

WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXIX

LOUISVILLE: THURSDAY, AUGUST 22, 1895.

NUMBER 41.

WESTERN RECORDER.

PUBLISHED BY
THE BAPTIST BOOK CONCERN.

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) \$2 00
After three months 2 25
After six months 2 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.

It is a proof of total depravity that a bad habit is so hard to get rid of, whereas a good habit needs to be continually maintained or it will drop off.

We are told plainly that "God's ways are not our ways." And much of the sin of the world is due to men's efforts to bend God's ways to suit theirs.

GOD had not forsaken Job when he was suffering afflictions to which our worst are nothing. Neither has he forsaken you when everything looks dark around you.

THESE be wise words of the *Richmond Advocate*: "No preacher becomes a successful fisher of men so long as he keeps fishing up the fundamentals of Christianity with an interrogation point."

DR. GIFFORD, in an article in the *Watchman*, says: "If the pulpit has lost power, it is because preachers have lost the conviction of the eternal, and this conviction is lost or weakened not by reason of thought, but for want of thought."

MOST men will take the strongest rebuke for sin, if they know the one who speaks it is moved by interest in them and love for God. And all will resent such rebuke coming from a self-complacent reprove who feels his own superiority to the sinner.

We think of Paul, we honour and love him; but we know Paul does not think of each of us. And so of any one of the mighty dead whom we may delight to honour. But when we think of the Lord it is with instinctive feeling that He thinks of us. Thus our hearts proclaim Him the omnipresent God.

We place our sins in this world upon the world, our surroundings, our fellowship, etc. But we must not forget that at the Judgment Day there will be only two sin-bearers for our sins. Either the Lord, or our own souls. Upon whom shall your sins be laid, upon yourself, or the atoning Saviour?

DR. MILLER, a Presbyterian, is President of the Christian College at Madras. He has delivered a lecture in which he highly exalted Hinduism as a religion, and declared he did not consider it to be his office to "bring men over from other schemes of life, and to place them within the Christian fold."

"ANCIENT Israel camped by a mountain whose top was the legislative hall of the eternal, whose base was the dance hall of golden calf worship. Modern Israel camps by a mountain whose top is the world's altar, whose base is the meeting place of a money-mad civilization and a weak and waiting church. 'This kind goeth not forth but by prayer and fasting.' We pray little and fast less." Brethren, let us ask our own consciences if that last sentence is true. Do we pray little and fast less?

For the Western Recorder.

THE WEEK OF PRAYER.

BY J. H. SPENCER, D.D.

In the rivalry between Romanism and Protestant Christianity, in its purest form, the former has an immeasurable advantage. The latter strives to overcome and keep in subjection the corrupt inclinations of depraved human nature; the former panders to its fascinations, and utilizes its mighty forces. Protestantism attempts to inculcate and maintain divine truth, always repulsive to the unregenerate heart. Rome teaches such morals as are acceptable to unenlightened men, but does not attempt to enforce them. She holds in membership millions of the most corrupt, debauched and vicious men in Christendom, and uses them in the accomplishment of her ends. She removes from them all effective inducements to repent and reform, by assuring them that, for a pecuniary consideration, she can forgive their sins here, and deliver their souls from purgatory hereafter. They are taught that it is futile, and even criminal for them to think for themselves, or take on themselves any responsibility in the matter of salvation, since the church thinks and assumes responsibility for them. Thus relieved of thought and responsibility concerning their welfare, they become religious imbeciles, and are incapable of intelligent religious exercise. No other large class of men in Christendom is so utterly hopeless of spiritual illumination as this vast herd of blind devotees to the Church of Rome. They are objects of the deepest Christian commiseration.

The great apostate church has eradicated from her religious system every vestige of true spiritual worship. Her devotees confess their sins to men, instead of to God, and seek absolution from sinful priests, rather than forgiveness of sins from a Holy Redeemer. They "do penance," i. e., inflict on themselves physical pain, instead of repenting; they count beads, kiss crosses and say prayers to pictures, images and saints, instead of praying to God, and believe in their Pope, instead of the Lord Jesus Christ. In their religious assemblies they perform gymnastic genuflections, ring bells, sprinkle "holy water," adore wafers, preach the Virgin Mary and numerous other saints, chant in an unknown tongue, and perform numberless flesh-pleasing ceremonies, instead of worshipping the Lord God Omnipotent in spirit and in truth. In the multitude of their vain invention, there is left no room for God in all their thoughts. The Church of Rome anticipated Pope's philosophy—

"Know then thyself, presume not God to scan; The proper study of mankind is man."

She has ignored God, and fathomed the depths of the human heart. She ascertained what depraved men lust for, and gave them gods after their own heart. They coveted deities of their own corrupt species, and "Mother Church" presented them a virgin, a pope and numberless saints. She learned the forms of worship most pleasing to fallen human nature, and brought, for its adoration, pictures, statuary and relics; and appointed for the amusement of her devotees, times, seasons, set days and church feasts, with ostentatious formalities and pompous rituals. This, alas, is "the religion of nature"—corrupt, depraved human nature—and is cherished by all nations, kindreds and tongues of fallen men.

Braze men of God protested, in the name of Jesus Christ, against this idolatry of corrupt men, and sought to re-establish the religion of the Holy Bible. They were able, for a time, to resist the Pope; but it is beginning to appear that they will not be able to resist Adam. Depraved human nature seeks incessantly to assert itself, even in the most sacred affairs of men. As the

centuries go by, the successors of Luther, Calvin, Knox and the Wesleys are gradually yielding to the persistent appeals of corrupt human nature. The Pope is blandly beckoning them to return to the bosom of Mother Church, and they are secretly—unconsciously, perhaps—yearning to appease their thirst at her paps. Already even American Protestants are gathering up and re-enthroning in their sanctuaries Romish idols cast down by their fathers. Their clergy are donning priestly robes and muttering invocations in the pulpit. Their congregations are holding church festivals, employing professional musicians, using choruses and orchestras, after the manner of operas and theatres, engaging in responsive readings, recitations and other dramatic exercises, and performing numerous meaningless formalities and showy rituals—and all this under the pretence of worshipping the meek, self-denying Son of God. Their denominations are fixing set days and religious festivals, after the manner of, or rather copied from, the Romish calendar, to be observed in "divine service."

But among the latest trophies of Protestant inventions is the Week of Prayer. This is probably the most vicious of many corrupting modern innovations on the simplicity of Scriptural worship, inasmuch as it intrudes into the very holy of holies of our devotions. It antagonizes the Word of God at every point, and in every feature. The Holy Spirit says: "Pray without ceasing" (1 Thess. 5:17). This set time says: "Pray one week." Christ says that men ought always to pray (Luke 18:1). The new departure requires us to pray seven days. Jesus forbids our making a display in our praying. He says: "When thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogue and in the corners of the streets, that they may be seen of men. . . . But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matt 6:5, 6). The Week of Prayer requires the sounding of trumpets (or the clanging of bells) and the assembling of the multitudes.

Would not the observance of this set time, with its pomp and publicity, subject us to the charge that Jehovah made against his ancient apostate people—"Thou thoughtest I was altogether such an one as thyself?" (Ps. 50:21). It would be an attempt to propitiate a holy, infinite God by such means as we recognize to be most gratifying to the unholy ambition of depraved and sinful men. Royal princes and ecclesiastical dignitaries are placated by the formal prostration of multitudes before them. Shall we be able to flatter the Almighty by such pompous display? The One in whom God was well pleased was the humblest and meekest of his race. His voice was not heard in the street. He sought the lonely desert and mountain, in the silent night watches, to pray, and his prayers were always heard. The sincere heart-whisperings of the least of Christ's little ones, in the secret closet, are more availing at the throne of God than a million of the most eloquent formal prayers, uttered in the public assemblies, during the Week of Prayer, to be heard of men. Let the children of the Most High put from them all these vain formalities and ostentatious observances of times and seasons, and pray to God who seeth in secret, not seven days in the year, but every day of their lives, and every hour of the day, when they feel the need of his help or his blessing.

It will be observed that the Baptists have not been referred to in discussing this counter march of Protestantism towards Rome. In all the Christian ages they have been a distinct and peculiar people. They have adhered closely to the simplicity of the Gospel of Christ. They have hitherto resisted steadfastly the introduction of all

formalities, ceremonies, rituals, set times and seasons and church feasts, save such as are prescribed in the New Testament. Their worship has been reverent, spiritual and simple, and devoid of sham and vain show. At the cost of untold privations, sufferings, persecutions and martyrdoms, they have maintained the faith once for all delivered to them by their Lord, and held up to the world the light of eternal truth unflinching. But now their day of temptation has come. They have become numerous, rich and influential. Will they, like Israel of old, aspire to be like the peoples around them? Will they hanker after the world's applause? Will they forget Nazareth, Golgotha and the Man of Sorrow, and become fascinated with the pomp and splendor of their rival sects? Will they, at last, yield to the pressure and supplant their long-continued simple spiritual worship by vain formalities, showy rituals, set days, church festivals and the week of prayer? It is believed that the great mass of Baptists still love and cherish their ancient principles and practice. But they are liable to have vain and ambitious leaders, who will love the praise of men more than the approval of God. Can they resist such leaders? May God preserve the integrity of his ancient people in this the day of their greatest trial.

Eminence, Ky., August, 1895.

GOOD FRUIT.

The Master desired his disciples to bring forth "good fruit." He often stressed the purity rather than the abundance of faith and love. Our virtues, like gold, vary much in quality. In estimating them we ought surely to use some such criteria as intensity and continuity. It is to be feared that avarice is more virile than charity, that revenge has a longevity which forgiveness has not. We persuade courage, show resignation its reward, and remind humility of incentives. But ambition needs no appeal, covetousness does not have to be stirred. Is the sanctity of the average Christian as delicious and absorbing as the worldliness of the average sinner?

Our Lord prayed that we might produce "much fruit." "Abound in every grace," wrote St. Paul. But we are "hobbyists," praising by parading our strong points. Even the pulpit is not free from special pleading. It is an easy feat to cultivate one grace to the neglect of all others. Christian character while very intricate must be symmetrical. "All things belonging to the Spirit" ought to live and grow within us. Bazaar-like magnificence!

When we sedulously tend some pet virtue it is generally accompanied by the opposite vice. One has great zeal and great temper, another is very pure and very indolent, others are quite conscientious and quite as uncharitable.

Our spiritualities do not work felicitously. It is hard for us to be at once patient and earnest. Each voice of the choir ought to sound at the right time. The virtues and graces alternate in usurpation. To-day we are liberal, to-morrow, just. This is a familiar and sad experience, blurring the exquisiteness of the higher life. O, to be at all times chaste, sincere and sympathetic in thought, word and deed. O, for lives sublime with the "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance."—J. E. WRAY, in Observer.

ONE celebrated nation of antiquity very aptly called the tale-bearer a "seed-picker." This most significant figure they took from his likeness to a bird of that name which went about everywhere picking up seeds. So in the world there are those who live by their seed collecting: going from house to house gathering what tales and slanders they may of their neighbors, and then retailing them as they go.

BLOCKADING THE PEWS.

Be not alarmed, O peace-loving reader, by this warlike caption. Though we report our branch as belonging to the church militant, and delight ourselves in singing—

"Sure I must fight if I would reign:
Increase my courage Lord—"

"Thy saints in all this glorious war
Shall conquer though they die,"

It must be understood that it is in a figurative sense only that we put on the armor and fight the world, the flesh and the devil. We are proud, sir, to say, we are at peace with all about us, and, in a general way, on good terms with ourselves. The deacons "continue to be reconciled" to one another, albeit it seemed for a time doubtful whether the older set of solemn men would be able to "break in" the younger ones just chosen, or the young progressives would "break up" the old stand-stills. The trustees are blandly confiding, especially in minor matters. The treasurer is a little "vexy" occasionally, but we "sweeten him up" with a little praise, tell him the church finances were never in such a healthy condition, and all this because the members like him so well that many tardy ones pay just because of his influence over them. This adjusts his emotions, and he goes on smiling as if sure that every member of the church is glad to see him and feels complimented when he asks them to pay up.

The choir—yes, to be sure, no church can safely speak of peace and prosperity until the white-winged dove has soared serenely past the organ loft. We must say that our choir is a beautiful embodiment of "sweetest harmony." Each member thereof comes or goes, sings or sits in silent sullenness as befits his or her mood at that particular hour. We allow flexible liberty of action on a rising scale, and a plethoric freedom of non-action on a descending scale. Confidentially, Mr. Editor, we can assure you, there is a fullness of wisdom, with a chance of safety, in allowing time and considerable rope to people who are liable to be sensitive over small matters, which, though trifles, viz like mosquitoes and "give a tip" like a wasp. We mostly let our choir alone—as if it were nothing under the sun to us whether they praised the Lord on a monopoly so freely given them, or leave some of this part of the worship to the congregation. Such is our sagacity, sir, and consequently the members of our choir go along easily—kindly disposed toward one another and each on most agreeable terms with herself.

Our pastor is wise in his day and in social tactics fully abreast the times. He is up to them every day. He preaches the gospel in pleasing and instructive phrase, and the people like to hear him. The house is well filled, especially at the evening service, which to so many devoted pastors is the disheartening hour of the day. The large attendance is our special joy and pride. We often speak of it, and on various occasions. We never forget it; in fact, large congregations are our speciality.

But our prosperity is the occasion of our trials and tribulations. The greater the demand for room the more trouble we have in getting ourselves and others into the pews. Certain ones of the froward sort persist in getting in first and blocking the entrance. The pert little Sunday-school girl, the flirtish miss of tender teens, the calculating old maid, the plaintive-looking widow and the stolid matron with spoiled boy, manage to slip by the ushers and to plant themselves "kluplunk" in the end of the pew. The end is the end next to the aisle; no other end is worth talking about. These self-caring folks and their kind take "so matter sovereignty" possession of the end of the pew, and with an air which boldly says, "We are here to stay. As soon may this firm house from its base fly as we from ours." They hold the fort, come who will. This makes us "lots" of trouble. It provokes the pastor to stir up the ushers, and they get out of sorts and stir up the whole hive.

See how it works. The tall, slender young stranger, stopping at front of the church, reads: "Strangers made welcome. Seats free." He smiles, nods his head and steps in with the air of an experienced Y. M. C. A. official, ready to make himself at home wherever he goes; walks past the ushers, and, when well at the front, pauses beside a pew occupied by one of our immovable blockaders. Slender youth looks

down at her. She keeps her eyes intent on her hymn book or fan. He casts a reproving look down upon her, and moves as if to pass in. She draws in her feet, as if to tuck them under the seat. He puts the wrong foot forward, gets entangled with an umbrella and stumbles; to save himself, he grabs for the back of the seat, but clutches the shoulders of a timid miss, who exclaims so suddenly and piteously as to call the attention of the whole house.

Presently a steady looking old gentleman of sixty or more years pause before another blockader, across the aisle. She is singing with a vengeance, as if "Here would I sit and sing myself away." Old gent, holding hat in one hand and cane and fan in the other, swings one arm in the pew as a sign for moving. She gathers up her feet in the same significant style, but leaves enough of the long dress on the floor to entangle the old man's big boots, and, alas, he trips, plunges rigidly, and lands across the lap of a modest country miss, and in that helpless sort of way that makes the irreverent giggle aloud.

Big fleshy man with a Wall street look of wealth and waist coat, tries to pass the plaintive looking widow in the end of a pew. He ventures the side step only to brush off the bonnets in front and put hats and ribbons askew in the rear. In his haste to get past he leans forward and attempts the single standard, while the balance is on the wrong side. His left foot collides, broadsides with the perverse end of a foot rest, and away he goes, landing half on the seat and half on the floor with an emphasis that delights the mirthful and horrifies the pillars of Zion. It is more than interesting to see how he looks, first at the said widow and then at the far-away ushers.

A week's gossip and the loss of four or five good families arouse us to the need of lifting this feminine blockade and enlisting the gentler sex in giving a courteous welcome to all comers. A meeting of the church was called, and how the people came in! Nothing like a "burning question" to bring the latent members out to a business meeting of the church.

What should be done? Some thought the pastor should request the first comers to move up and leave no occasion for any to crowd and squeeze past them. The pastor promptly replied that he had several times spoken of it from the pulpit, and as it was not a pleasant subject, he did not propose to be used as a mall to enforce a palpable (the most obvious) courtesy. It was a matter of propriety as well as of courtesy—such as should need but a word to man, woman or child. This blockading should be broken up. It gave the congregation a bad name and drove people away from the services.

Some thought the ushers could and should break it up. They insisted that they had done their duty, and that the church must now take it in hand. The offenders against politeness, in this case, were of the gentler half, and this made their duties as ushers exceedingly unpleasant betimes. The cool, calculating old maid resented this as an insult, and vehemently insisted upon it that the ladies were always polite—much more so than some men who dared to say in meeting that they were not.

At this several smiled, and the ushers exchanged winks, but thought it best to sit still and think.

An impatient parliamentarian moved the previous question, and in tones of mysterious wisdom that alarmed the unknowing ones. A Mr. Wisacre, who wanted to get into the school board, desired to know what that other question, which was not previous, was. "What, Mr. Moderator, is before the meeting, and what have gotten behind it?" The young deacon who is ever ready to carry the belated notices up to the pastor, and to correct and suggest changes while the pastor is making the announcements, arose to enlighten the chairman and the assemblage there present, and judicially announced: "The subject before us is—What shall be done with the end of the pew?" A dry-toned brother, in voice too queer for the serious, suggested that the trustees be authorized to abolish the end of the pew.

A genial-faced official, who never allowed his head to get in a whirl on such occasions, asked, Why not turn the pews "end for end"? A matter-of-fact youth, who had been prodding his mind to keep up with the proceedings, inquired how that could be done without turning the people and every-

thing else around? The ready-witted old carpenter solved it by saying: "Take off the end of the panel—that elbow rest, and leave all parts of the pew alike." This trifling remark seemed so democratic that it barely escaped a hasty adoption. At this stage the meeting seemed to need a rest.

The pastor proposed that all now pledge themselves to a hearty welcome to strangers; that all should be courteous one to another, as the Scriptures teach; that the first comers should also remember that other injunction, "In honor preferring one another." Cordial expressions of approval greeted these remarks, and the pastor was encouraged to add that if his suggestions in this important matter were carried out, and steps taken to enlarge and remodel the church, so as to draw the masses and accommodate the growing congregation, he would feel it his duty to stay with this dear people who had been so kind to him and his. Otherwise he might feel compelled against his tenderest feelings and strongest inclinations to accept a proposed call to New York—a call which would have been given some time ago had he encouraged it—on a salary of \$10,000 a year, with a parsonage and a trip to Europe. This almost took the breath of some of the innocents and aroused the enthusiasm of the devoted to a high pitch. The assurances of loyalty to the pastor were many and fervent. But little was said, however, about enlargement.

What, Mr. Editor, will be the outcome, we wot not. But if there is any more blockading of the pews—if ever we have to crowd by or scramble over any woman's feet and limbs—forgive the expression—to get into a church pew, you and they shall hear from us again. Till then, yours politely,

JUNUS HOMOGENEOUS.

THE SECRET OF AN ABIDING INFLUENCE.

Riding in the cars a few days ago in a neighboring State, the editor of this paper saw a person enter at one of the stations who, as he stepped upon the train, was accosted by the brakeman in a manner so respectful and reverential as to attract attention. Passing forward to a seat, a lady in middle life saluted him in a refined, fraternal, but slightly reserved way, exhibiting much pleasure in the recognition. The gentleman responded with a courteous bow and a smile, by which the kindness of his spirit illuminated a countenance which without it would have been sedate, if not austere.

Our attention was still more attracted as one after another, in going through the car, touched the hat or inclined the figure, and we began to speculate concerning the person who was obviously so universally respected and kindly regarded in that part of the country. Then the conductor entered and his eye sparkled in a way to show unmistakably his feeling that here was a man distinguished from the other passengers, to several of whom he nodded with the off-hand politeness of the better class of railway conductors.

Curiosity being excited, we went to the front of the car and turned round to catch a glimpse of the object of these attentions, and were delighted to see the well-known features of the Rev. ——. Not always have we seen a minister, however popular, receive the kind of recognition that seems to indicate the ideal relation. How, in this instance, is it to be explained?

