November how many brethren will keep their word.

The Board of Ministerial Education resigned and their work was placed in the hands of the District Mission Board.

The magnificent and commodious Third church house of worship is the only building the writer has ever seen the entire Davies County Association in, visitors and all.

Bro. Hale and his church are model entertainers. In this they had the hearty co-operation of the other churches of the city.  
 R. T. BARNER.

Prof. O. M. NIEL, formerly president of Georgia Military Institute, has charge of Hogsett Academy in Danville, Ky. Under his able management the reputation of the Academy will be maintained.

**THE MARKETS.**

**LIVE STOCK.**  
 Report for week ending Aug. 19.

**CATTLE.**  
 Extra good export steers, 1,200 lbs. 6 00/100  
 and up 6 00/100  
 Light shipping, 1,200 to 1,500 lbs. 5 50/100  
 Best butchers 5 50/100  
 Fair to good butchers 5 25/100  
 Common to medium butchers 5 00/100  
 Medium weight steers, poor cows and calves 4 50/100  
 Hogs 4 50/100  
 Good to extra 5 00/100  
 Common to medium 4 50/100  
 Poor 4 25/100  
 Sheep 4 50/100  
 Vain 4 50/100  
 Mixed 4 50/100  
 Fair to good 4 50/100

**HOGS.**

|  |          |
|--|----------|
| Choice packing and butchers, 225 to 250 lbs. | 5 50/100 |
| Fair to good packing, 150 to 200 lbs.        | 5 25/100 |
| Good to extra light, 100 to 150 lbs.         | 5 00/100 |
| Fat about, 125 to 150 lbs.                   | 5 00/100 |
| Fat about, 100 to 125 lbs.                   | 5 00/100 |
| Figs. 50 to 75 lbs.                          | 5 00/100 |
| Bought, 100 to 200 lbs.                      | 5 00/100 |

**SHEEP AND LAMBS.**

|                                |          |
|--------------------------------|----------|
| Good to extra shipping sheep   | 5 50/100 |
| Fair to good                   | 5 25/100 |
| Common to medium               | 5 00/100 |
| Stock                          | 5 00/100 |
| Stock ewes                     | 5 00/100 |
| Stock wethers                  | 5 00/100 |
| Ships and scullaways, per head | 5 00/100 |
| Extra Spring lambs             | 5 00/100 |
| Best butcher lambs             | 5 00/100 |
| Fair to good butcher lambs     | 5 00/100 |
| Tall-ends                      | 5 00/100 |

**LEAF TOBACCO.**  
 Report for week ending Aug. 19.

**SALES WITH COMPARISONS.**  
 Following were the sales for the week of year to August 19, with comparisons:

| Year      | Week. | Yield. |
|-----------|-------|--------|
| Year 1889 | 6,770 | 10.5   |
| Year 1890 | 1,200 | 7.0    |
| Year 1887 | 5,212 | 11.5   |
| Year 1888 | 4,212 | 11.0   |

**SALES.**

| Total sales of new crop to date             | 107,000 | 51.50 |
|---|---------|-------|
| Balance new crop to date, original location | 2,000   | 60.00 |
| 1889  | 100,000 | 50.00 |
| 1890  | 711     | 50.00 |

**REJECTIONS.**

| Percentage of rejections in original location | 30     | 32     |
|---|--------|--------|
| Rejections Jan 1 to date                      | 31,000 | 15,000 |

**RECEIPTS.**

| Receipts this week      | 4,327  | 2,411  |
|-------------------------|--------|--------|
| Receipts Jan. 1 to date | 27,200 | 64,000 |

**GRAIN—WHEAT CORN.**

| Wheat, green or mixed 6 bags | 6 00/100 |       |
|------------------------------|----------|-------|
| Wheat, round                 | 6 00/100 |       |
| Common legs                  | 6 00/100 |       |
| Medium legs                  | 6 00/100 |       |
| Good legs                    | 6 00/100 |       |
| Common head                  | 6 00/100 |       |
| Medium head                  | 6 00/100 |       |
| Best head                    | 6 00/100 |       |
| Fine and selections          | 6 00/100 |       |
| 1889                         | 100,000  | 50.00 |
| 1890                         | 711      | 50.00 |