He is religious. No irreverent word ever falls from his lips, no flippant look or grotesque gesture to excite mirth mars his delivery or aspect in the pulpit. His sermons are carefully prepared, and his bearing that of a man coming modestly but confidently to his work as an ambassador for Christ and an authorized guide of his people. He expounds moral principles affirmatively, teaching religious truth as an interpretation of the word of God and not as an original conception. His voice is remarkably in harmony with the solidity of his thoughts and the beauty of the language in which they are clothed. Its positive tones are manly, but there is an undertone that seems to unite the tenderness of woman with the robust spirit of man.

He mingles not in popular excitements nor seeks ecclesiastical preferment, but stands aloof from the less important details of public business, never allowing himself to engage in a controversy which others originate, though decided in opinion and ac-

tion when duty calls him. His eloquence peculiar in that, while it never startles, frequently entrances, delighting the intellect of the critical, and weaving a silken web about natures more governed by their feelings than their conclusions.

As a pastor he is attentive, but never obtrusive; a son of consolation, but when necessary, admonishing, effecting more by his evident regret that reproof is needed, and the expression of his countenance than by his words. He is a counsellor in the critical emergencies of life, and a diffuser of sound principles on all pertinent subjects in general conversation. After the cessation of sudden misfortune he is the first to arrive and the last to cease his visits. The infirm and isolated welcome his coming as a beam of sunshine on a dark day. If any are offended by his words or deeds, his own account of the circumstances is usually sufficient for his vindication. In him discretion and zeal unite, and consistency is a jewel polished not for its own sake, but by the attrition of his activity in the search for and exercise of faith, hope and charity.—New York Advocate.

THE PULPIT.

"THE STONES OF VENICE," BY JOHN RUSSELL.

But whatever ornaments we admit ought clearly to be of a chaste, grave and noble kind, and what furniture we employ evidently more for the honoring of God's word than for the ease of the preacher. For there are two ways of regarding a sermon—either as a human composition or as a divine message. If we look upon it entirely as the first, and require our clergymen to finish it with their utmost care and learning for our better delight, whether of ear or intellect, we shall necessarily be led to expect much formality and staidness in its delivery, and to think that all is not well if the pulpit have not a golden fringe round it and a goodly cushion in front of it, and if the sermon be not fairly written in a black book, to be smoothed upon a cushion in majestic manner before beginning; all this we shall expect, but we shall at the same time consider the treatise thus prepared as something to which it is our duty to listen without restlessness for half an hour or three-quarters, but which, when that duty has been decorously performed, we may dismiss from our minds in happy confidence of being provided with another when next it shall be necessary. But if once we begin to regard the preacher, whatever his faults, as a man sent with a divine message to us which it is a matter of life and death to us whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak to them; if we make some endeavor to conceive how precious these hours ought to be to him, a small vantage on the side of God after his flock has been exposed six days together to the full weight of the world's temptation, and he has been forced to watch the thorn and thistle springing in their hearts, and to see what wheat had been scattered there and snatched from the way-side by this wild bird and the other; and at last, when breathless and weak with the week's labor, they give him this interval of imperfect and languid hearing, he has but thirty minutes to get at the separate hearts of a thousand men, to convince them of all their weakness, to shame them for all their sins, to warn them of all their dangers, to try by this way and that to stir the fastenings of those doors where the Master himself has stood and knocked, yet none opened, and to call at the openings of those dark streets where Wisdom herself has stretched forth her hands and no man regarded it—thirty minutes to raise the dead—let us but once understand and feel this, and we shall look with changed eyes upon that frippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the dry bones that they may live, or, if ineffectual, remains recorded against the utterer and listener alike, but assuredly against one of them. We shall not so easily bear with the silk and gold upon the seat of judgment, nor with ornament of oratory in the mouth of the messenger. We shall wish that his words may be simple when they are sweetest, and the place from which he speaks like a marble rock in the desert, about which the people have gathered in their thirst.

For the Western Recorder.

A DANGER FOR PREACHERS.

BY M. D. JEFFRIES, D.D.

I have often thought that one of the greatest dangers to which a preacher is exposed is laziness. I speak feelingly and out of experience! What abundant room there is for a preacher to be lazy. Unless his good wife or some monitor within stirs him to his duty, who is there to push him to his work in the early morning? How easy to waste an hour or so in lying around and over the morning paper. He intends to pursue a regular course of study, but somehow the days slip by and the task is not begun. He has a beautiful theory that it is well for a preacher to begin his sermon early in the week, but often and often Saturday finds nothing done; now only a hasty and imperfect paper offering can be made, with a promise of better things next week, which promise may or may not be kept. Expository preaching is not the most popular kind, and I am persuaded one reason for this is, that the old-fashioned "running comments" on a chapter is often the "make-shift" of a lazy pastor who has not prepared himself for prayer-meeting, or who is not willing to waste his preparation on a rainy Sunday congregation. The thing is manifest to the people, and if that is expository preaching, they do not wish any. There is nobody but duty to make a pastor get up from pleasant book or shady nook and go trudging about doing pastoral visiting. The people may say that things are not going right, and may grumble more or less, but it is seldom any one is going to tell the dear pastor of his frailties, and if some one does make bold to do so, the criticism is not appreciated. If the clerk is lazy and neglectful, he hears from his employer, the lawyer from his client, the physician from his patient, and so on. But the preacher until a collapse comes, followed by a spell of holding on, maybe, and a resignation. This and that is given as the occasion of the trouble, when the truth is, it was a simple case of laziness.

All lazy preachers go pretty much the same broad road. His old sermon is trotted out, and then the laziness keeps them going from field to field as long as any church will have them. They soon learn to depend for sermons on their general information, and talk back at members who complain to their not visiting. At forty they are taking things easy, and are going right on, and some old straw from Sunday to Sunday, only changing the shape of the rack a little. Soon they are across "the dead line," and grumbling about the churches wanting only young men. The churches are holding onto and holding up the industrious old men; the lazy ones are given the dead march. In some respects, the ministry is different from the laity. The successful lawyer, in later years, picks his clients, the physician his patients, leaving the smaller work to smaller men; the old and successful merchant has employees to look after details. The preacher, though successful and growing old, must not depend on his own strength. The minister of the occasion, must visit and shepherd his flock to the very end. Blessed is he that does not grow lazy nor weary.

Laziness is a frailty of the flesh; yet preachers, as well as others, have found remedies to help it, if not to cure it. The sense of financial obligation ought to stir a man some. What right has a man, paid the money by a church, under contract to preach his best, and shepherd the flock his best, to lazily lie around in idleness, any more than any other employee? That the whole matter of faithfulness is left in his hands, ought to make him the more faithful. To keep in mind the invaluable and immortal interests intrusted to him, ought to help the preacher in his fight against laziness.

The brethren will pardon an article on such a subject; the writer needs some such reflections on this July day to keep him up to his work. Knoxville, Tenn.

THE NEW THEOLOGIAN.

BY THE REV. WM. STOCKTON CRAMMER.

Not so fiercely denunciative, nor patriotically picturesque, but still a useful and companionable man, even if he be a heretic in the *New Theologian*. Sometimes there is a hydrocephalic air about him which seems to say, "We are the people;" but that is harmless and means only, "We are the coming man, notwithstanding our attenuated legs; look out for us in the 20th century." The trouble is we have grown weary of looking out for him, because, first and last, there have been a good many new theologians who never got their growth. Departures, too, how many there have been, beginning as far back as Origen! But of all the uprisings and improvements which the church has witnessed, and of all the breezy discussions by which the atmosphere of faith has been stirred, I do not find that any have exerted a very considerable influence, unless you call that revival of the old which the Reformation witnessed, a new theology. Of course it is not fair to say that because a thing has failed in the past it is foredoomed to eternal failure. Powder may flash in the pan many times, yet finally effect an explosion. Nor should there be on the part of any such a blind devotion to the older doctrines as to hinder hospitality toward the new. But it would be a satisfaction to have the new formulated, so that the nebulous star dust now being studied by astronomical theologians could be viewed as regarded as a system. Which of the liberalistic tenets constitute the new theology, anyhow—the relaxed Socinianism of the 16th century, the Pelagianism of the 5th, the Arianism of the 4th, or the Pantheism of all the centuries?

Come down from your rare and poetic atmosphere, dear friend, and taking hold on the Bible

end of the truth instead of its cloud end, condensed to classify and systematize. Would you recuse religion? Then you must restate it. You must have a theology. Would you deliver the present theology from exploded watchwords which, like "the blessed word Meopotamia," is a listless sleep? Then rivet the attention with something new in Biblical, your doctrine of the universal fatherhood of God, and brotherhood of man? But that is not new, neither is it true apart from redemption and regeneration. Your view of Christ as the highest development of humanity, a martyr for truth and an example for universal imitation? But that is not new, neither is it Biblical. Your notion, perhaps, that sin is a misfortune or disease; that salvation depends on character; that the universal destiny is an evolution toward perfection; that a post mortem probation is probable; that everlasting punishment is a barbarism; that theology is a sham; that credal restraints are bondage; that the Bible, the best of books, though inspired, is fallible and errant? But this is no new theology. This was stricken with age long ago.

I wish I could get the hang of it, sympathetically, I mean, and in such fashion as would permit me to understand why it appeals to the learned and intellectual. But there is about it no newness, neither is it Biblical, and it is so uniformly so uniform, as to make accurate statement on my part straightway inaccurate, and a promise from which to argue the most elusive of subtleties. Hence I feel nowise sure that I know this coming man. Nor am I sure that he knows himself. All very well to say that religion is the life of the soul, a principle of growth, and not a building complete. The thing to be remembered is that the Word is complete, and that he who would know the mind of God as revealed in that Word must study it systematically. Out of the Word new light will break through God just as new glories will dawn upon him who by night has fastened his eyes on the star. But when the telescope makes the star, or the astronomer creates a world, then, perhaps, and not till then, will man make a new theology, and create what is not in the Bible.

Meantime, it is not a little strange that if the new be true, its teachers are not clothed and kindled with the spirit of the mission which suffers the loss of all things, and counts not life itself dear if only the doctrine can be preached? And is it not to be wondered at that the latest, and presumably the best, shows itself to be no better for winning men to Christ and inducing them to take up the cross of His service? It is one thing to propagate a revived faith, it is another thing to invent a new one. Pious conviction is one thing; the spirit of paradox another. Question is, Which is filled with the fire that sets aflame? Christian Intelligencer.

HASTE THAT WASTES.

If, indeed we are co-workers with God, it is wise to remember that we are not to take all the responsibility of our work. Our God does not desire us to attempt the task single-handed. In our forgetfulness and folly we often ignore the Divine Co-operator, and failure and disappointment follow. It is easy to sympathize with the spirit of the Scotch minister who, preaching from the text, "They that have turned the world upside down are come hither also," made the three following points: (1) The world is wrong side up. (2) It must be turned upside down. (3) We ministers are the boys to do it. God's servants are to have a part in carrying out the will of their Father. Day by day the disciples waited for the Pentecostal power, then came Pentecostal preaching and glorious results. But nothing can force Pentecost. It must be prayed for and waited for, and suddenly—yes, it will come suddenly, in spite of all the expectation and the supplication. It is told of a warrior of times long gone by that on one occasion he delayed in going out to meet the invading foe, much to the astonishment of those who looked to him for bravery and promptness. His galleys were manned with stout-hearted heroes, half of whom would wield an oar apiece. His delay aggravated the beholders, but he waited still. He looked for a change in wind and tide, and an advantageous time. Then by the aid of nature's forces, the boats were carried without the stroke of an oar. As none of his warriors needed to row, all could bear a sword. Thus his fighting strength was doubled, and he went forth to victory. We may gain by timely delay. There is a wise waiting for power and a common sense husbandry of resource that alike become the Christian worker. Two things are to be avoided the pessimism of despair inspired by the slowness of the march of the kingdom of Christ, and the mad enthusiasm which cannot brook delay, but accounts as the prime and only essential of success the element of speed.

This is a lightning age, and many a would-be reformer, catching the spirit of the age, would accomplish in his day the work that even God himself seems content to see spread over centuries. It would be well to bear in mind, however, that even in religious operations haste sometimes makes waste. There are and ever must be well-defined tracks along which the great purposes of eternity are to be worked out just as well planned and fervent efforts to make his fellowmen better, but we regret the manifestation of a spirit that ignores the history and blessed results of past efforts, and seems to say, Here beginneth the first chapter in the record of true success, and then starts in haste to set sun, moon and stars in order. The impetuous man sees some great evil, and awakes at night over it. While he is musing the fire burns. It

becomes a vehement flame. He sees the enormity of the evil as he has never seen it before. He is sure that no one else has had as true a vision of it as he has had. He determines to take measures to reduce and even annihilate the evil. He will devote his life to this. There is to be nothing slow about the movement which he inaugurates. His enthusiasm is catching for awhile, but the pace is too rapid to last. Like Ahimaz of old, who outran Cushai, he runs without message. Then he is discouraged over his failure. Having thus failed in a great scheme for the universal emancipation of the race, he has neither heart nor will left for work along ordinary lines, and so the world loses a worker.

Every enthusiastic worker on the one hand, and every discouraged toiler on the other, needs to remember that God is ever at work. The pace at which reformation is to move is not altogether decided by human plans and efforts. Human hearts and human hands can lend in the onward march of the kingdom of our Lord, and we do well to mourn our lack of zeal in Christian service, but with it all we should remember that God keeps his own counsel and his own clock, and awaits in calmness the hour when the shout of final triumph shall rend the heavens. The hour of victory shall strike sooner or later, and all who are faithful will be accounted full in the result, but we shall do more and better work if we temper enthusiasm with patience, and zeal with knowledge. In quietness and confidence, and in steady perseverance is our strength, rather than in impetuosity.—N. Y. Observer.

OUR CANADIAN LETTER.

There is not always very much to report for newspapers at this season of the year. It is holiday month and between the active seasons, that even editors sigh for a little rest in August.

July was the month given up by us chiefly for rest and recreation. All sensible churches do this kind of thing, of course; if they do not they are not sensible. But it so happened that I spent month on a visit to the Manitoba Convention of the Dominion. A pleasant journey through some of the States to the Northwest took me to Portage La Prairie, the most healthful and beautiful (Chicago of our Western regions). The Convention of Baptists was an inspiring one. Pastors, delegates and visiting members came together with full intent to have a good time, and they had one. It was, they say, their banner Convention. Certainly the four days' sessions were full of interest and encouragement. A real increase in membership, a spirit of unity and concord and aggressive effort were the order of the day, and social intercourse both pleasant and profitable. Portage La Prairie, pastor and church, entertained royally. The fifty churches represented reported signs of progress. British, American, German, Italian, Scandinavian and Icelandic were among the nationalities of Manitoba, and the Northwest Territories. Three thousand Jews are resident in Winnipeg, but no work is being done among them for lack of means.

I was much pleased with all I saw of the Baptist work. It is solid and evangelical, and I am glad to know that our early fathers and mothers kindly help a little in the salary of German missionaries. We wish they would do so for other branches, for you Americans are much richer than your Northern cousins. Open doors stare the Baptists in the face on every hand. The sentiment of Manitoba is on the line of absolute freedom, as taught by our early fathers, and held as dear as life itself by us all. They are a unit against the separate school propaganda, and have no place for state interference with religion or aiding any sect. I told them the four and a half million Baptists of the states and other provinces were in sympathy with the object lesson they are giving the world. Manitoba is a prairie province, but with a plucky people. They will stand to their guns and brook no bondage.

It is a grand outlet for those who love the cultivation of land. The crops this year are excellent. Winnipeg is one of the busiest cities on the American continent, with a population of nearly forty thousand. It is fast becoming a great city of the future, and if the reader will measure North America it will be seen that Winnipeg is about the centre. Most people have their eye on Chicago as central. That is not so; you must go hundreds of miles north yet. The Territories are opening up grandly, where we shall yet be able to find room for millions of people from the United States. Nationality, politically and commercially we are divided by a line, but as Baptists we are one. A Manitoba will hail a Kentuckian with delight. I saw it done. D. SPENCER.

LITERARY.

New Books.

(All the books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, post-paid to any address, on receipt of price.)

A SCHOOL HISTORY OF THE UNITED STATES. By S. H. Johnson. London: Loe. Richmond: H. F. Johnson. Price \$1.50; Introduction Price \$1.25.

This volume will be welcomed by fair-minded teachers and parents in the North; it is a god-send to the South. The history is told in a graphic way, truthfully, and honourably—a Lee and a Pendleton could write in no other way.

Not long ago we met one of the leading and most popular preachers in the North. In a lecture he used as an illustration "Jeff Davis' dressing up in his wife's clothes to escape." We promptly refuted his words by the testimony of Dr. Tupper, from whose house President Davis went that morning, and of the Federal officer who captured him. He replied that he had learned the story in his school history when a child, and had always thought it true. Such a man and such a falsehood are in many of the histories which are being pushed on Southern public schools by rich

firms of publishers. We hope this truthful, fair and well written history will be generally adopted. The questions and summaries, written by Miss Louise Manly, daughter of our beloved Manly of blessed and fragrant memory, add much to the value of the book.

Magazines.

The *Journal of Hygiene* for August contains: Voice Training and Health Culture; What Shall I Drink? by Dio Lewis; Physiology and Hygiene of Short-hand Writing, by Dr. Edward B. Gray; Notes Concerning Health, by the Editor; Hygiene for Women, Self-control, Farmers' Wives, by Jennie Chandler; Topics of the Month, Health Habits of Wm. Penn Alport, by the Editor; Book Notices. Dr. M. L. Holbrook, Editor, 46 East 21st St., New York. \$1.00 a year. Single copies 10c each.

HAPPY is the man who has that in his soul which acts upon the intellect, and aims upon violet roots. Gifts from the hand are silver and gold; but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpfulness, cause a man to carry blessings of which he is himself as unconscious as a lamp of its own shining. Such an one moves on human life as stars move on dark seas to bewilder mariners; as the sun wheels, bringing all the seasons with him from the south. Beecher.

MISFORTUNE has few riddles for those who believe that the sole design of Providence is the perfecting of mankind.—Miss Sweetshin.

A SUGGESTION.

Table with 2 columns: Title and Price. Includes items like Ministry of the Spirit, How Christ Came to Church, Talks to Children, Manly's Choice, etc.

SONG BOOKS Of all Kinds SUN-Y-SCHOOL SUPPLIES. THEOLOGICAL BOOKS STANDARD FICTION.

Any of these books will be money well spent. Order from BAPTIST BOOK CONCERN, (INCORPORATED) 307 West Jefferson Street, LOUISVILLE, KY.

OUR PREMIUM

This is our Self-Pronouncing Holman Teacher's Bible. Acknowledged by all to be the Greatest Premium ever offered with a Religious paper. Worth \$3.50. We are disposing of thousands of copies. The subscription price of the WESTERN RECORDER is \$2.00. We still offer both to either old or new subscribers for only \$3.50 in advance.

A PLEA FOR CHINA.

[Continued from the seventh page.]

but in the world's history. It is not generally known that China and Russia were in conflict for years over a piece of territory along their central Asiatic frontiers, and that China, by actual, dogged persistence actually wore out Russia in the fighting which took place. Yet it is so. Hid away among some of her own mountain ranges are minerals of untold value. It is our own opinion that if she would work her own veins of gold she would get enough gold to pay her "indemnity," as such payments are euphemistically called in international buccaneering. That she has coal beds greater than those of all Europe has long been affirmed, and, with her cheap labor, if China should go to manufacturing on great scale she would derange the manufacturing interests of all Europe. All essential is it that we seek the conversion of such a nation, living in such a land, with such certainties in store. The four great powers of the future in Asia are Russia, England, China, and Japan. Together they will struggle for supremacy like the four winds of the great sea. In the end China will be the most influential of them all. She is now being pulverized in order to be made over. Men grind clay before they work it up. God, too, has set his mills agoing and the first stage is being passed through with; the next stage will follow in due time.

But China has a place to fill, not merely in commercial and civil history, but still more, as we believe, in the world's religious history. Right there lies the transcendent importance of the whole subject. As nations have their distinctive types of social character, so to a certain extent do they have of the religious. We are familiar with the type of Indian religion; it is speculative, with a tendency to too much of the speculative. So, in a different way, is the Japanese; it is too fond of novelty, too fond of rushing ahead into the strange and new, and specially nationalistic. It may be that in the final make up of these various provincialisms in religion into a symmetrical, cosmopolitan whole that shall accord with Bible concreteness, the Chinaman will come in with conserving power. A conservative he is, and yet he can be a progressive. He promises now to be a practical Christian, and to avoid these extreme tendencies seen elsewhere. He promises to be a Biblical Christian, and to carry over into his Christianity the profound regard for the word of God that he has been taught for generations to entertain for the authoritative books of his own Confucius. When he lets go of the "Analects" it will be to grip hard on the Epistles. Asia needs his caution, his deliberation, his conservatism, and his common sense in her future thinking along doctrinal lines.

RELIGIOUS HISTORY OF CHINA.

When we study into it we find it wonderful. It extends over vast periods, it is marked by distinct gradations; there is moral coherence in the stages of it, logical order in related parts, and proofs abundant of providential control as to times and seasons, and where and why, and how much, thus far and no farther. Let us put off our shoes from off our feet as we pause to study the purpose of Providence in letting heathenism have its way for ages before the true light should come.

THE PRIMITIVE PERIOD OF LINGERING LIGHT.

Not all at once did the light of early revelation fade out. In these

most ancient times it lingered, as the light of a setting sun is seen on lofty mountain tops, after that sun has set to the people in the valley below. Twelve and fifteen hundred years before Christ those fading memories of a living God were found in many a place, still well preserved. They were found far down in Egypt among the Pharaohs of that day; far north, where abode Abraham, in Ur of the Chaldees; to the east of Jordan, where dwelt Balaam and Barak; in the land of Moab, with Abimelech, king of Gerar; with Job in the land of Uz, and far east in the land of the Vedic hymns; and they existed also among these early ancestors of the Chinese, who came from the plain of Shinar. Above all Lords many, and Gods many, was a supreme power known as "Azure Heaven," "Highest Heaven," or simply "Heaven." Though heaven was but a place, yet the idea was not lost that "Heaven" implied a personality. The head of the clan or of the family was priestly representative.

THE UPRISING AND DOMINANCE OF CONFUCIANISM.

Some hundreds of years later than Moses, and about five and a half centuries before Christ, up rose Confucius. He was not strictly a religious teacher, but he did the work of one. He turned men's hearts farther away from the light than they were before. He was a transmitter, as he said to himself, but he transmitted the light he had through a glass he himself had smoked, and so men's discernment was clouded. He was a materialist, and a utilitarian, and an ethical politician. He built up the state on an ethical basis, regarding only those teachings of the natural conscience previously inculcated in the second table of the law. The teachings of the first table he ignored, and so he led men away from God, farther into spiritual darkness than they were before.

He encouraged no inquiry into man's possible relation to a living God; he failed in serious tone in the treatment of sin; he failed to discern its incurable nature; he confounded ethics with ceremonial; he repudiated the idea of mediator; he deified ancestors and men of genius, and made every man his own saviour so far as he had a saviour at all. Though other so-called Chinese sages are in part responsible, yet in the main it was Confucius who prepared the way for that hardening of the religious sensibility which has ever since been characteristic of the nation. And so the impossibility of primitive days still further passed away. Soft iron goes into a Bessemer converter and comes out hardened steel. Chinese human nature went into the Confucian alembic and came out worldly, selfish, and unsusceptible. God allowed it to be so, that men might find out whereunto all their devices would grow.

THE ADVENT OF BUDDHISM.

Hundreds of years later along came Buddhism. It added another plating of armor to the human heart. The self-righteousness of Confucianism failed men in a dying hour. It led man only to the edge of the grave; it could not hard him down, restfully, into it. Common sentiment clutched for something more. So Buddhism had its opportunity; it professed to help tide over the gulf; it came in, not to furnish real satisfaction to the craving apprehension about the unseen, but to supply a plank just at that point where Confucianism ended. This supplemented the error, and as a soul-destroying delusion rounded it out. The two systems could co-exist. One and the same man could pass through life a self-righteous Confucianist,

and pass into death washed and cleansed as a Buddhist. All the ladder now to reach them and turn them to the Lord. Twofold more the children of darkness than they were before; worse and worse as the ages wear on, and yet God permits it. His time has not yet come. But they have made void His law. True, true, but the iniquity of the Amorites is not yet full. The tree of error has not yet got its growth. The times of this ignorance are yet to be winked at. China is to have still another experience before it can be said that the darkness is past and the true light now shineth. She has had heathenism and she has had agnosticism, and she has had atheism; now she is to have corrupted Christianity, superadded to them all. Not until falsehood has had its day, and done its utmost and its worst, not until then will all conquering truth be unleashed and turned loose upon the wolves.

THE COMING OF ROMANISM.

Romanism had its opportunity, and a surpassing opportunity it was. As early as A. D. 1300, John Corvinus, or Corwin, as it is pronounced to-day, began the work of bringing China to the papal fold. He baptized some six thousand converts, and he bought one hundred and fifty boys whom he taught Latin and Greek. But then his work was rather among outlying tribes and clans; still it showed what then could be done. The real Roman Catholic invasion was later. A little while ago, we in this land were calling up and considering the exploits of Christopher Columbus in 1492. That was only a part of the movement of the day. The alert and powerful papacy did not let the grass grow under its feet. The Pope is said to have taken a map of the world, and drawing a line at a certain longitude, to have handed over half of the heathen world to Portugal, and the other half to Spain, with as much assurance as a boy would divide an orange among his cronies. In those days it did seem as though the whole of the pagan nations were to become Romanists. What an apparently inscrutable Providence. Away went the discoverers and away with them, or soon after, went their generals and their ecclesiastics, Pizarro to Peru, and Cortes to Mexico, and Vasco de Gama to India. In 1498, only six years after the discovery of America, an expedition went around the Cape of Good Hope. It was speedily followed up by powerful re-enforcements. Alvarez, with thirteen ships, a force of twelve hundred musketeers and eight shaven-monks, was sent to conquer India.

China's turn came next. In 1552 Xavier came, then after him Matthew Ricci and his colleagues. Then was Rome's glided morn. These men were hospitably received at Peking, and before them was opened a splendid door of entrance. They were taken into imperial favor; they were loaded with honors; they were granted exceptional privilege; they had the ears of princes and the hearts of the people. Had they been wise and had they been free from ambition, they would have won the people over by the hundreds of thousands; but they dabbled in politics, they engaged in intrigue, they made themselves offensive, the tide turned against them and down they went.

Let us remember these and some other things when we denounce the Chinese for their exclusiveness. They have been exclusive, but they have a word to say. They were not always so; they were once indulgent and hospitable, but their hospitality was abused; it made them suspicious and it angered them. Then they have not been blind students of

Asiatic history in these last days; they saw those Europeans in all their insatiate rapacity of conquest, as it seemed to them. They saw the Dutch capturing Java, the Spanish taking the Philippines; they heard of the French and the English fighting for India; they had experience of the Portuguese among themselves at Ningpo and at Macao; they had experience of the Jesuits, of the Franciscans, and the Dominicans. They became aware that their whole empire was being divided into vicariates and bishoprics, and portioned out to certain ecclesiastics by an old gentleman in Rome, and that the people themselves were being assigned to the spiritual care of those same shorn and shaven priests, with rosaries and flopping hat brims and trailing gowns, with hempen cords around their waists. No wonder they took the alarm and became exclusive, as a matter of self-protection, and of what seemed to them a dire necessity, and not an impulse of discourtesy. Judge them as you will, but let judgment be tempered with allowance.

THE ARMOR COATING OF ERROR COMPLETE.

And now as regards penetrability to the truth as it is in Jesus, the Chinese heart has become doubt plated, triple plated and quadruple plated. Character has been crystallized and solidified under the enormous moral, intellectual and social pressure of forty centuries of history, and of a hundred generations of ancestors. Power of resistance is enormous. On that very account the triumph of truth, though delayed for a time, is to be all the more distinguished. And this delay is in accord with the wisdom of God and the power of God. Men of genius design steel-pointed shot, and claim for them irresistible power, but they must be tested; so a target must be made corresponding to a section of the side of a hostile ship. The inventor of the shot lets the ship men have all the time and all the material they want—days and weeks and months—and linings of oak, and backings of teak, and great thicknesses of steel plate, and rivets and bolts innumerable. All are necessary to show the full power of the shot; the more glory to it when it does come. God's plane are greater than men's. He waits long till folly and falsehood have built their forts and strengthened their positions. His people wonder at the delay, and are appalled at the difficulties that gather. But God knows the power of the coming truth, and they do not. God knows the issues that are to be settled and they do not; God knows the reason for not hampering enemies the least, or hurrying them up in the least, and for giving them the fullest scope that they can desire, and his people may not know. The problems of a past eternity are to be solved here once for all. God's ways are to be vindicated, and the ways of sin and darkness are to be condemned. And so God has always waited, and Christ has waited; his enemies had their day and hour, and his time had not yet come. In like manner did Elijah wait all the live-long day till the priests of Baal could exhaust their resources; in like manner did Moses wait until the magicians could do their best with their enchantments; in like manner did David wait, and wander about from Gath to Adullam, till Saul had worked out his unworthy nature to the full as a king; in like manner did Abraham wait till the Hivites, and the Jebusites, and the Amorites all had their day before he could have his. God has been wonderful in waiting; he waited

more before the flood; he waited the fifteen hundred years and more from Moses to Christ; he waited in all heathen lands till the full fruition of heathenism could be close itself; he waited in China till Lau Chu, and Confucius, and Gautama, and the popes of Rome could all "have their say," without interference—and now at the last his messengers are to take the field. When they do win a victory, and whatever be the victory they do win, it will be a victory over all the accumulated resources of evil, the drilled and massed forces of darkness, and the combined forces of hell. To your tents then, oh Israel! Let Samson take his jaw bone and Shamgar his ox goad, and David his sling, and the priests their rams' horns, and Gideon his lamps and pitchers, and go forth. Let Jonathan and his armor-bearer climb upon their hands and feet and get over to "the garrison of the uncircumcised." Arise and thresh, O daughter of Zion! Many and powerful are they which are against you, but God will make your horn iron and your hoofs brass, and you shall beat in pieces many people, and consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

HOPE is a virtue whose especially Christian character is not enough recognized. Only the Gospel offers the means of taking wrecked lives and retrieving their ruin. A writer of our own generation, who has assimilated the thought of the modern world outside the Gospel, writes it sadly as his conclusion: "There is no remedy for a bad heart, and no substitute for a good one." He fore, got the one remedy open to man, if his own beliefs were true; namely, suicide. It is not wonderful that where these modern, scientific forms of doubt have percolated to the lower classes of society, as in France and Germany, that suicide has become alarmingly common. It has done so because it is so eminently reasonable, if there be no new birth here, and no better life beyond death. When a man who believes in neither wakens up to the misery of his own evil, that door out of life is the nearest and simplest. If he does not take it, it must be because of an unconscious faith in a future life, though it take only the shape of Hamlet's fear:

To sleep; perchance to dream:
Ay, there's the rub.

It is the Christian who rises above the recurrence of such nightmares, and knows that God is making better of him here, and will make the best of him hereafter.—S. S. Times.

THE Bible is a book for the needy. If we go to it with a well-defined want, we will have little difficulty in getting at its treasure. If we go to it for nothing in particular, we will get what we go for.

DISFIGURING HUMOURS



Presented by Cuticura SOAP when all Else Fails CUTICURA SOAP purifies and beautifies the skin, scalp, and hair by restoring to healthy activity the CLOGGED, INFLAMED, IRRITATED, SLEAZY, or OVERWORKED PORES.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1895.

THIRD QUARTER.

SUNDAY, SEPT. 1.

THE FALL OF JERICHO.

Joshua 6:8-20.

MOTTO TEXT:—"By faith the walls of Jericho fell down, after they were compassed about seven days."—Heb 11:30.

Jericho lay about five miles from the Jordan. It was a very important city, being the key to the possession of that part of Canaan and necessary for the safety of an invading army. While not a large city, as is shown by the fact that the Israelites marched round it seven times in one day, it was very strongly fortified and crowded with wealth. The only visible way to reduce it was to starve it out, and that would have given the Canaanites time to unite. While Joshua was reconnoitering the place the captain of the hosts of God came to him and told him what he must do.

"When Joshua had spoken unto the people."—Telling the instructions he had received from the captain. "That the seven priests, bearing the seven trumpets of rams' horns"—which made quite a loud noise. Horns which were used by priests, not trumpets in the hands of warriors. In after days Jerusalem must be stormed. But at Jericho God does the work it was impossible for the men to do. This victory is miraculously God's; the others were as truly his, but wrought through human instrumentality.

First came the armed men, whether in the usual way as during the direct march with Judah leading and Dan bringing up the rear, cannot be said positively but is most probable. Then came the seven priests, blowing the horns, and just behind them the ark. We must remember that now, as always, when the ark was outside the holy of holies, it was closely covered and no eye rested on the ark itself except the priest's. He covered it before the sons of Kohath came in to bear it on their shoulders.

"And the armed men went before the priests that blew with the trumpets."—Six tribes marched before the ark and six after it. The rearward consists of the latter six. There were six hundred thousand soldiers, for every man was a soldier. The women and children were in the camp at Gilgal. There were no old men to be left with them. In all Israel there were but two men over sixty, Joshua who was commanding and Caleb who was in his place as leader in Judah, marching as sturdily as any.

"Ye shall not shout nor make any noise with your voice, neither shall any word proceed out of your mouth."—Strangest attack the world has ever seen. In perfect silence, a reverent silence, the six hundred thousand men marched. The silent host must have impressed the people of Jericho with awe. What did this strange march, this ghostly silence of the men while the seven trumpets rang out, portend? It may be that some ridiculed, and thought the Israelites intended to frighten them by a daily display of their great number. But foreboding and fear surely held sway in the doomed city. God was testing the patience, the obedience and the faith of Israel. To human reason, to military science, that march round the city seemed a senseless display. Israel stood the test. With the unquestioning obedience of disciplin

plined soldiers, they went their solemn, silent march and returned to the camp. Meanwhile, the story of this strange march was spreading through the country, and adding to the dread of Israel and of Israel's God.

"And it came to pass on the seventh day they rose up early, about the dawning of the day."—One of these seven days was the Sabbath, but God is lord of his own commandments. Many think this last day was the Sabbath, but there is no reason for the conjecture. They went round the city seven times, which would consume a good part of the day, and the fighting would come after that.

"Shout, for the Lord hath given you the city."—And there was not a sign visible that he had done so. The strong walls and towers frowned down upon them; the soldiers of Jericho were at their posts, and no hint of surrender had come from the king or people.

"And the city shall be accursed," devoted to destruction. And if the Israelites took anything for themselves, the destruction would come upon them. "Only Rahab the harlot should live, and all that are with her in the house."—By her kindness and quick-wittedness she had saved the lives of the spies, and her own life and those of her kindred were given her in return.

"And ye, in any wise, keep yourselves from the accursed thing."—Jericho was filled with riches. The silver and gold and other metals were God's, reserved for the tabernacle use. Other things must be burned. It speaks well for that generation of Israel that only one man was found who allowed his covetousness to overcome his obedience to God's command. Would that this generation of Christians could say as much.

"So the people shouted when the priests blew the trumpets." Without a sign to indicate that the city was theirs, they believed God and shouted. Had they waited for that shout of victory till the walls fell first, Jericho would not have been taken. The victory was God's and the glory his. All victories are God's when he works by means just as surely as when he lays bare his omnipotent arm.

In his own time, in his own way, God will give his elect the victory. The foe may be as strong as the walls of Jericho, and his people as destitute, seemingly, of all the means of destroying the evil, as were the Israelites of means to destroy those walls. No matter. In his own time, not theirs; in his own way, not theirs—if his people be obedient and faithful the evil shall fall.

But observe, it is only in God's way; only at his time. If Christians get impatient and think his way is a slow one; or if in the foolishness of conceit they think some other way is better than his, the victory will not be theirs. That is a great sin in this day; this impatience with the instrumentalities God has ordained, this feeling that something new of man's devising will work better and more rapidly. In his own way, in no other, God's work will be done.

TO CLEANSE THE SYSTEM Effectually yet gently, when costive or bilious, or when the blood is impure or sluggish, to permanently cure habitual constipation, to awaken the kidneys and liver to a healthy activity, without irritating or weakening them, to dispel headaches, colds or fevers use Syrup of Figs.

WHAT the Bible brings to you depends in a large measure on what you bring to it. You may have a crumb, or a loaf, or a granary full to bursting, just as you choose.—Dr. Behrends,

GEORGETOWN COLLEGE.

It was my privilege to be in Georgetown recently and to visit and inspect the new dormitory being erected by Georgetown College for the young ladies. I thought that perhaps some of the Recorder's friends would be glad to learn something of this magnificent structure.

The building is three and one-half stories high, built of brick, with sandstone trimmings. The style of architecture is modern. The front view of the building is very imposing and beautiful. The rooms are so arranged that each room has a window with an outside view and another opening upon a court in the center of the building. This arrangement insures plenty of ventilation and light. There are single rooms and suites of rooms. The young ladies will have private parlors in addition to the usual reception rooms. The building is lighted by electricity, heated by steam and is provided with hot and cold water. Every modern convenience that could be thought of has been provided in the erection of this building.

There is also an infirmary attached, arranged so that it will be entirely separated from any connection with the other departments of the building, if necessary. A private stairway has been provided so that the physician can come and go at his pleasure. It is complete in every respect.

There are quite a number of music rooms, and there is a "society hall" for the young ladies having the most complete arrangements for the purpose that I have ever seen. On the whole, I have never seen at any institution a more complete building for the purpose than the new dormitory for the young ladies at Georgetown College. There is every comfort there that a young lady can find at her home, and if parents are thinking of sending their daughters to college they cannot find an institution in this or any other State in the South that offers more advantages than Georgetown College.

H. W. VIRGIN, Switzer, Ky., Aug. 12.

EAST TENNESSEE NOTES.

Nearly all our pastors have stood bravely at their posts during the hot summer months, and there is little prospect of taking an outing, on the part of many, at all. From Johnson City to Chattanooga the work has gone perseveringly on.

It has been the fortune of this scribe to teach more than his share in Carson and Newman during the last year, while during the latter part of the term he preached every Sunday to the First Baptist church of Morristown, and has continued to this writing, and will do so until the first Sunday in September. The Morristown Baptist church has a wonderful history, but the Lord is good, and, once more united and happy, they are doing some good service for the Master. For the last three months there have been accessions by baptism and by letter, some dozen or more in all. A good collection has recently been taken for foreign missions, and we intend to have twenty-five dollars for state missions by the time the Convention meets at Mossy Creek, Oct. 17th.

Bro. W. M. Vines, of Johnson City, takes the care of the church first Sunday in October. He is one of our most scholarly young preachers, pious and notably successful.

Carson and Newman opens the 27th inst. Some changes have been made for the better, we think. We were all gratified when it was announced Capt. W. N. Woodruff

was elected President of the Board of Trustees. This is as it ought to be. We look for more business and greater progress. The recent addition of \$8,000 endowment encourages us very much. The Baptists of East Tennessee were never so enthusiastic over their institution of learning. When one man gives four thousands at one time living in our section, it begins to look like business; and then every time this is done, some brother North sends down a good-sized check. We all think the day is dawning for the college and the shadows are fleeing away. With \$100,000 endowment, which is sure to come, and before a great while, such a work is going to be done under Baptist auspices in these parts as will "age on age be telling."

The State Convention is going to be largely attended. We expect Kentucky to be well represented, and Louisville in particular. We are much indebted to the Recorder, the Seminary and some of the pastors of Louisville for the increasing interest, educationally, in this section.

It was the writer's fortune to fall in with the editor of the Recorder on the train at Morristown and purchase from him one of his latest productions, "The Faith of the Baptists." This is certainly the clearest and most forcible pamphlet ever yet written on the points in question within the compass assigned it.

The objection is met and silenced at every turn, and there is absolutely no way to avoid the conclusion not only aimed at but reached.

Let every minister in the South get a copy and, after reading, send it out on the rounds through his members. It will do untold good.

Three cheers for the paper that unflinchingly keeps prominently and always in view the "Old Paths." S. E. JONES, Mossy Creek, Tenn., Aug. 13, 1895.

Awarded Highest Honors—World's Fair, 'DR.

PRICE'S CREAM BAKING POWDER MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

all tastes ..and.. all pockets are suited in a selection made from our magnificent and varied stock of carpets, curtains, etc. no other store in this vicinity carries the same qualities and quantities. w. h. mcknight sons & co... 225 fourth ave., 328-330 west main st., Louisville, Ky.

Tired Women

Find in the blood purifying, building-up qualities of Hood's Sarsaparilla just what they need.



Mrs. Isa Briggs of Evans, Texas, gives her experience below: "I suffered almost death with local troubles, which developed into a very serious affection and made a surgical operation necessary. I was completely broken down, had numerous boils, and when I commenced taking Hood's Sarsaparilla I weighed only 112 pounds. Now I weigh over 125 pounds and am in better health than for the past fifteen years. Formerly I was covered with eruptions; now my skin is clear. I can truly say,"

Hood's Sarsaparilla

has no equal for poor run-down women. Every one remarks about how well I am looking." Mrs. Isa Briggs.

Get harmoniously with Hood's Pills Hood's Sarsaparilla, etc.

OUT OF WORK.

Some persons are often out of work. Some of them are looking for work, but possibly with a secret hope that they may not find it. Doubtless they would work gladly if they could find such work as they like and be paid such wages as they wish; and perhaps they would not be particular if there were no work at all to do, provided the wages were abundant and the pay sure.

There are many persons who profess to be Christian workers, but they do not seem to find just such work as they like; it is too difficult, it is too obscure, it is not sufficiently remunerative, and they are not willing to do it. Yet all this time there is plenty of work which needs to be done, and real workers are overburdened with labor.

The great Master goes to the market place day by day, and says to the idlers standing there: "Go work in My vineyard to-day, and whatsoever is right I will pay you." Let those who fear the Lord hearken unto His call, and whatsoever their hand findeth to do, let them do it with their might. It may not seem to be easy work or profitable work, but if it is work which He appoints, it shall not fail of a blessing at His hand.—The Christian.

ROANOKE COLLEGE,

SALEM, VA. Course for Degrees, with Electives, high standard. Also Com'l and Prep's Courses. Library, 17,000 volumes, working laboratory, good music and discipline. Clubs, no bar-room. Special terms to candidates for ministry and sons of ministers. Ad. to faculty dates for ministry and sons of ministers. Ad. to students. Increasing patronage from many States and four foreign countries. Healthful mountain location. Free, moderate expenses. Ad. free begins Sept. 1st. Catalogue, with views, free. Address the Librarian.

JEHOVAH HEAR THREE!

[Version of the twentieth Psalm.]
BY REV. S. M. OSMOND, D.D.

Jehovah hear thee in the day
Of trouble, when ascends thy cry;
The name of Jacob's God convey
Swift succor, setting thee on high:
Help from the Holy Place impart;
Strengthen with Lion's might thine heart.
May He thy voice offering
Forget not, nor the sacrifice
Thy hands unto his altar bring
Full of acceptance in His eyes;
His mercy grant thee the desires
And purposes His grace inspires.
May we triumphantly behold
Thy victory and the oppressor's shame;
Our banners to the winds unfold.
Uplifted in Jehovah's name—
Thy God and ours. O' may He still,
And ever, thy requests fulfill!
Now well I know Jehovah hears
From heaven His anointed one:
Subdue his foes, despite his tears.
Even by His saving strength alone
His outstretched arm's omnipotence
Gives ever-faithful confidence.
In horse or chariot of war,
Some glory, but in God we trust.
They overthrown and prostrate are.
While we are risen from the dust.
Save Lord! Nor suffer us to fall.
Let the King hear us when we call
Presbyterian Journal

OUR PULPIT.

A PLEA FOR CHINA.

BY WM. ASHMORE, D.D., SWATOW,
CHINA.

Address at the Annual Meeting of
the American Baptist Missionary
Union, Saratoga Springs, New York,
May 29, 1893.

I have nothing new or strange
to offer you to-night, nothing that
some of you have not heard al-
ready. It is the same old story,
China! China!! China!!! I only
restate and re-emphasize it. In
plain and simple words allow me
to

ENTER A PLEA FOR CHINA.

There are some brethren at this
meeting who were at Bullfinch in
1850, forty-five years ago, when I
first stood on the platform to be
designated to a mission field. They
have been speaking of the
changes. Well, there have been
changes, and they are marvellous
in our eyes. Those were the days
of Governor Briggs, of Solomon
Peck, of Edward Bright, of Rich-
ard Eddy, and of the fathers and
mothers, many and worthy. They
have gone, most of them. Asleep,
long since, beneath the sods of the
valley they are, and have left to us
the beginnings of their work and
the legacy of their unanswered
prayers.

Our missionary field was narrow
then. We had our chief work in
Burma; that was the favorite field
of missionary aspiration. Most
everybody wanted to go to the
Burmans and the Karens. Not
that we did too much for them,
but we did not do enough for oth-
ers. We found it difficult to rise
to the full conception of the vast
missionary idea in our general ad-
ministration. We had a little pre-
carious kind of work started in
Assam; we had a poor dying mis-
sion—supposed to be—in Telugu
Land. We had made a feeble and
half irresolute settlement at two
places in China. As for Japan, it
was not yet dreamed of nor scarce-
ly heard of. As to any sort of
moral and religious coherence be-
tween these regions that might
unite them against the truth as it
is in Jesus, nobody ever imagined
such a contingency. Since then,
how things have widened and
lengthened, until now we are con-
fronted with

A GREAT HEATHEN LINE OF BATTLE.

China has loomed into vastness
like one of the great planets be-
fore the disk of a new and power-
ful telescope; Japan has emerged
from her island obscurity. The
Asiatic line of battle extends from
the Persian Gulf, convex shaped

to the Sea of Kamchatka, a stretch
of many thousand miles. It is no
mere figure of speech to call it a
line of battle. All the constitu-
ents of such a line in an ordinary
military sense are found to co-
exist here in a moral and spiritual
sense.

Opposing forces are arrayed.
The brigades of an army may be
unknown to each other, their lead-
ers may have different orders to
carry out, yet a unity of plan,
showing a unity of leadership, will
characterize the general movement.
There are many kinds of false re-
ligion in the makeup of what is
called heathenism; among them-
selves they may be rivals, but as
against the new faith of God's
elect they will be allies in mortal
conflict. Heathen brigades are
many; there are Hinduism and
Jainism and Buddhism and Con-
fucianism and Shintoism, all of
them organized systems and they
agree in one. Their bonzes and
leaders and champions count up
into the millions, and one spirit
dominates the whole of them. All
these are united in antagonism to
the small band of invaders that
comes against them whose weapon
is a doctrine and whose military
chest is a book.

There is an issue at stake. Who
shall have ascendancy in the hearts
of hundreds and hundreds of
Asiatic millions, Confucius or
Christ—not Confucius and Christ,
as a modern lax liberalism would
have us think, but Confucius or
Christ; shall it be Gautama or
Christ, Brahma or Christ, the
Triad of India or the Trinity of
God? Let us not allow ourselves
to be blindfolded by misleading
expounders of what they call Com-
parative Religion; the blind lead
the blind and the ditch is ahead,
down into which both will go to-
gether. If Christianity would
agree to form part of a triumvirate
it could be exalted to
supremacy in Asia at once. If it
would compromise with caste it
would be invited to the throne in
India; if it would compromise with
ancestral worship it would be in-
vited to the throne in China; joint
regency is impossible, Christ re-
fuses it. He refused when he was
on earth even to bow the knee for
a moment "in order to conciliate."

Moreover, the battle is on. The
lines are within range of each oth-
er's shot. For ages things have
been making ready. Five, six
and seven hundred years before
Christ the entrenchments began to
be staked off and the different
fortresses to be located. Isaiah
sang of the Coming One—Yahveh.
He that shall be: *Ho Erkenenos*.
He that cometh, as another put it
at a later day. The prophet fore-
told a kinsman of the Redeemer
and the nature of his work. If
the vision had been indistinct be-
fore, it was so no longer after he
had spoken. In those same early
ages were born, in regions far
apart, two of the men who were to
throw up the strongest breast-
works against the Coming Man of
Isaiah; Gautama in India and Con-
fucius in China. For twenty-five
hundred years have they and the
Brahmins before them been
strengthening their positions; add-
ing redoubt to redoubt, bastion to
bastion, occupying every inch of
the ground and protecting every
approach with *chevaux de frise* and
abatis. Certain it is that if Chris-
tianity captures Asia she must
fight for it. Other things that
come from the West have hospita-
ble reception; there is plenty of
room; our science is welcomed as
an honored guest; our ideas about
geology and geography and as-
tronomy and kindred sciences are
courteously entertained, and are
invited to honorable seats reserved
for distinguished strangers; but
when the distinctive truths of

Christianity present themselves
there is no room for them in the
inn, as there was no room for the
master who taught them. Yet
these truths have come with a
claim of their own, derived from
Him who gave Canaan to Israel
and bade them to "begin to con-
tend with them in battle." So the
air is already thick with the smoke
of battle, the ground shakes un-
der the tread of clashing hosts,

"Of nations in commotion
Prepared for Zion's war."

YOU HAVE HEARD FROM THE WINGS.

From both wings, already, have
you heard during these meetings.
Mr. Mason has told you of the
turning to the Lord of hill tribes
in Assam. Mr. Thomssen has re-
freshed you with accounts of the
achievements in Telegu land.
Messrs. Bushel, Sutherland and
Crumb have told you of continued
success in Burma, and Mr. Halsey
has dwelt on the rising glories of
the Sunrise Kingdom. And all
that apart from what Mr. Moody
has said about innermost and dar-
kest Africa. And now, at the last,
one of us stands here to put in

A PLEA FOR THE GREAT CENTRE

of this organized line of battle; a
plea for a fuller, more thoughtful
and a more generous consideration;
a plea for a more enlightened dis-
cernment of the present situation,
of the indications of divine move-
ment, and of the tremendous pos-
sibilities that are just ahead. We
have not done our duty to China;
we have been sadly negligent; we
have lagged behind, and because
of that, other denominations who
came in after us have stepped be-
fore us in the occupying of fields
which should rightfully have been
ours. It is time to change. We
have lost much; let us not lose any
more.

OUR REPRESENTATIVE CHARACTER.

In common with all our mission-
ary brethren, we are pressed with
a sense of our representative re-
sponsibility. In a double sense
are we representative.

First of all, we are your repre-
sentatives to them in heathen
lands. You acknowledge the ob-
ligation resting on you as trustees
of the estate of Jesus Christ. You
are administering that estate. You
have a dispensation of the Gospel
which you hold in trust for them
who sit in darkness and in the
region and shadow of death in the
ends of the earth. You cannot go
yourselves, and you have sent us.
We thank God and thank you for
the honor and the privilege. We
have gone to them to tell them
that you recognize their claims in
the common estate; we are your
evidences of the interest you take
in their salvation. We have told
them about you—especially the
little churches that we are gather-
ing; we have told them of your
solicitude for them. We have
told the heathen about the brother-
hood of Christians over the sea.
Representatives of other classes
and of other interests are there in
abundance without us. The govern-
ments of the West are repre-
sented by their diplomats and
consuls; the trade and commerce
of the West are represented by
their steamships and merchants;
the Christians of the West have to
be represented largely by your
missionaries—men of unofficial
rank, men unbacked by secular
authority, men bearing no com-
missions from cabinets and courts,
and yet men of the highest grade
of ambassadors known on all the
globe. We are to them your out-
stretched hand of love, stretched
out to them over the sea; we are
the bearers of the churches' mes-
sage, and the proof that we are
not simply a commercial people,
but are also a people brimful of
a loving, world-wide sympathy
which we have received from our

IVORY SOAP
IT FLOATS

"Men should be what they seem," and so should
soaps, but Ivory is the only soap that is 99¹/₁₀₀ per
cent pure.

THE PROCTER & GAMBLE CO., CHICAGO

Lord Jesus Christ.

Then, second, we few returned
missionaries, who come home once
in a while, partly to recruit and
partly to work, are their repre-
sentatives to you. They cannot
come themselves, these converts,
and we are their messengers who
go up to Jerusalem for them. We
come with the tender greeting of
the native Christians: "The
churches of Asia salute you." We
tell you how the Gospel is bring-
ing forth fruit among them as it
doth in all the world; how they
have turned from idols to serve
the true and living God, and how
in the patience of hope and the la-
bor of love, they are learning to
cherish the hope of the blessed ap-
pearing of the Great God and our
Saviour, to show in his own due
time who is the blessed and only
Potentate. We are, too, the Man
of Macedonia for the great health-
en world. They themselves of
that heathen world do not send,
they present no petition of their
own; but Christ, who made the
vision appear before Paul, has bur-
dened our hearts with a word on
their behalf. Come over into
China and help us; come over and
help the handful of missionaries;
come over and help found and
guide these native churches until
they can walk alone. At the same
time I am not so sure that God
has not sent the Chinaman in per-
son. He has a representative in
almost every large town in the
land. Men sometimes take great
blocks of coal and place before
their office doors to show what
kind of product exists in their
mines far away. What if it be
true, after all, that God has sent
these samples of solid darkness
into our towns to remind you of
the fact that there are four hun-
dred millions of them to whom we
have not done our duty. Some-
times notices have to be served on
delinquents at their own homes to
call and settle. It is much that
way with us. Alas for us! There
are nearly eight hundred thou-
sand of us. We are delinquents.
The Chinaman in all his spiritual
darkness moves around among us,
a walking, living dun, and a per-
petual reminder of a broken ob-
ligation. God himself has served
the notice upon us.

CHINA STOCK RATES LOW JUST NOW.

We admit that. It commands
no premium in the international
stock exchange. A small nation
alongside of her has taken her
navy and captured her fortresses
and defeated her armies. The
world has looked on with amaze-
ment, and now it talks Japanese.
Japan is everything; China is
nothing. Japan is the nation of
the East. Japan will fix the des-
tiny of China, and from henceforth
and forever determine for her her
downsitting and her uprising. And
so they write, travelers and jour-
nalists and newspapers. As usual
with us, we have flopped over to
the opposite extreme. China be-
comes the butt of jokes and ridi-
cule. We over-estimated her be-
fore; we under-estimated her now.
We are in danger of forgetting the
facts of history. Wei Hai Wei is
not all of China. The dooms-day
book was not completed at Shimo-
nosaki. It is true that China was
defeated. It is well for her own

self that she was so; it is well for
civilization; it is well for human-
ity; it is well for Christianity. It
was of God that she was so beaten,
and not of Japanese prowess alone.
Japan was merely a sledge in the
hands of the Almighty to accom-
plish his purposes for the good of
China. To-day the world congrat-
ulates Japan and commiserates
China. It is a possibility of the
situation that in the future the
congratulation may be transferred
to China and the commiseration to
Japan.

In order that we may not do in-
justice to China, nor be betrayed
into hasty and ill-balanced con-
clusions, there are some things we
should take into consideration. We
missionaries do take them into
mind as we forecast new hopes for
China's regeneration.

I. Look at the uncounted num-
bers of her people. Four hundred
million of them left, even after de-
ducting the few casualties at Port
Arthur. A platitude, you will
say; you heard of those four hun-
dred millions a year ago. So you
did; and they are there yet, and
besides them about four millions
more now than there were then.
One per cent. is not an exaggerat-
ed estimate of increase. That
makes forty millions in ten years—
the size of a first-class nation in
Europe. Now, mere numbers of
themselves is an element of great-
ness, especially to us who have in
mind the intellectual, the moral
and the spiritual possibility inher-
ent. Think of four hundred mil-
lions of human intellects capable
of being developed for God and for
Christ. Think of four hundred
millions of human hearts capable
of being converted into altars from
which shall ascend the offerings of
thanksgiving and praise. The ho-
mogeneity of this mighty popula-
tion makes unlimited expansion
easy and promising; of one speech,
of one susceptibility, of one gen-
eral make-up; of the same laws
and usages and manners, what
affects one will affect all; an ob-
jection met at Canton is an ob-
jection met at Peking. A message
sent by telegram has to be trans-
lated afresh, in Europe, each time
it crosses a provincial line—first in
France, then in Germany, then in
Russia; but in China a leaflet about
the true God, struck off in one of
the great mission presses in Shang-
hai, utters its voice to the millions
in Chin Kiang, then on to the mil-
lions in Honan, and on still fur-
ther to the forty millions of
Szechuan from east to west, from
north to south, everywhere one
and the same intelligible utterance
of eternal truth. In the propaga-
tion of influence this is a fact of
boundless efficiency.

II. Look at the steady march of
her nationality and the unbroken
continuity of her history. It
might almost be said of her as was
said of Nimrod: "The beginning
of his kingdom was Babel." Her
origin is lost in the mists that
gather around the tower of Babel
itself. Since then she has the re-
cords of twenty-six dynasties.
These dynasties have varied in
form, but Chinese nationality has
remained the same. The Mongol
came, but the Mongol was trans-
muted into a Chinaman in his
ways and doings. The Manchu

same, and the Manchu has been transformed. A great nation was China as far back as the days of Christ. Her population then was eighty millions. She administers justice under a code of laws older than our Constitution by more than two thousand years. In her ancestral temples even of 1er common people are to be found the tablets of twenty and thirty generations of ancestors. So are they now, this strange people. Dynasties come and dynasties go, but the Chinaman moves on forever, with the same ineffaceable stamp of nationality upon him. Nor is it a tame development, either. As a proof of her energy, there stands that wall of stone, belting her continent, a distance as far as from Boston to St. Louis; there is her grand canal, six hundred miles long. She has had great inventors, and great statesmen, and great kings, and great thinkers, and, above all, she has moved along with a lofty standard of morality unparalleled in the East, and has furnished an ethical system for tribes and kindreds about her, and notably for Japan herself. Such a history is not to be wound up in a summary way. China has a mighty past behind her; she has a mighty future before her.

III. Look at the sinewy and wearing qualities of her people. Steady, industrious, peaceable, law-abiding, economical, persistent, enterprising, fond of home, intensely common sense and practical and intensely self-reliant, the Chinaman has in him the raw stuff of which enduring nationality is made. In the qualities which make him a colonist he is surpassed by none. John Chinaman will go anywhere under the sun where he can get work—under the equator in Polynesia, or up in snow ranges of Canada. He minds his own business and presses his own purposes, and leaves others to do the same. He gets ahead, and is always at the front. When he meets reverses he does not whimper, but makes a new start and goes at it again. He has his conceit and self-esteem; sometimes they are annoying, but in the main they are utilized as incentives and help keep him steady in his course. Such splendid staying qualities make us long all the more to see them Christians. We do want to see such traits coming into use in the kingdom of God in Asia. Especially when we note the feebleness, the inefficiency, the unreliability of some of the tribes to whom the gospel is taken, do we long to see the sturdy and steadfast Chinaman coming forward to take the administrative yoke on his shoulders.

IV. Consider the part she is yet to take in Asiatic history. A factor she has been already, but she is becoming more so every day. Her present defeat by Japan, instead of relegating her influence to the rear, will only rouse it from its supineness and crowd it into assertiveness. In the little kingdom of Siam some emigrants from around Amoy and Swatow found their way there a few generations ago, and now the business of the Stamford Raffles started a coaling station at the foot of the Malayan peninsula many years ago for the convenience of British ships. Only a few lazy Malays lived there then. On came those same Chinamen from Swatow and Amoy, and in a little while they built up Singapore, and have made it one of the great marts of commerce for the world. Aside from public buildings, three-fourths of all the property of the city is owned by Chinamen. Without the revenue derived from them the government of the city could not be carried on.

I had that from their own chief of police. Penang, too, is another English colony, with English officials and English banks and English steamship lines. Yet the business is mainly done Chinamen; the money in the banks is Chinese money; the cargo in the ships is largely Chinese cargo; the millionaires of the place are all Chinamen. As the chief of police above referred to told me, there is not a large money transaction in any of the banks of Singapore or Penang in which Chinamen do not have a hand. English merchants appear in front, but the Chinamen are always the backers in behind it.

In Burma, too, the diffusive Chinaman has made his appearance. In Rangoon he is already a power. He is advancing at a remarkable rate. He is getting business into his hands. Capital is pouring into his coffers. All the road up to Mandalay, where new houses were going up, were to be seen the coming Chinaman. He is the contractor; he is the merchant; he is the drive-wheel of the whole business train. In the bazars of Mandalay there he is again, the irrepressible, pushing Chinaman. When those railroads are completed to China from Siam and from Burma, the Chinamen will come down in swarms. In business matters they bid fair to possess the kingdom. Already there seems to be initiating a competition between the Tamil and the Chinaman as to who shall come in for the largest share of the inheritance of the dethroned house of Alompra. The Tamil men come over in crowds, but the Chinaman has made his beginning, and he has never yet, so far as we know, been driven out when he has once got a foothold. He is a born Jacob, and when he takes his brother by the heel he never lets go. It is not in the south alone, but in the north as well. Years ago the government of Russia undertook to introduce the Cossacks into a certain region as an offset to the Chinamen. The experiment was well tried, but the governor of Siberia wrote back to his imperial master in despair. It is of no use, he said; the Chinese are so energetic and industrious and painstaking and so thrifty, that the Cossacks cannot compete with them, but are gradually being driven back, and their patches of ground are passing into the hands of the Chinese.

Let the significance and suggestiveness of these things be noted. Chinese character is hard and granitic; it imprints itself with enduring fixedness on the peoples around her, so far as they are capable of being affected. It is seen in the Malay, in the Siamese, in the Cambodian, the Cossack, and still more in the Japanese who have gone to China to borrow their ideographic symbols of speech and codes of ethics. China is to be a factor, not only in Asiatic history,

[Continued on fourth page.]

Central University, Richmond, Ky.

Three Colleges. Three University High Schools. Attendance last session 534, from 34 States and Counties. Letters, Science, Commercial, Military and Bible Courses. Athletic Grounds, Gymnasium, Physical Director. Expenses Moderate. For full information and catalogue, apply to

L. H. BLANTON, Chancellor.

The Leading Conservatory of America
CARL FAHLSTEN, Director.
 Founded in 1883 by
 F. T. Ziegler.

NEW ENGLAND CONSERVATORY
 OF MUSIC, BOSTON MASS.
 Send for Prospectus giving full information.
FRANK W. HALL, General Manager.

EDUCATIONAL

COMMERCIAL COLLEGE OF KENTUCKY UNIVERSITY
 LEXINGTON, KY.
 Model school. Prof. Board of World Fair. Book keeping, Business, Short hand Typewriting, Penmanship, English, French, Italian, Latin, Professor K. Y. University diploma. Region now. Address, **W. H. BUEB, R. SMITH, Pres., Lexington, Ky.**

JUDSON INSTITUTE, Marion, Ala., For Young Ladies.

The catalogue is now ready for distribution. It gives clear statements of the work of the past session and information concerning the next, that will interest parents and pupils who are in search of a good school of high grade. All the teachers have had successful experience. The best American and European education is represented in the faculty. The instruction in Music comprises Pipe Organ, Piano, Violin, Voice and Theory. The Art Course includes work in Pencil, Crayon, Charcoal, Oil Color and Water Color, from nature and from copy, including Portraiture. The Course of Lessons in Physical Culture and in Education has proved of great value. The 24th session will open Tuesday Oct. 1st.

For catalogue and other information, write to the undersigned.

S. W. AVERETT, President.

LAW SCHOOL WASHINGTON AND LEE UNIVERSITY, LEANINGTON, VIRGINIA.

Opens Sept. 12. For catalogue address **JOHN RANDOLPH TUCKER, Dean.**

Hopkinsville High School.
 A well-established, select, limited school. For Young Men and Boys. A full English, Classical, Mathematical and Commercial course of study. Thorough work and strict discipline are characteristics of the school. Boarding pupils board in the family of the principal. Next session begins Sept. 2, 1896. Terms per session of forty weeks. Tuition, \$60; Board and Tuition, \$225. For further information address **J. O. FERRELL, Hopkinsville, Ky.**

GEORGETOWN COLLEGE, Georgetown, Ky.

The Oldest Baptist College in the Mississippi Valley. Located in the far-famed BLUE GRASS.

With full faculty, thorough courses, splendid new buildings and unsurpassed facilities for best collegiate work for boys and girls.

For Illustrated Catalogue or any further information, address

A. C. Davidson, Pres., Georgetown, Ky.

CLINTON COLLEGE, CLINTON, KY.

Session begins Sept. 2, 1896. Six experienced teachers. Music a specialty. Well equipped boarding hall for girls. Well equipped for the full year, from \$120 to \$148. No saloons. Location healthful.

Write for Catalogue.

E. K. CHANDLER, D.D., Pres.

Hamilton Theolog'1. Seminary

The seventy-sixth year will open on Thursday, Sept. 12th. For catalogue and all information address **ARTHUR JONES, Acting Dean, Hamilton, N. Y.**

UNIVERSITY OF VIRGINIA

CHARLOTTESVILLE, VA.
 Letters, Science, Engineering, Law, Medicine.
 Session begins 15th September.
 In the non-malarial Piedmont region. Excellent gymnasium. For catalogue address **W. B. THORNTON, U.D., Chairman.**

FRANKLIN COLLEGE, New Athens, O.
 Begins first year Sept. 2. Board, tuition, furnished room and books, \$2.90 to \$3 a week; 8 courses; no saloons. Cheap sale. Largest attendance yet. Catalogue free.
W. A. WILLIAMS, D.D. Pres.

ROCHESTER THEOLOGICAL SEMINARY.

Term opens on Wednesday, Sept. 4th. Preparation in Greek as well as in English studies is required for admission. For catalogues or rooms apply to **A. H. SMITH, Pres., Rochester, N. Y.**

POSITIONS GUARANTEED

Under reasonable conditions. Do not say it can't be done, till you send for free catalogue of **DRAUGHTON'S PRACTICAL Business College, Nashville, Tenn.**

This College is strongly endorsed by bankers and mechanics. FOUK weeks by Draughton's method of teaching bookkeeping is equal to TWELVE weeks by the old plan. Special advantages in shorthand, Penmanship and Telegraphy. Cheap board. Open to both sexes. No vacation. Enter now. Railroad fare paid.

HOMB STUDY. We have recently prepared books on BOOKKEEPING, SHORTHAND and PENMANSHIP especially adapted to "home study." Write for "Home Study" circulars at once.

EDUCATIONAL

Breckinridge Normal College

Opens its Fall Term Tuesday, Sept 3, 1895.

School 48 Weeks in the Year.

COURSES:—Teachers', Scientific, Classical, Business, Telegraphy, Music. Terms reasonable. Advantages first-class. Enter at any time. Address,

R. P. Shacklett, Pres., Hardinsburg, Ky.

Lynnland Male and Female Institute, (Formerly Lynnland Female College).

Situated in the midst of the far-famed Nolvan Valley, unrivaled for beauty and healthfulness. Rooms large and well ventilated. Full corps of experienced teachers and elaborate course of study. Best advantages offered in Art and Education. No languages taught without extra charge. Superb course in Literature and Criticism. Excellent Normal Course, etc. etc.

Session 1895-96 begins Wednesday, September 11th.

Th. SMITH, A.M., Pres.

Alumnus of University of Virginia, and eight years Professor in Georgetown College.

BEAUMONT COLLEGE, (FORMERLY DAUGHTERS COLLEGE)

Stands as to the Substantials of Higher Education

In the Front Rank of American Female Colleges.

An institution for the highest culture of girls and young ladies only. Each teacher a specialist. Five degrees. Every step for solidly. Perhaps the most extended curriculum to be found in any Southern Female College. Musical Director received the Doctorate from Oxford, England. Best advantages offered in Art and Education. No languages taught without extra charge. Superb course in Literature and Criticism. Excellent Normal Course, etc. etc.

Session 1895-96 begins Wednesday, September 11th.

Th. SMITH, A.M., Pres.

Alumnus of University of Virginia, and eight years Professor in Georgetown College.

BETHEL FEMALE COLLEGE, HOPKINSVILLE, KY.

Music THOROUGHNESS.

ONLY BAPTIST COLLEGE IN KENTUCKY FOR YOUNG LADIES EXCLUSIVELY. 2nd session opens Sept. 2nd. Ten teachers from the very best Colleges and Conservatories. Ample courses of study. Usual degrees given. Refined Christian home. Elegant building; had \$10,000 spent on it recently. Health and location unsurpassed. Last session enrolled 500 boarders. Graded courses for diploma in Music, Art and Eloquence by best teachers. Write for special terms.

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

Bardstown Male and Female Institute.

Last year the most prosperous in all its history. One hundred and fifty-seven pupils enrolled in the various departments. Co-education with the restraints, liberality and discipline of a Christian home. Seven experienced teachers. Building newly furnished and in first-class condition. All the branches usually taught in colleges. Facilities for the study of Music and Art unsurpassed. Prices very moderate. Send for catalogue and special information.

REV. A. M. VARDEMAN, Principal, Bardstown, Ky.

SOUTHWEST VIRGINIA INSTITUTE For Young Ladies.

BRISTOL, VA.-TENN.

"The Highest and Broadest Culture." Twenty officers and teachers. Eleven separate schools. Located superbly. Climate and Health Record unsurpassed. Good fare. Four-story brick and stone building—100 rooms. Steam heat, electric lights, hot and cold baths. Next session will begin September 12th, 1895. If you would know how to register this institution, write for catalogue.

Sam'l. D. Jones, Pres.

BETHEL COLLEGE, RUSSELLVILLE, KY.

Fall term begins September 5th, 1895.

Eight Schools. Healthful. Prosperous. Expense Moderate. Gymnasium. Military Drill. No Saloons. Tuition Free to Ministers' Sons, Students for the Ministry and some others. Licentiatees have aid if needed. For Illustrated Catalogue address

W. S. RYLAND, President.

SOUTHERN BAPTIST Theological Seminary, LOUISVILLE, KY.

Session begins Oct. 1st. All studies elective. Separate graduation in each subject. Many at least one session, choosing their studies. Degree of English Graduate (Th. G.), or of Eclectic Graduate (Th. B.), often obtained in two sessions; that of Full Graduate (Th. M.), often in three. Special studies if desired. Students 200, with 111 instructors. Tuition and room free; no fees of any kind. If help is needed for board, address Rev. E. C. Davis, or for catalogues or other information, Rev. W. H. Whitsett, Lewisburg, Tenn.

Miss M. J. BALDWIN'S SCHOOL Augusta Female Seminary, STAUNTON, VIRGINIA.

Term begins Sept. 4th. Located in beautiful grounds and surroundings. Board, etc. with full English course, \$20 for entire session of 6 months. Music, Languages, Eloquence, Art, Book-keeping, and Physical Culture, extra. Write for Catalogue.

EDUCATIONAL

Breckinridge Normal College

Opens its Fall Term Tuesday, Sept 3, 1895.

School 48 Weeks in the Year.

COURSES:—Teachers', Scientific, Classical, Business, Telegraphy, Music. Terms reasonable. Advantages first-class. Enter at any time. Address,

R. P. Shacklett, Pres., Hardinsburg, Ky.

Lynnland Male and Female Institute, (Formerly Lynnland Female College).

Situated in the midst of the far-famed Nolvan Valley, unrivaled for beauty and healthfulness. Rooms large and well ventilated. Full corps of experienced teachers and elaborate course of study. Best advantages offered in Art and Education. No languages taught without extra charge. Superb course in Literature and Criticism. Excellent Normal Course, etc. etc.

Session 1895-96 begins Wednesday, September 11th.

Th. SMITH, A.M., Pres.

Alumnus of University of Virginia, and eight years Professor in Georgetown College.

BEAUMONT COLLEGE, (FORMERLY DAUGHTERS COLLEGE)

Stands as to the Substantials of Higher Education

In the Front Rank of American Female Colleges.

An institution for the highest culture of girls and young ladies only. Each teacher a specialist. Five degrees. Every step for solidly. Perhaps the most extended curriculum to be found in any Southern Female College. Musical Director received the Doctorate from Oxford, England. Best advantages offered in Art and Education. No languages taught without extra charge. Superb course in Literature and Criticism. Excellent Normal Course, etc. etc.

Session 1895-96 begins Wednesday, September 11th.

Th. SMITH, A.M., Pres.

Alumnus of University of Virginia, and eight years Professor in Georgetown College.

BETHEL FEMALE COLLEGE, HOPKINSVILLE, KY.

Music THOROUGHNESS.

ONLY BAPTIST COLLEGE IN KENTUCKY FOR YOUNG LADIES EXCLUSIVELY. 2nd session opens Sept. 2nd. Ten teachers from the very best Colleges and Conservatories. Ample courses of study. Usual degrees given. Refined Christian home. Elegant building; had \$10,000 spent on it recently. Health and location unsurpassed. Last session enrolled 500 boarders. Graded courses for diploma in Music, Art and Eloquence by best teachers. Write for special terms.

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

Bardstown Male and Female Institute.

Last year the most prosperous in all its history. One hundred and fifty-seven pupils enrolled in the various departments. Co-education with the restraints, liberality and discipline of a Christian home. Seven experienced teachers. Building newly furnished and in first-class condition. All the branches usually taught in colleges. Facilities for the study of Music and Art unsurpassed. Prices very moderate. Send for catalogue and special information.

REV. A. M. VARDEMAN, Principal, Bardstown, Ky.

SOUTHWEST VIRGINIA INSTITUTE For Young Ladies.

BRISTOL, VA.-TENN.

"The Highest and Broadest Culture." Twenty officers and teachers. Eleven separate schools. Located superbly. Climate and Health Record unsurpassed. Good fare. Four-story brick and stone building—100 rooms. Steam heat, electric lights, hot and cold baths. Next session will begin September 12th, 1895. If you would know how to register this institution, write for catalogue.

Sam'l. D. Jones, Pres.

BETHEL COLLEGE, RUSSELLVILLE, KY.

Fall term begins September 5th, 1895.

Eight Schools. Healthful. Prosperous. Expense Moderate. Gymnasium. Military Drill. No Saloons. Tuition Free to Ministers' Sons, Students for the Ministry and some others. Licentiatees have aid if needed. For Illustrated Catalogue address

W. S. RYLAND, President.

SOUTHERN BAPTIST Theological Seminary, LOUISVILLE, KY.

Session begins Oct. 1st. All studies elective. Separate graduation in each subject. Many at least one session, choosing their studies. Degree of English Graduate (Th. G.), or of Eclectic Graduate (Th. B.), often obtained in two sessions; that of Full Graduate (Th. M.), often in three. Special studies if desired. Students 200, with 111 instructors. Tuition and room free; no fees of any kind. If help is needed for board, address Rev. E. C. Davis, or for catalogues or other information, Rev. W. H. Whitsett, Lewisburg, Tenn.

Miss M. J. BALDWIN'S SCHOOL Augusta Female Seminary, STAUNTON, VIRGINIA.

Term begins Sept. 4th. Located in beautiful grounds and surroundings. Board, etc. with full English course, \$20 for entire session of 6 months. Music, Languages, Eloquence, Art, Book-keeping, and Physical Culture, extra. Write for Catalogue.

HOLLINS INSTITUTE
 BOTLETTOWN SPRINGS, VIRGINIA.
 For 175 Young Lady Boarders. The oldest and most extensively equipped in Virginia. Electric system in Ancient and Modern Languages, Literature, Science, Music, Art and Eloquence. 30 officers and teachers. Situated in Valley floor, overlooking Shenandoah. Healthful location. All modern conveniences. 1200 pupils last year. Board per month. Session begins Sept. 19th. For catalogue address **President Richmond College, Richmond, Va.**

WASHINGTTON & LEE UNIVERSITY, Lexington, Virginia.
 Academic; Law; Engineering. Opens Sept. 12th. For catalogue address **G. W. C. LEE, President.**

EDUCATE FOR EMPLOYMENT & SUCCESS
BOARD OF TRADE
Spencerian BUSINESS COLLEGE, Louisville, Ky.

MUSIC TEACHER—A Baptist young lady of experience desires a position in a school as assistant music teacher. Teaches piano and mandolin. Best references given and required. Address, **MISS H. R. care WESTERN RECORDER.**

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, AUGUST 22, 1896.

HOW SMALL a thing is night. It is the earth's shadow, largest at a point a little beyond the orbit of the moon. It is a little cone of darkness, getting smaller as it leaves the earth and reaching only about one-third of one per cent. of the distance to the sun. This cone of darkness, too, is ever fleeing; it races around the world, too, keeping on the opposite side from the sun. Moreover, this little cone of darkness, we call night, is lit by moonlight and by starlight; and if these are shut out by clouds, the clouds are all in our own atmosphere, not very high at that, many of earth's mountains reaching above them. There are no clouds in the great heavens beyond. When night wraps us in its shadows and it seems to us so great, let us remember how small it is, and that all the universe is full of light.

Let us remember, also, that the great bodies in space are suns, which are luminous and know no shadows; while the bodies that cast shadows are the planets, which are small affairs, not to be compared with the suns. Our sun, for example, is a million times larger than the earth. The shadow of even the largest planet is a small affair, stretching its little floeing cone only a short distance into space, while all is light around.

When the night of sorrow comes to us, and the shadows of grief envelop us, let us remember that all is light beyond, and the day will soon come to us. This world has shadows, but after a few years we will leave it and go to the bright world which is shadowless forever. "The Lord God is a sun," the Psalmist sings; and there is with him "no shadow of turning." The planets have shadows of turning, that is to say, shadows changing by turning of the bodies casting them, so as to bring alternate night and day. With the sun there is no shadow, and of heaven it is written, "There shall be no night there."

Even in the time of darkness, if we will but look upward, we will see the eternal stars, which are shadowless suns. Our very night is bedecked with bright promises which tell of the shadowless radiance and the eternal glory beyond. "All things work together for good to them that love God, to them that are called according to his purpose." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

It was our pleasure to be present the first day at the Shelby County Association at Pleasureville. The attendance was large, and the meeting place in the shady park delightful. Bro'n Searce and Doolan were unanimously re-elected moderator and clerk respectively. Letters were read from nineteen of the twenty-one churches, showing 180 baptisms during the year; \$15,652.05 raised for religious purposes. The number of members reported is 3,102. The largest number of baptisms was at Mt. Moriah, 27; next came Pleasureville with 26, followed by Shelbyville with 23. The largest amount of money was raised by Salem church, \$4,428, because they are rebuilding their house of worship. Shelbyville came next with \$2,860.

The executive committee reported through Bro. J. E. Nunn, that every church but one in the association contributed to missions last

year. Eleven contributed to the Orphan's Home.

The annual sermon was by pastor D. D. Forward, a stirring missionary sermon, from the text: "How can they preach except they be sent?" This sermon bristled with thrilling facts and arguments for mission work, and it made a fine impression.

Dr. Kerfoot was present to represent the Seminary students' fund, and under his persuasive eloquence a good collection was secured. Dr. Warder was on hand, and, after firing off several of us on the subject of missions, made one of his own best speeches on the subject. We asked all present who had read through the printed minutes of the last session to hold up their hands. Less than a dozen responded. We then asked all who would promise to read through the minutes of this session to raise their hands. Hands went into the air until they resembled a ripe wheat field.

Bro. J. T. Gregg presented a good and strong report on the subject of the Orphan's Home, which was followed by an eloquent appeal from Bro. J. A. Middleton and a goodly collection.

One of the best speeches made was by Prof. Doolan, who offered the report on education.

Among the visiting brethren, in addition to those named, we noticed Bro'n A. J. Ashburn, J. W. Hedden, A. M. Vardeman, Arthur Yager and J. R. Baumes.

The hospitality was bountiful. Dr. Curry was right in saying that no man's life is complete till he has attended a Baptist district association in the Blue Grass region of Kentucky. No hotel spreads a better dinner than was served on the grounds to all present.

We had a pleasant visit to Asheville, N. C., from which we returned last week. We went by way of Jellico, of course. That is the route by which the L. & N. R.R. system goes farthest in that direction. Always go via the L. & N. if you can, and if you cannot reach your destination that way, go over this line as far as you can. The system reaches into eleven States, and is the great Southern railroad system. Its general officers are high-toned gentlemen, and should anything go wrong, which is extremely unlikely, they will gladly and promptly make the needed correction.

Asheville has grown since our last visit, and our cause has grown as well. Dr. Felix was absent in his Virginia mountain camp. He has taken fine hold of his people. They have an elegant house of worship, ahead of anything else in that line in the city. We preached there Sunday morning to a remarkably fine congregation, fine every way. Their Sunday-school raised last year \$1,087.48 for good objects. At night we spoke at French Broad Baptist church, of which Bro. J. T. Betts is the efficient and loved pastor.

The Biblical Assembly was in full blast, the chief attraction then being Dr. H. H. Harris' course of lectures on the life and work of Paul. The air was full of echoes of the lectures, finished the week before, by Prof. Noah K. Davis, on the life of Christ. We spoke Monday 11 A. M., on the "Bible and Missions," setting forth the Bible motives for mission work.

It was a pleasure to meet again Drs. J. L. M. Curry, C. E. Taylor, J. L. White, J. J. Tigert, J. E. Gilbert, and J. H. Carlisle, H. A. White, Gen. John Eaton and others. Dr. Sampey was there, but we count him as home folks.

Pastor Betts drove us out to the "Chateau" of Mr. George Vanderbilt, which is well worth a visit. Perhaps 100,000 acres are owned

by Mr. Vanderbilt, within which on a broad summit, surrounded by many peaks, he is erecting his residence. The grounds are being laid off and improved, smooth macadamized roads curve gracefully through the grounds, grapefruit, etc., are being largely cultivated, and part of the place is given to cattle. The house is of stone, and is massive and impressive. The grounds, so far as improved, are beautiful, and the improvement goes steadily on. We were told that \$10,000,000 had already been expended there, and that \$4,000,000 more was needed to complete the work. The house is roofed in, but unfinished. Mr. Vanderbilt wants it completed by next Christmas, but it is not likely that he will have his wish. The building is over 300 feet long, the banquet hall alone being 80 by 40 feet. There are rooms for everything, even a room for guns. The library room is very large, with an old-fashioned, immense fireplace, in which an ox may be roasted whole. One large room near the center of the building is to be the winter garden. In front from the cornices there project carved stone imps, with fantastic grimaces, to greet visitors, just as one sees at the Cologne cathedral. There is a trysting-place some three hundred yards to the front, arranged like the tomb of the Duchess of Kent. The whole resembles the many ducal residences to be seen in Europe. There is nothing like it in this country. We regret that Mr. Vanderbilt did not make a castle while he was about it.

He has had some trouble in buying up the land he wanted. Even now a Negro owns a small piece of ground within the tract, and he has refused to sell, though offered \$10,000 for it, which is several times its value. He clings to it, however, and says complacently that he does not object to having Mr. Vanderbilt for a neighbor. The handsome residence of Col. J. K. Connelly is on a summit in plain view and not far removed, in an air line, from the Chateau.

TALKING not long ago with a pastor of many years' standing, we quoted the words of an editor who said that a "church always got what it went after." If the church thought there was no use in going after the men, but gave its strength to getting the women and children, it succeeded in its effort, and had no one to blame when some day it woke up to the fact that the men were missing.

If a church, on the other hand, gives its strength to seeking to save men, knowing that the Holy Spirit is infinite in power, according to its faith is it done unto the church. And into whatever congregation the strong men go, the women and children will follow. This was the substance of the editor's words.

The pastor replied that such was his experience, and he gave an illustration. A friend of his, pastor of a church, last winter resolved, while doing his duty by all others, to seek for the salvation of old men. That was the chief aim he set before himself for the winter. The result was that when the winter was over he had baptized sixty-seven men over sixty years of age. The church was greatly strengthened by these additions. There had been some other baptisms, but these constituted the majority.

It might be well for pastors and also for brethren to consider the membership of the church, see in what class it seems most deficient, and to bend their chief efforts and prayers to that class.

If the Spirit has lost somewhat

of His power, and hardened sinners are beyond Him, it might be well to pay most heed to the children. But if He is still the omnipotent God, let the old come first, because death is surely near them, their day of grace is short, and their conversion, after years of alienation, glorifies God greatly and strengthens the faith of Christians in the power of the Gospel to save all men.

SPEAKING of the holding of the B. Y. P. U. A. Convention in a tent in Baltimore, Dr. J. B. Cranfill says in the *Texas Baptist Standard*:

It might as well come out now as later, that this tent was one that was formerly used by Barnum in his circus exhibitions. I tell this with bated breath, because I know that as soon as the secret is out that the beloved Dr. Eaton will proceed to jump on the convention with both feet, and will say that it was entirely proper that the convention was held in a circus tent, since the convention itself was somewhat of a circus.

Well, really, we had no thought of saying anything of the kind; but since Dr. Cranfill was on the ground, and the resemblance between the convention and a circus occurred to his mind, and he thought of the propriety of holding that particular meeting in a circus tent, there must be something in it. Is Dr. Cranfill a man to take up wild and baseless ideas? The resemblance to a circus, and the propriety of using a circus tent both occurred to his mind as a spectator of the proceedings, and there must be something in the suggestions. Perhaps witnessing the "bicycle run" (let no one dare to call it a race) helped him to receive the above suggestions.

A NEW ENGLAND "philosopher" (?) has written a book in which his "chief point" is that "the peculiar, the only intelligible and indubitable reality which belongs to mind is its being for itself, by actually functioning of self-consciousness, of recognitive memory and of thought." "What does that mean?" do you ask, gentle reader? Well, if you could have seen any meaning in it, the "philosopher" would not have said it. Where is the use of being a metaphysician if the people can understand what you say? The plain Scotchman's definition of metaphysics was: "When the people dinna ken (i. e., do not know) what the lecturer says, and the lecturer dinna ken what he says himself, that's metaphysics." Our modern "philosophers" seem to feel the justice of that definition.

Some people think a statement is profound because one can see no sense in it. They forget that clear eyes can see through the statement, and see clearly that there is no sense in it.

It is only a little while since the Rev. C. E. Nash, of this city, lost a beautiful little daughter; and last week the Rev. M. P. Hunt buried his youngest child, a little girl. This is four children Brother and Sister Hunt have lost in infancy, and they have only one left, a bright and interesting little girl. The funeral was conducted by Drs. Weaver, Christian and the editor of the RECORDER. Many hearts deeply sympathize with the bereaved.

DR. and Mrs. H. H. Harris spent a few days in Louisville hunting for a house to live in. They will remove to the city about the middle of September. Dr. Harris is one of the greatest scholars and one of the best men in America; and he will prove an invaluable addition to the Seminary faculty, as well as to Louisville and to Kentucky. We give him a most cordial welcome.

Editorial Varieties.

The Baptist Banner comes to us enlarged. This is a good thing.

It is stated that five sisters of the delegates to the Christian Endeavor Convention in Boston were women. We would be glad to learn what was the proportion at Baltimore.

The American Baptist Flag has changed hands, and Bro. O. L. Hatley is no longer editor. This change sends a good preacher back into the ranks of the pastors. Bro. Hatley is now at 208 Second street, Memphis, and we hope that he will soon secure him.

We had a most enjoyable visit from Pastor Howard Jones, of David's Park church. He is looking very bright and happy, and is sure there never was a people to equal his people. That is the way we wish every pastor felt in regard to his people.

If we lived in Maryland, we would take great delight in voting for Joshua Levering, Esq., for governor. He would make the best governor Maryland ever had. Yet we may have little hope of electing him. Marylanders will be wise enough to elect him.

The Watchman, after giving a fine outline of the services which Dr. Plaid preached on Sunday morning at the Vineyard Meeting-grounds, says: "The sermon held the closest attention of the largest Sunday morning audience that has gathered in the Tabernacle for some years."

We wish our lady friends could be in Louisville these days. Owing to the new tariff or over production or some other cause, dry goods were so cheap. Pretty lawns, plaid, baize and other goods, we do not know the price of are seen on the counters marked cents a yard, and these are goods which they sold at the beginning of the season for fifteen cents per yard. Woolen goods are low in proportion.

Dr. Parkhurst says: "In the old hot days of the church, one sermon used to convert three thousand men; now that the temperature is down, it takes three thousand sermons to convert one man." Yes, and often he needs cooling and entertaining to keep him in attendance at church. What we need is more old-fashioned, Holy Ghost religion.

The first trial of a saloon keeper in New York City for selling liquor on Sunday has been ended. The jury brought in a verdict of guilty and the man was duly sentenced. This is a good beginning. They have had a reformation in the city government in New York and now they can enforce the laws. We hope to reform our own city government this fall and then we will see our laws respected.

We asked Dr. Ashmore to be allowed to publish his great speech on China, and he said he would have a copy sent us. We wrote to the Missionary Union requesting a copy and asking permission to publish. We received a copy in reply, but no answer to our request. Hence we were unable to present, and this week give half of a speech which men who are themselves speakers said it was an epoch in the life of hear. Of course the magnetism of one of the greatest living orators is absent as one reads, but it is a great speech in cold type.

Prof. Bemis has been dismissed from Chicago University because his teaching on political economy was not acceptable to those in control. It is said, with how much truth we have no means of knowing, that Mr. John B. Rockefeller objected to Prof. Bemis' teaching. We are glad Mr. Rockefeller is giving some attention to the sort of teaching at the University of Chicago, and we hope he will pursue his investigations in that line. There are several things taught there we wish he would consider.

Dr. Vedder says in the Independent that the Baltimore B. Y. P. U. A. Convention "fell below the meeting at Toronto last year in spiritual power." Dr. Vedder was at both and he knows what he is talking about. We expect the meeting next year at Milwaukee to fall below the one at Baltimore "in spiritual power," and the one in Brooklyn in 1897 to fall lower still. One of the wisest and best Baptists at Toronto said the B. Y. P. U. A. Convention there was distinctly lowering to the spirituality of our churches in this city.

One of our most prominent Baptist families in Louisville were sorely bereaved last week. Mr. Sanford Keith Newman, wholesale grocer and only son of Deacon W. B. Newman, died after a few illnesses. He was altogether one of the finest young men in the city, with brightest promise of usefulness. He had been an active member of Walnut-street Baptist church from a child and had taken a high stand as a business man. His devotion to his parents and his sisters was beautiful. We never saw a greater profusion of flowers at any funeral. The death of scarcely any young man in our city would have caused deeper or more widespread sorrow.

The WESTERN RECORDER makes the startling announcement that the recent convention in our city cost \$250,000, and means that this amount was not given to missions. Cost how much? How does the RECORDER get these figures? - Exaggerate. We say that the cost had been estimated at from \$20,000 to \$50,000 and the Evangelist takes the larger figure. Well, there were 6,000 delegates present, besides visitors. Some of them came from far. They paid their own railroad fare, board, etc. An average of \$20 each for the whole trip would make \$250,000, leaving out the visitors and leaving the cost of the convention at \$200,000. We asked whether anybody believed that the money thus spent, whatever be the exact figures, did more good than if it had been spent for missions. Does the Evangelist so believe? Kightly tell us, Bro. Evangelist.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached in the morning. At night Bro. W. E. Foster was ordained. Brother J. M. Weaver delivered the charge. Bro. J. W. Gardner offered the ordaining prayer, and Bro. H. H. Harris presented the Bible. Those along with Pastor Eaton and Bro. A. J. Ashburn laid their hands on the candidate. Bro. Foster becomes pastor at Middletown, Ky. He is a young man of unusual promise.

Broadway—Pastor Pickard preached morning and night. Chestnut-st.—Pastor Weaver preached in the morning. No meeting at night. Pastor Weaver has gone to St. Hill, Meade county.

East—Pastor Christian preached at both hours. McFerran Memorial—Brother J. W. Warner preached in the morning. No meeting at night.

Twenty-second and Walnut—Pastor Hunt preached. One received for baptism.

Franklin-street—Pastor Roberts preached. Three received for baptism. German—Bro. A. Pastor preached morning and night.

Highlands—Pastor Barnes preached at both hours.

Logan-street.—Bro. W. W. Jones preached in the absence of Pastor Ewing.

Parkland—Bro. Housh preached at both hours.

Portland-avenue—Pastor Thompson preached. Two received for baptism. He left for a two weeks' absence.

Southgate-street—Pastor Wolford preached as usual.

Twenty-sixth and Market—Pastor Inlow preached.

Point Mission—Bro. Arrasmith and Pastor Farrar preached.

City Mission—Pastor Itagowsky and Bro. Beckman preached.

THE STATE.

Pastor E. S. Alderman, of Woodlake, is sick with typhoid fever. Though seriously ill, it is believed he will not critically so. We hope he will soon be restored.

Bro. Jeff. D. Ray preached at Emmons Sunday. He stopped at Bro. W. R. Wilson's home, who has nine children, all Christians. Three of his sons are pastors, as is himself.

Pastor Roberts returned to Louisville Saturday from helping pastor Burns in a meeting at Leitchfield. The interest was deep and wide. The church was greatly revived. There were several professions, and the work goes on.

Pastor T. J. Hatcliff writes: "I have just closed a very profitable meeting about six miles from Lewisport. There were 9 additions, two Methodists and one Catholic. There are a great many of other denominations who are weak on sprinkling and pouring for baptism, hence a flattering chance for the Baptist cause."

Pastor H. L. Ambrose writes: "I have just closed a very gracious meeting at my church at Silver Creek. Bro. Harry McMurry did the preaching, and he did it well. Our meeting was in progress two weeks. There were 17 additions—30 by baptism, 5 by letter, 2 restored, and the church greatly revived, and the Lord praised greatly."

Pastor J. I. Willis writes: "Closed a meeting of twelve days with my church at Union City, Madison county. The results were very gratifying. There were 15 added to the membership of the church—nine by baptism, one by letter, two restored, two under watch care, one by relation. One from the Methodists and one from the Campbellites. Had no ministerial help. My next engagement is at Doctor's Fork, Boyle county, with Bro. Hall."

It is with great regret that we chronicle the death of our brother, Judge L. A. Weakley, of Shelbyville; regret for the church, the community and his family—not for him who has been called home to glory. He was fifty years of age, and one of the leading lawyers of the state. But what was more, he was an humble and earnest Christian.

Pastor H. F. Burns writes: "Our meeting in Leitchfield closed last night. Bro. H. C. Roberts, of Louisville, did the preaching until last Saturday. His sermons were full of Gospel truth, presented in a plain, simple way, yet full of force and power. The church was very much revived and strengthened. One of all the other denominations joined here till the work was blessed by the Lord. Several backsliders were brought back to duty. Four or five professions in Christ. I baptized two persons at the close of the services yesterday.

day. We left quite a number asking for our prayers. The church contributed over \$13 to missions yesterday also. Bro. White, of Goshaw Association, is assisting me at East Rhodus Creek in a meeting."

Pastor J. H. Daw writes from Keene: "Brother Everett Gill, of Mt. Sterling, closed a very successful meeting with my church here last Friday night. The church was edified and sinners were converted to the Lord. There is a better feeling in our church than there has been for years. Our people learned to love Bro. Gill, and we all predict a future of great usefulness for him in the Master's service. Bro. W. M. Stallings, of Texas, Ky., will aid in a meeting at Clover Bottom, beginning Sept. 30th. Pray for us."

Pastor Wm. M. Stallings writes from Texas: "I have just closed a meeting of great power with my Mill Creek church near Barlowtown. We had six additions by experience and baptism (one a Catholic), and 8 backsliders were reclaimed. Bro. W. H. Bregline, of Central City, Georgia, and the great delight of the large congregations which heard him. He preaches the old Gospel with great tenderness and power." My next meeting is with New Hope, Bro. J. M. McFarland aiding me. Pray for us."

A ten days' meeting of great interest and edification was just closed at Harrodsburg. Bro. P. E. Burroughs assisted Pastor Tanner and did very effective preaching. He took the hearts of the people wonderfully for so short a time. They have many demonstrations of the Holy Spirit's presence, and we are confident of great regeneration and were baptized. The church is in fine condition.

Pastor E. G. Townsend writes: "We have just closed a season of revival with the Mt. Pleasant church, Owen county, in which the Lord blessed us very graciously. Bro. W. O. Milligan, pastor at Somerset, Ky., was with us in the Spirit and in power. Thirteen were added to the membership of the church—10 by experience and 3 by letter."

Pastor B. J. Davis writes: "We closed a two weeks' meeting at Clay Village yesterday. At the baptismal service in the afternoon 17 happy converts were buried with Christ in baptism in the presence of a multitude of thoughtful people. Besides those baptized, a young lady from Louisville made a public profession of faith and joined the church at her home. Four were converted by letter. The church and community were greatly benefited by the meetings. Bro. J. J. Porter, a Kentuckian, now pastor at Jerseyville, Ill., did the preaching to the delight of all. He is a preacher of rare power, and is especially eloquent and forceful in revival meetings. Long will he have place in the hearts of our people."

Pastor J. C. Willett writes: "We closed a meeting of twelve days the 9th of August at Hill Grove, Meade county. The influence of the meeting seemed to be general, reaching all classes in the community. We had the assistance of Eld. W. H. Sledge, who seemed to win the kind feelings of all by his faithful, earnest work. Some of the visible results were a general revival of the church, all Christians attending, and 20 additions to the church by baptism, and the church so much encouraged that they will now take immediate steps toward building a much-needed house of worship. The Lord be praised for his goodness."

OTHER STATES.

Bro. J. C. Hiden spent four days in a meeting with Pastor Geo. H. Snead in Bethel church, Fluvanna county, Va., closing on Aug. 9th. There were 10 persons received for baptism.

A meeting in the Black Rock church, South Carolina, closed with 13 additions to its fellowship. Among those baptized were four Methodists.

An eight days' meeting in the Packville church, South Carolina, closed with 11 additions to its fellowship, with others yet to follow.

Eleven have been added to the fellowship of the Cool Branch church, South Carolina, all by experience and baptism.

A meeting in the Joyce Branch church, South Carolina, closed with 19 additions to the fellowship of the church.

A ten days' meeting in the Richland church, Georgia, closed with 18 additions to its fellowship.

A six days' meeting in the Island Creek church, North Carolina, closed with 18 professions of religion and 16 baptisms into the fellowship of the church.

Ten have been added to the fellowship of the Rock Spring church, North Carolina, all by experience and baptism.

A second church has been constituted at Gaffney, S. C., with 37 members. Elder J. W. Walker is pastor.

A meeting in the Millbrook church, South Carolina, closed with 8 baptisms and two restorations.

Thirteen have been added to the fellowship of the Chestnut Hill church, South Carolina, as the result of a recent meeting.

Pastor J. L. Barnett held a meeting at the Mt. Lebanon church, Union county, S. C., in which there were 13 additions to the fellowship of the church.

A meeting in the White Bluff church, Moriah Association, S. C., closed with 12 accessions to its membership. Among the number baptized were a father and his daughter.

Fifteen have been added to the fellowship of the Wadesboro church, South Carolina, as the result of a recent meeting. One of those baptized was a sister in her 70th year.

Pastor M. A. Adams, of Reidsville, N. C., buried his aged father last week.

The great majority of the country churches in North Carolina are in protracted meetings during August. The work is pressed with much earnestness and many souls are being brought to Christ.

The Baptist Sunday-school Chautauq of North Carolina, met in its third annual session at Red Springs. Several thousand people from various parts of the state were present during the session. N. G. Adams is president. Pastor J. Q. Adams preached the introductory sermon. Pastor M. L. Kosler delivered the welcome address. Prof. J. H. Rubush, of Maryland, is the leader of music, assisted by 15 instruments. Visitors from Virginia, South Carolina, Georgia and Florida have reported themselves. The brilliant C. C. Brown, of South Carolina, is present and has added greatly to the interest of the meeting. This meeting is one of the richest feasts of the year.

"Pearl glass" and "pearl top" are the best in the world, but good for nothing unless you get the right shape and size for your lamp. You want the "Index to Chimneys"—free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of tough glass.

OLD ANTIOCH STIRRED.

We have just closed a very interesting meeting at Antioch church, Todd county, Ky., where the writer has been preaching for six years. Twenty-five souls were made to rejoice in a Saviour, and as converts, and the church greatly revived. There were 9 additions to the church and 7 baptized; a number are expected to join soon. In the midst of our joy I was sent for to come home to the bedside of a very sick wife, who is still very low with fever. So I left the meeting in the hands of Brethren M. M. Hall and Carlisle: who did good work in the meeting. Brethren Dan. Sayers and J. R. Jenkins aided us very much by the earnest sermons they preached as they passed by. To the Lord be all the praise. J. E. GARNER.

OUR WORK IN AFRICA.

There has been considerable doubt in the minds of some of the brethren about our work in Africa because of the high death-rate among missionaries. The Church Missionary Society of the Church of England have lost six or eight in the last two years, and we have lost three in the same time. No doubt it is a grave question, and we are asked, "What can we do to stop this high death-rate? Many brethren think that we ought not to send white missionaries out, except a few tried ones, but to send out trained colored missionaries from this country to be superintended by the few white missionaries sent out. About this matter I would say a few things:—First, the great Church Missionary Society are not stopping sending out missionaries because they are losing so many, but they are pressing on as fast as possible. If we don't do the work they will in time, and we are anxious that we should do our share, for I believe we can do it as no other can, and the Bible as we understand it, sadly needs to be taught.

Again, many of the cases of bad sickness and death might have been avoided by a little more care. In many cases missionaries have overworked themselves, or exposed themselves unduly to the sun, which is dangerous in that country. I have known a case of careless exposure for two or three hours to bring on a dangerous fever

the same day. I have been able to tell beforehand whether a missionary was going to stand the climate by the way in which he cared for himself. It is true that some cannot stand the climate, no matter how careful they are, and this we can only know by trial, and this is the matter of course. I think that every missionary ought to have some medical training before going out, for there are no doctors except on the coast.

As to sending out colored missionaries from this country, they are not to be had that is, suitable ones. The few trained and reliable ones there are, are badly needed in this country among their own people.

Then it is cheaper to train natives of the country for this work. It costs less to train them, and less to support them when trained, and they are better suited to their own people than colored people from this country. The American negro has no advantage over the white man, except in the matter of health, and this only after one or two years of acclimation. His black skin no advantage to him, but rather a disadvantage to him. I mean by this that he will not be thought more of by the native because he is black. I am not speaking of the civilized natives, but of the heathen. We are trying as best we can to train native workers. We have no large schools as have others, but we are doing what we can in a private way.

It does not want to be understood as opposed to sending colored men from this country out if good ones can be had. I believe we ought to send any that can be had that are suitable, black or white. What I am opposed to is withdrawing white missionaries and depending entirely on colored missionaries. Nor do I believe that the best colored people from this country would be willing to go and be under a white man. We white missionaries are under no superintendant other than the churches of this country acting through the Board, and our brother of color would find it hard to understand why he should go on a different footing from us.

We are in great need of two missionary families now, and it seems too bad to leave the two families and one single man we have now to battle alone. I believe men could be had to go if the Board had the money, but they have not, and the churches are not giving it to them. Our work has been quite prosperous the last year. God is blessing us, but we need workers. Will not the churches give them to us? May God move them to do so. I hope to return next spring. Cannot I have two families to go back with me, if they cannot go before? May the Lord grant it. C. E. SMITH.

KENTUCKY IN MISSOURI.

I am glad to tell you that since I came to Missouri the Lord has blessed me wonderfully. I have received into my Marley and Oran churches over fifty members—forty four of them by baptism—and four more stand approved for baptism. Of this number I have received twelve Methodists. I baptized eleven last Sunday evening, and seven of them were Methodists. This is my first year as pastor. Please pray for your Kentucky boy. I dearly love the old RECORDER. W. M. REDDIE.

God knows what steep places lie before us. He has provided the "shoes of iron and brass" for us to put on. They are truth and honesty and faith, and courage and prayer. A clear conscience will keep the head cool. And up along the hard road there is a sign-board which is written in large, bright letters, "He that walketh uprightly walketh surely." Dr. Cuyler.

Not a Patent Medicine.

Nervous Prostration.

Mental Depression.

Nervous Dyspepsia.

Mental Failure.

Freligh's Tonic

(A Phosphoric Cerebro-Spinant)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle \$1 by mail. Small bottle, but no doses in each.

Concentrated, Prompt, Powerful.

Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

J. O. Woodruff & Co., Manufacturing Chemists, 106-108 Fulton St., New York City.

Formula on Every Bottle.

Fits, Spasms, Epilepsy,

The most frequent cause of these frightful nervous disorders is chronic headache. The attacks vary in intensity from a sudden dizziness or partial loss of consciousness; to the severer form of convulsions and insensibility. Dr. Miles' Nervine will cure them. Sold by all druggists on a positive guarantee that the first bottle will benefit money returned. Book on Nervous Disorders free. Dr. Miles, Medicines, Elkhart, Ind.

Dr. Miles' Nervine Bestores ...Health

DEDICATION.

The Baptist church at Magnolia, Ky., five miles south of Buffalo, was dedicated to the service of God the third Sunday in this month in the presence of a large and interested congregation.

(1) The opening prayer was offered by Dr. M. B. Peterson, a former pastor of the church.

(2) The dedicatory sermon was preached by Bro. W. L. Ramsey, of Buffalo, from Isa. 122:1: "My heart was glad when they said unto me, let us go into the house of the Lord." The discourse had the good quality of being filled with good sense and scripture.

(3) The dedicatory prayer was offered by W. J. Puckett, the present pastor. After partaking of refreshments, a sermon was preached by the pastor, then was dispersed the great congregation whom we trust were greatly benefited by the day.

This church was organized November 3, 1893, with fifty-six members. It now numbers seventy-three. At our meeting in June we moved into our new building, which is a model of beauty, comfort and convenience. Our brethren and sisters of the church bore nearly all the expense in building this neat house, and are justly proud of it. Most everybody is loud in their praise of the brethren for the noble sacrifice they have made. Some of the Lord's best people are members of this church. Pray for us, brethren.

W. J. PUCKETT, Powder Mills, Ky., Aug. 10, 1898.

MARRIED.

Rev. F. D. Hale was married to Mrs. Edmunds, daughter of Deacon Phillips, on Tuesday of this week in Owensboro. They took the train at once and went to New York, whence they sail on Saturday for a tour through Europe and the East. The ceremony was performed by Dr. A. C. Graves, of Lebanon.

NEW BOOKS.

THE MASTER OF DEEPLAWS. By Mrs. H. C. Collier. American Baptist Publication Society.

If Mrs. Collier had not gone very much out of her way to force her heroine to preach in a meeting in London, one could commend this book without reservation. It shows the efforts of a conscientious young man, left with great wealth, to be of use to his fellowmen, and to glorify God. There is nothing sensational or quixotic in his actions; we feel that these were wise things which he did, and that the results which are recorded might rationally be supposed to have happened. The book is interesting and well-written.

A CHANGED LIFE. By Mary A. Denison. Philadelphia: American Baptist Publication Society, 1420 Chestnut street.

We wish the Publication Society would take the alternative of not publishing any stories at all, if this is among the best of the MSS. offered it. The character of the heroine in the story as a story a poor thing. The heroine is converted in a way we do not like, because all reference to repentance towards God and the blood of Christ is omitted. Sally is the only interesting character, and we forget the old black cook. There is no reason why any writer could not reel off such stories by the yard.

"THE man who is governed by feeling, which fluctuates from hot to cold and from cold to hot, like the mercury in the thermometer, cannot be trusted for any good work. He is all flame one day, and all ice the next. The man, on the other hand, who is loyal to duty—who makes principle his guiding star—is true as the needle to the pole, and may be counted on to do his duty in all moods and in all weathers, whether he 'burns the tropic' or 'freezes' 'neath the poles.'"—Wachman.

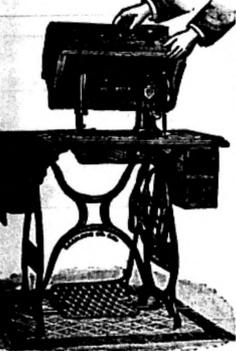
NEW MACHINE! HANDSOMER MACHINE! A Better Machine!

Latest and Best Herebefore Unheard of Values.

ONLY \$22. FREIGHT PAID.

The New Improved "RECORDER" Sewing Machine for only \$22 delivered...

Large, Handsome, Noiseless Five-Drawer Machine, with Oak or Walnut Woodwork...



LOOK AT THIS.

Improvements have been completed by us are enabled to furnish the latest improved...

OUR WARRANTY. Our ten-year guarantee and terms...

We will make no mistake in buying this magnificent Sewing Machine.

Western Recorder... The new improved Recorder... Sewing machines...

FINANCIAL.

When you want the safest investment in the State, and one that will pay better than 10 per cent...

DIRECTORS. H. V. Loving, President, Louisville Trust Company.

John B. Castleman, Barbee & Castleman, Insurance.

Harry Weisinger, Tobacco Manufacturer.

John H. Leathers, Cashier Louisville Banking Company.

John Barrett, Attorney at Law.

W. P. Harvey, President Baptist Book Concern.

George B. Eastin, Judge Court of Appeals.

John B. Pirtle, State Agent Travelers' Insurance Co.

William C. Kendrick, William Kendrick's Sons, Jewelers.

C. M. Phillips, formerly of Lobbison Standard and Times.

J. M. Cabell, Cabell, Bayse & Co., Grocers.

Joseph H. Peter, of Peter & Burghardt Stone Co.

A. G. Langham, Barbee & Castleman, Insurance.

Stephen E. Jones, Fire Insurance.

Call on or address C. M. PHILLIPS, Gen. M'gr, Louisville, Ky.

LARGEST MANUFACTURERS IN THE WORLD OF CHURCH FURNISHINGS. SCHOOL FURNITURE COMPANY.

CHURCH BELLS. Buckeye Bell Foundry.

BELLS. BLYMYER CHURCH BELLS.

A NEW BOOK. Proceeds to go to the Foreign Mission Board. MERCEDES. By Miss Sarah Hale.

knoll, and fanning herself with her overskirt, gasped for breath. "God gracious! Ain't I glad John...

After several minutes rest, she pursued her way at a more leisurely pace. It was cooler, which made it easier to walk.

"Bill, just step inside and hand her a letter out o' box forty-three," he said to one of the loungers.

"But where's the paper? Didn't the paper come?" she inquired, fingering the envelope anxiously.

"No, her paper didn't come," the postmaster answered, coming to the front and shifting his hat of molasses upon the counter.

"John'll be so disappointed!" and Matildy's voice quavered. "What do you s'pose has happened? It's always here regular Friday night."

"The postmaster shook his head at him over Matildy's shoulder, but the words were said.

"Sure enough, maybe it ain't," Matildy said, eagerly. "I don't no idea who it can be from, and she nervously tore off one corner of the envelope.

"Here, Mr. Simmons, you read it to me," handing it to the postmaster. "I never brought my glasses."

"It's addressed to Mister Dame," the postmaster hesitated. "Maybe he won't like it."

"John not like it, fudge!" said Matildy. "Just read it, please."

The postmaster, still hesitating, finished tearing the envelope across. He cleared his throat, glanced nervously about the room, and began:

"Dear Sir— Millburn Centre.— He paused here, and glanced at Matildy.

"Go on," she said impatiently. The postmaster gulped something down in his throat and continued his reading.

"We have just purchased the Brighton News of its former owners, and are going over our subscription list with a view to retaining only those subscribers...

"The only pleasure John had in life—and that taken away from him! What'll I tell him! O God! What'll I tell him! When he sees I haven't got it with me, he'll know something is the matter and he'll kill me to tell him."

wrang her hands as she sped along the darkening road. The way had seemed so long when coming, and now it was so short—in such a few moments the little old house would be in sight, the gate would click, and the helpless, patient figure on the porch would eagerly stretch out his white, thin hands to her for the paper, and she must disappoint him.

She stopped and waited, leaning back against a pile of wood that was piled up along the road, she walked slower and slower, she even turned and retraced her steps, but the thought that John would be worrying about her, caused her to turn back again.

She must go on and tell him something. She braced herself for the effort, and with every nerve strained, hurried on.

The moon was at its full, its mellow light slanting across the grain fields on either side making them to rival the golden streets painted in Revelation, but Matildy walked amidst all its glories, without any thinking, with a heart given to despair.

Another moment and the corner of the dilapidated old fence was in sight, and then the old wood-colored house, beautiful and picturesque in its mantle of moonlight.

"Good night, clear and plain before her she followed up the little beaten path to the porch. The gentle touch of a rising breeze stirred the leaves overhead and cast their reflections on the ground under her feet as shadows that came and go on the surface of the water.

The grapevine that clung tenderly about the porch, shone in silver and gold, as it hung in the shadow or caught the full splendor of the moon's rays. Will back, under cover of the porch, beneath his hair of grapevine leaves, was the wreath of cherry, and John with eyes closed and head thrown carelessly back—asked: For a moment Matildy breathed freely—even a short reprieve was a cause for gratitude.

She stood waiting on the porch, beside him, expecting each moment to hear the dreaded question, "Did you get the paper Matildy?" Still she waited beside him. The unchanging silence, with her overwrought nerves, became absolute pain.

With a woman's longing to be soothed and comforted, she turned to him. Somehow in the soft light he looked stronger, more manly, more as he used to look.

"John," she whispered, stooping over him tenderly, "John?" There was no answer from the peaceful resting figure.

"John, dear! John!" and now she was resting her hands on his shoulders and gazing anxiously down on his upturned, sleeping face.

Still no answer, and as she continued to gaze, the moonlight crept in under the porch, and revealed to her a light that only angels wear. She did not faint nor scream, as some women would have done, she had lived for him so long, she thought of him first even now, and the disappointment that she could not shield him from. She bent over and pressed her wrinkled cheek against his calm, unchanging one, and sobbed in a voice where tears mingled with gladness.

"Thank God, dear. You'll never miss it now." For the delinquent subscriber was dead.—Interior.

A SERMON IN A STONE. There is a legend known in a certain locality of London which preaches a strong sermon on the freedom of Christ's Gospel. The Christian Life thus tells it:

One morning, years ago, as the organ was pealing forth the opening bars of the overture in a certain fashionable and wealthy church, a poor old man came in and looked about among the closed up pews for a seat.

There was plenty of room, but no one bade him appropriate it. He walked up one carpeted aisle and then another, but the daintily-attired occupants of the pew turned their gaze in another direction.

The old man, it is said, made the circuit of the church, and then passed slowly out into the street. Soon he reappeared, bearing upon his shoulders a good sized granite stone, which the pavers had left beside the road.

Now the stone he passed once more with his burden, and placing it just beneath the pulpit, he sat down to listen.

A dozen pew doors flew open at once, and the old man was beckoned to sit down in a dozen different places.

MILLIONS OF FEET. Quality, Fit, Style, Comfort—Guaranteed. THE R. L. STEVENS SHOE CO., Louisville, Ky.

QUINA-LAROCHE. FRENCH NATIONAL PRIZE OF 16,600 Francs. THE GREAT French Tonic. E. FOUGERA & CO. 26-28 N. William St. New York.

WALL PAPER. LARGE VARIETY, LATEST STYLES. AT FACTORY PRICES. K. R. BASSETT. Head six cents in stamps.

What is more attractive than a pretty face with a fresh, bright complexion? For it, use Pozzoni's Powder.

IRON FENCE. Very cheap to enclose Cemeteries. J. W. Rice, Atlanta, Ga.

Individual Communion. Church, Catholics and Tables, adapted to the custom and season of all lands of the Christian Church.

HOTEL ST. STEPHEN. NEW YORK CITY. 46-52 E. 11th St., near Broadway.

A first-class hotel on the European Plan. New; refitted. Modern Plumbing. Quiet, homelike. Elegant rooms \$1.00 per day and upwards.

THE GREAT AMERICAN TEA COMPANY. LADIES! Do you like a cup of Good Tea? If so send this "Ad" and we will mail you a 1/2 lb. sample Best Tea Imported.

WATCHES. Our 96-page catalogue sent to any address, illustrates and prices many patterns of solid gold, solid silver, gold filled, and nickel watch, suitable for ladies, gentlemen, misses, and boys.

WATCHES. LOUISVILLE, KY. When you write to or purchase from any one who advertises in this paper, please do not fail to mention the "RECORDER."

Gleaner Department.

J. N. HALL, FIELD EDITOR, FULCRON, KY.

[All matter intended for this department should be sent to Fulcron, Ky., as above, while all business letters should be sent to Warren, Ill. (ORDER, Louisville, Ky.)]

ON my way to Little River Association I stopped off a day at Gracey, Ky., and shared the hospitality of Bro. and Sister Pooland Bro. A. W. Mescham and family, and preached to a very attentive audience at night. Bishop T. N. Compton has charge of this church, and he has occasion to be much gratified at the evident signs of active Christian work that even a visitor can discover. They have an elegant house of worship, and both old and young people attend services with apparent interest.

TOLSTOI is something of a philosopher and humanitarian of the Russian type of nationality, and somewhat original in his thoughts. He has written an elaborate commentary on the Scriptures to show that they were not the result of a divine revelation from God, but rather the fruits of the combinations, compilations, dissection and construction of probably a million or more different men. Who can say that Tolstoi is not as nearly correct in his dreaming as the so-called "Higher Critics," and decidedly more consistent?

THE Turkish Empire (called sometimes the sick man of the East) is a country where ignorance, vice and degradation abound. Very few missionaries of the Gospel are preaching there, and those who do are closely watched with a suspicious censorship. As an instance of Turkish ignorance and dread I may cite that recently some text-book on chemistry was introduced into the country. The officials had it brought before them for their inspection. When they saw near the first of the book the chemical symbol for water "H2O" they at once decided that the meaning of these suspicious characters was that "Hamid II amounts to nothing." They may have genius, but they have apparently very little information. They need the Gospel.

The Indians of this country were once a terrible folk, and the mention of their name, the tales of their outrages, and the strolling bands I would sometimes see, made my youthful blood run hot. But now they are a feeble and helpless remnant, and the aggressive and unprincipled white man of the West is rapidly pushing his advantages over his unfortunate pioneer rival until the Indian has no show in the contest. The recent disturbances in Idaho with the Indians were the result of a diabolical scheme hatched out in a saloon by a lot of roughts, for no other purpose than to get government troops to drive the Indians out of the country so as to give the white scoundrels a chance to kill the game of that section. "Uncle Sam" ought to ferret out such outrageous conduct and proceed to place such miscreants behind the bars where they may learn a useful trade.

I BELIEVE in missions. The Gospel should be preached in all lands and to every creature. Nothing short of this will meet the demand of the letter or spirit of our Lord's last commission. I believe every disciple, whether rich, poor, young or old, should join in helping such work. No church and no single individual can discharge the obligation due to the Lord and to the world that does not personally, regularly and heartily contribute to the support

of the mission cause. Any objection that may be made to any specific plan of mission work can never be made a legitimate excuse for failing to help the work. If any man or woman is dissatisfied with present general plans, let him or her adopt a plan that is more agreeable. I thank God for the Gospel mission plan, for I like it; but more especially because it leaves everybody without excuse. The Board plan is effective and good, and has done and is doing a great work. But some of us have some objections to it. But instead of doing nothing we can with our special plans, which suit us better, do with liberality and delight all that is in our power. Let everybody give to missions on some plan. Any plan is better than no plan.

THE Pleasant Hill Baptist church, of Christian county, Ky., has just participated in a reunion that was strikingly interesting and peculiar. Over fifty-seven years ago this church by the same resolution, licensed Bros. A. W. Mescham and N. Lacy to become preachers of the Gospel. Over fifty years ago the same church ordained Elds. J. U. Spurlin and Calvin Mescham to the full work of the ministry. At that time the church had one hundred and thirty members. In their reunion a few weeks ago it was ascertained that four of the above named preachers were still living, and yet able and willing to preach the Gospel, and that these four preachers are all of that entire hundred and thirty members that yet live in this world. These four preachers have done a wonderful work for the Lord. Some of them have baptized over four thousand persons, and all of them have ever been true, unflinching, aggressive Baptists. All four of them are in good health now, and all were at the reunion. What other church in the land can look on four such sons in the ministry—two that have been preaching over fifty-seven years, and the other two over fifty years? May the Lord crown the last days of these veteran soldiers with the most abundant success and peace.

I have frequently wondered why the railroads of our Southern country should discriminate against our Southern preachers in a way that is not done East, North or West. In all parts of the land except in the South ministers are allowed half-fare rates; but in the South they pay two-third rates for their tickets. I have no doubt every preacher feels truly grateful for even this consideration on the part of our great highways of travel, but we are unable to see why the hard-workers, the sacrificing ministry of the South, should not share with their brethren of other sections in the rate of traveling expense granted. Railroads are really due a debt of gratitude to the moral agencies that industriously seek the best good of all people along their lines of travel. To the extent that these moral agencies succeed in their work, to that extent railroad property and prosperity is the more assured. There is no moral agency that can compare with the work of the gospel ministry. Gospel preachers are a recognized power for good in the land, and a favor conferred upon them is but the expression of proper gratitude for the service of an unselfish and public-spirited class of citizens, whose service is frequently given at great personal sacrifice on their own part. Our Southern roads have fewer strikes, less anarchy, and as true patronage as in any other section of the country, and the preachers help to make the public sentiment that is thus favorable to them. I believe,

therefore, that our Southern railroads should, with the year 1896, introduce the rule that will put all preachers—North, South, East and West—on a parity.

LITTLE RIVER ASSOCIATION.

It was my pleasure to attend the meeting of the Little River Association last week. It met with Little River church, in Christian county, and every church in the body, save one, was represented by messenger or delegate. The meeting was one of much interest, and the brethren and sisters were most cordial and christly in their greetings and fellowship. The introductory sermon was a strong presentation of the power of God's word preached by Bro. I. N. Wise, of Princeton. Bro. A. W. Mescham has been moderator of the body for 27 years, and was put in nomination again, but he modestly declined to serve any longer. Bro. W. J. Stone, who has been for years a member of Congress, and is a brother of many estimable qualities of mind and heart, and is honored and loved by all of his brethren, was unanimously elected moderator, and made a very efficient and suitable presiding officer. Bro. J. M. Sills was re-elected clerk. The discussion of the mission interest was conducted with considerable zeal, and received very properly, the first and best attention. Colleges and schools also had good attention, because, in addition to the usual claims of our colleges, the body had an interest in the new school enterprise at Sturgis, Ky. The body gave due attention to the matter of preaching, as they had a commodious arbor near the house to which the congregation repaired to hear God's word. The body also adjourned to give the messengers an opportunity to hear the preaching. The body was royally entertained by the community, and, taken altogether, it was a splendid session of the body. Bros. Morehead and Stone made thrilling speeches on missions, and a greatly revived mission interest was clearly perceivable. It is probable that the next year will be one of enlarged work in this line. The "tith" question as recommended by the Southern Baptist Convention was called up, but it stood not even the ghost of a chance after Dr. S. H. Ford got through with it. Bros. Morehead, Mescham, Ritchey, Marshall, Oliver, Coleman, Sills, Compton, Burns, Hall, O'Brien, Wise, etc., are among the active preachers of the body. Bros. Stone, Wharton, Baker, Caldwell, and Nance are active and worthy laymen. I left on the second day of the session, but it was fine up to that time. H.

A GOOD MEETING.

I began a meeting at Bardwell, Ky., on the second Sunday in July and continued until the second Sunday in August, one month. Elder H. S. Lindsey, of Mt. Vernon, Ill., did all the preaching except five sermons. He is fearless, and denounces sin as though it was something terrible. The best trait about him is, he does not preach Lindsey, but Jesus and him crucified. We had over eighty professed conversions, fifty-five baptisms, five received by letter, and two restorations; total additions, sixty-two. To God be all the glory. Some will join the Methodists, others the Presbyterians, and one told an old sister she was going to join the Campbellites. The sister answered: "Well, I don't see why you took the trouble to 'get religion' for if you are going to join them; they don't require it." I think it a good idea. Five Campbellites were baptized, only one of whom had religion before, and she

The Sun Pearlline for washing member that any colors you want the freshness brought Pearl-line the safety, the saving of things are not the recommend work is done through. Bright proved this for themselves, have used hundreds of millions of packages. Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearl-line." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearl-line, be honest—send it back. JAMES PVLE, New York.

had been a Methodist and went to the Campbellites for immersion, but has known for years that she was on the wrong boat. Bro. Lindsey helps me at Wickliffe, Providence permitting, beginning Sept. 1. Dr. Warder will remember that Bardwell and Wickliffe are the county towns he aided for years. Let him rejoice with us at Bardwell and pray for us at Wickliffe. Will all the RECORDER's readers pray for Wickliffe? R. W. MAHAN. Clinton, Ky.

DAVIESS COUNTY BAPTIST ASSOCIATION.

This large and influential body of 8,000 held its sessions with the First Baptist church, Owensboro, embracing August 13th, 14th and 15th. At 10 A. M. of the first day the introductory sermon was preached by Bro. E. J. Maddox, a vigorous and promising young man. The theme of the sermon was "progress and hindrances of the Gospel." At this early hour, the large auditorium was well filled by the Baptist clans that had arrived from the numerous churches. The sermon evinced study, and was earnestly delivered. It goes without saying that Eld. J. S. Coleman was re-elected moderator. He has lost much flesh, and was quite feeble, having recently been ill. He seemed more gentle and fatherly than I had ever seen him. The affection with which he is held by this body is exceedingly tender and strong. He presides over the association with ease, and no time is wasted wrangling and on points of order. Bro. E. J. Maddox was re-elected clerk, and Bro. E. T. Moberley assistant clerk. The address of welcome was delivered by Dr. Fred D. Hale and was responded to by Dr. W. H. Whitsett of Louisville. By the request of the chairman, he was allowed to choose two assistant moderators. The honor was extended to Dr. W. T. Bennett and E. H. Maddox. Four new churches were received this year, making the number now forty-nine. Baptisms reported 590. Among the visitors present, your reporter would mention the following: Dr. W. H. Whitsett, representing the Theological Seminary, Prof. T. S. McCall, president of Bethel Female College, Hopkinsville, Prof. H. L. Trimble, of Bethel Male College, Russellville, Profs. Pulliam and E. W. Elrod, Georgetown College, Dr. S. H. Ford, Christian Repository, St. Louis, Mo., E. W. Coakley, late of Citra, Fla., the venerable H. T. Lampton of Evansville Association, Indiana, W. H. Dawson, Blackford Association, J. T. Cassebird, of Gosban River Association, J. D. Coleman, principal of the high school, Frankfort, Ky. The second day Dr. J. W. Warder arrived and

addressed the body in his usually instructive way on state missions. Bro. Ray, the manager of the Deaf and Dumb Asylum, Danville, was present and made a good talk on missions. The usual reports were submitted and were all thoroughly prepared, and were discussed in pointed, animated speeches. The association has long possessed some of the very best talent of the state. While here I often thought of the lamented J. M. Dawson, who was the warmest friend among the young preachers of my early life in the ministry, and who for years was at the very front of the preachers of the state. What a change twenty-five years has made in the appearance of many of these noble veterans, and what a joy it is to meet them again. The following resolution was read by Bro. L. C. Tichenor and unanimously adopted:

WHEREAS, it has often been claimed in this broad land of ours that equal rights are granted to all, and that no one is to be privileged to none. And, whereas, we deem it unwise, unfair and unjust for any religious denomination, either in whole, or in part, to be maintained at the expense of others in the peculiar tenets. And, whereas, to the end that we may receive assistance from a treasury that has been furnished in part by taxation of members of other denominations, is also unjust, unscriptural, unconstitutional and is fraught with dark and fearful results, and justly merits the condemnation of every truth-loving citizen. And, whereas, it is known that the people called Roman Catholics have drawn millions of dollars from the treasury of the United States with which to propagate their own peculiar doctrines, and to control the means of raising the children of those who call in question and oppose their doctrines. And, whereas, such assistance to any people for the nominal purposes is a gross violation of both human and divine law. And, whereas, those who govern control the means of raising out of the public treasury of the United States, to allow such unjust and selfish discriminations are not worthy of the confidence of unsuspecting people, and should be retired from public service. Therefore, be it resolved:

First—That we wish to put our record as being uncompromisingly opposed to all such unjust measures. Second—That we brand such measures in unqualified terms and denounce them as a disgrace and a dangerous infringement upon the rights of the American people. A strong report was adopted temperance. Whiskey and Catholicism are the menace to the Gospel everywhere met in every section of the state. The fight on in Owensboro. The pastor of the First church is brave and strong. God help in the vindication of the right and the defeat of the truth; and what a true and amiable co-laborer he has in the person of Bro. J. T. Barrow, of the Walnut-street church. The latter has fully captured his people and is held in honor by the association of his recent address. He is the appointee to preach the introductory sermon next week. The First church here ranks among the strongest in the state, and

a membership of 1,200, and Walnut-street has nearly 400. This places the Baptists of the city in the lead. These churches are arranging to prosecute more vigorously the work of city missions. The First church is now supporting Miss Julia MacKenzie in China. She is a consecrated and talented woman. The report on religious periodicals says: "The WESTERN RECORDER is the best paper in the world." It certainly is to Kentucky Baptists. The agent of the paper was treated right royally.

THAT GEORGETOWN DONATION.

Dr. Eaton—As the author of the resolutions, which, in part at least, were the "vigorous objections made upon a prominent distiller gave \$30,000 to Georgetown College not long ago," I want to answer two of the "important questions" asked in your editorial of Aug. 8.

The first is, "Can it be that a partisan spirit influenced the friends of other colleges who objected?"

Now, if this were asked for information, and not as an argument, I should simply say, No. But as it seems to be used as an argument (else why is it asked at all?) I will meet it with facts. The resolutions referred to simply expressed regret that Georgetown College should accept and the RECORDER commend a gift from a whisky maker. They were unanimously adopted by the church. There never entered the mind of the author of the resolutions, nor of any member with whom he spoke (and he made it a point to see a great many of them) one particle of partisan feeling—not one thought of Bethel College. We doubtless never should have thought of such a thing had not a good brother, by letter, intimated (to use the mildest word) that we were guilty of doing so. We thought it very unkind of him, to intimate even, that a church of God should have a sinister motive in adopting a motion of this kind, which, "to the pure," at least, could have but one meaning—a desire to keep pure and above suspicion all that pertains to the Master's kingdom. "This was the unkindest cut," because it came from one who is a great advocate of the principle that "within the limits of good Baptist journalism every writer's motives must be respected."

Your second question, "Can it be that these objectors would have been silent had the money been given to their college . . . ?"

"These objectors" haven't any college. Bethel, Georgetown, the Seminary, Williamsburg, are all like to us, so long as they remain under the control of the Baptist denomination and "keep within the limits of good Baptist" policy. I don't know of a single member of our church who ever gave a cent to Bethel. They have patronized, of course. I know of several who for the last three or four years have been giving five and ten dollars apiece to Williamsburg. These objectors," as a church, would not, and will not, accept money from any outsider, whether made it selling whisky or dry goods. We believe that God's people can give all that God wants in this way of money, and that he would not ask anybody else to give.

Now, I should like to ask you a question, which was a part of the resolutions, and which you did not answer then or since. You say in your editorial of Aug. 15: "It is the duty of every man who has money to give that money to support of good objects. . . . The man is a sinner, that he is engaged in a wrong business and

that he is guilty of wrong practices—these things do not take away his obligation." Is it not with the woman? Would you put the price of her sin in the Lord's treasury? J. S. MILLIKEN. Adairville, Ky., Aug. 16.

NOTES OF TRAVEL.

ELKHORN ASSOCIATION.

This body met with the Stamping Ground church August 13th. The introductory sermon was preached by Bro. A. C. Davidson, President Georgetown College, from the text, "He that winneth souls is wise." It was a precious sermon, delivered in the spirit of the Master.

The association was organized by electing Prof. J. J. Rucker moderator and Bro. Jenkins, of Lexington, clerk. All the churches were represented, and all the interests fostered by our great denomination were duly considered. The preaching during the association was up to high-water mark. The attendance was not large. This was due, doubtless, to the fact there was no dinner on the ground. There was but one session a day, from 9 A. M. to 1:30 P. M., and preaching each night.

On my return, I was compelled to lay over a night in Frankfort. It being the weekly prayer-meeting night of the church, I attended and found the lecture room full. The pastor, Bro. W. C. Taylor, was absent—engaged in a meeting at South Benson. He sent a note to the church which stated several would be baptized the next day as a result of the meeting. The Frankfort church has raised eight hundred dollars to defray the expenses of their pastor to Europe and Palestine.

Bro. H. A. Hunt has resigned at Stamping Ground and will engage in evangelistic work; and the church has called Bro. T. Warren Beagle, of Nicholasville, who has accepted and will begin work in October. I am under obligations to Bro. Joel Head for courtesies extended. A. J. ASHBURN. Louisville, Ky., Aug. 17.

Attend This Honored College.
Address Prof. Wilbur R. Smith, Lexington, Ky. for circular of the famous Commercial College of Kentucky University. Refers to services at two World's Fairs and thousands of graduates.

SOME VALUABLE BOOKS.

THE RELIGION OF THE REPUBLIC AND LAWS OF RELIGIOUS CORPORATIONS. By ALPHA J. KYNETT, D. D., LL. D. Assailed by Eminent Legal Talent. 8vo. 852 pp. Cloth, post-paid, \$3.50; Sheep, \$4.00.

More than seven hundred pages are devoted to the laws of the several States arranged alphabetically, concerning religious societies, corporations, titles, etc. A complete index makes all its valuable matter available for ready reference.

INDIA AND MALAYSIA. By BISHOP JAMES M. THOBURN, D. D. 8vo. Cloth. Illustrated. 562 pages. Post-paid, \$1.50.

"This large and handsome volume brings with it an impression of dignity, thoroughness, and worth, that is abundantly confirmed by its contents. For every period of missions the book is full of interest, encouragement, instruction, and inspiration."—*Public Opinion.*

THE FOOTPRINTS OF THE JEHSUITS. By HON. R. W. THOMPSON, Ex-Secretary of the Navy. 8vo. Cloth. 509 pages. Post-paid, \$1.75.

"It is the clear light of history shed over characters but little understood. The student will find in no other book authentic facts regarding this sect more clearly and concisely stated."—*The Ocean.*

THE STORY OF BOHEMIA. By FRANCES GREGOR. 12mo. Cloth. Illustrated. 498 pages. Post-paid, \$1.50.

"This work is of thrilling interest, and should be read by all who desire to be fully informed concerning this people, the early history of which is so little known in this country. Flattering notices from the press indicate the character of the work."—*Times.*

PROVIDENTIAL EPOCHS. By FRANK M. BRISTOL, D. D. 12mo. Cloth. 269 pages. Illustrated. Post-paid, \$1.25.

"His delineations of character in the human leaders of each epoch—De Meidid and Savonarola, Luther and Calvin, Columbus and Isabella, Puritan and Cavalier—show most careful study and discrimination, while the enthusiasm of the historian grows in every line."—*Blade.*

CRANSTON & CURRY, Publishers, Cincinnati, Chicago, St. Louis

TIME AND PLACE OF MEETING OF THE DISTRICT ASSOCIATIONS FOR 1896.

AUGUST MEETINGS.
Panther Creek—August 23.
Tates Creek—Gilead, Madison Co., August 27.
Union—Beaver Creek, Harrison Co., August 28.
Baptist—Mt. Olivet, Washington Co., August 29.

SEPTEMBER MEETINGS.
Little Bethel—Oak Grove, Muhlenburg county, Sept. 3.
Central Mackville, Washington Co., Sept. 3.
Cumberland River—White Lily, near Somerset, Sept. 3.

Edmondson—Mammoth Cave, Edmondson county, Sept. 25.
Rockcastle—Mt. Zion, Rockcastle Co., Sept. 3.
Greenup—Salem, Greenup county, Sept. 4.
Long Run—Pleasant Grove, Jefferson county, Sept. 4.

Lynn—Oak Hill, LaRue county, Sept. 4.
Owen—Indian Creek, Scott county, Sept. 4.
Ten Mile—Mt. Zion, Grant county, Sept. 4.

Days Fork—Bethel, Allen county, Sept. 4.
East Union—Near Williamsburg, Sept. 5.
Russell Creek—Zion church, Adair county, Sept. 11.
Clear Fork—Providence, Warren Co., Sept. 10.

Mt. Zion—Alsie, Whitley county, Sept. 10.
Nelson—Lebanon Junction, Bullett county, Sept. 10.
South Cumberland River—First Liberty, Sept. 10.
Goshen—Goshen, Breckinridge Co., Sept. 12.

Warren—Bowling Green, Sept. 11.
North Bend—Walton, Boone county, Sept. 11.
Sulphur Fork—Locust Creek, Carroll county, Sept. 11.
Boonville—Squabble Creek, Perry county, Sept. 13.

Greenville—Providence, Wolfe Co., Sept. 13.
Irvine—Cow Creek, Estill county, Sept. 20.
North Concord—Little Creek, Bell county, Sept. 13.

Stockton's Valley—Syrmania, Picket county, Tenn., Sept. 14.
Boones Creek—Providence, Clark county, Sept. 17.
Salem—Gilead church, Hardin Co., Sept. 18.

Freedom—Salem, Cumberland Co., Sept. 20.
Lynn Camp—Mt. Olive, Knox county, Sept. 20.
Second N. Concord—Clear Branch, Casey county, Sept. 20.

East Lynn—Holly Grove, Green Co., Sept. 19.
South Union—Concord, Whitley Co., Sept. 27.
OCTOBER MEETINGS.

Laurel River—New Hope, Rockcastle county, Oct. 4.
South Concord—Lick Creek, Wayne county, Oct. 4.
West Kentucky—Liberty, Fulton Co., Oct. 9.

Upper Cumberland Valley—Middle Fork, Leslie county, Oct. 11.
Enterprise—Coal Run, Pike county, Oct. 11.
Ohio Valley—Hubbardsville, Henderson county, Oct. 15.

West Union—Olivet, McCracken Co., Oct. 16.
Blood River—Benton, Marshall Co., Oct. 23.
Graves County—Trace Creek, Graves county, Oct. 30.

If the clerk of each District Association will send me a minute as soon as printed, he will oblige
J. K. NUNNELLEY.

John J. Smith
The Representative Store of LOUISVILLE.
Dry Goods, Carpets, Shoes, Cloaks, Millinery, Boys' Clothing, Etc.
Ladies' Waiting and Toilet Rooms
BE SURE TO CALL WHEN IN LOUISVILLE.

Coming
We're going to have "great times" in Louisville. And Louisville recognizes this as the chance of a life-time. And she's going to "put the big pot in the little pot;" "kill a chicken and churn;" "tap a barrel of mellow Bourbon" and give the visitors a "Kentucky welcome" in which

To the G. A. R.
"everything goes" as it goes NOWHERE ELSE ON EARTH EXCEPT IN KENTUCKY. THE MAMMOTH'S getting ready for the G. A. R. by cleaning out the big store "from cellar to garret." When the visitors get here we're going to show them brand new stocks of FALL and

Encampment?
WINTER goods. We take it that lots of 'em will want to buy at least a year's supply; and we're going to be ready to supply them. Meantime we are simply SLAUGHTERING present stocks of CLOTHING, SHOES, HATS and FURNISHINGS. See prices in daily papers and order by mail.

Kleinbans & Simonson,
Mammoth
Shoe & Clothing Co.,
424 to 434 West Market.

STEWART DRY GOODS CO.
Louisville, Ky.

We have just received another invoice of

Black Mohair Sicilienne.
46 in. \$1.25, 54-in. \$1.25, Extra fine 54-inch \$1.75.

Mohair Whipcord,
46-in \$1.10, 52-in. \$2.25.

We are showing some special values in

Black and Navy Serges, Cheviots and Pluette.
44-in. Serge, navy & black 50c.
46-in. Cheviot, black only 75c.
50-in Serge navy and black \$1.00
54 in. Pluette Rainproof, navy and black, \$1.25 and \$1.50.

Mail Orders Given Prompt Attention.

The Stewart Dry Goods Co. (INCORPORATED)
NEW YORK STORE
LOUISVILLE, KY.

WE FURNISH
Harvest Bells, Manly's Choice, Gospel Hymns, Select Gems, New and Old, Baptist Hymnal. Also any other song book at the lowest price.

BAPTIST BOOK CONCERN,
307 WEST JEFFERSON STREET, LOUISVILLE, KY.

To Remove That Tired Feeling, Take

AYER'S THE ONLY WORLD'S FAIR Sarsaparilla Over Half a Century Old. Why Not Get the Best?

AYER'S PILLS cure Headache.

The Lawton Simplex



Printer saves time and labor; money too—100 letters, postal cards, copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the Lawton Simplex. Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little (\$3 to \$10).

CAUTION—Other things are being made and called Simplex Printers. The only way to be sure of getting the genuine is to see that yours is the Lawton Simplex Printer. Send for circulars. Agents wanted. LAWTON & CO., 20 Vesey St., New York

Our New Illustrated Price-list of Gold Pens, Pen Holders, Pen Cases, Pencils, Toothpicks showing nearly one hundred different styles, sent to any address. Our "GILF" Pens are especially adapted for fine writing. Gold Pens registered. 50 cents each. 100 1/2

Gold Pens! Gold Fountain Pen, price, by mail, \$1.10, is equal to the best, and warranted. C. F. Barnes & Bro., 624 W. Market, Louisville, Ky. This firm is reliable.—Publishers Western Recorder.

GERMAN BANK Fifth and Market, LOUISVILLE, KY.

CAPITAL, \$200,000 SURPLUS, \$250,000

General Banking Savings Bank.

Interest Paid on Deposits P. VIGLINI, President.

Clemens Oskamp, 175 Vine St., CINCINNATI, OHIO

Wedding Presents

STERLING SILVER CHESTS, CANDELABRA, CLOCKS, BRONZES AND NOVELTIES.

BLANCARD'S IODIDE OF IRON PILLS. Also in Syrup. Specially recommended by the medical celebrities of the world for Nervous, Chronic, Bilious, and the many forms of Consumption, Consumption, Weakness, Poorness of the Blood and for stimulating and preserving its regular course. One Genuine makes signed "BLANCARD" E. Fongers & Co., N. Y., and all Druggists.

HUGHES' "Old Reliable" TONIC Cures Chills SURE. 50c & \$1 Bottles. DRUGGISTS HAVE IT.

The Farm

Apples are selling at from 25 to 40 cents a bushel at Richmond. It is reported that Wiehl has been paying five cents for cattle in Fayette county.

Some Madison county farmers want to make engagements to deliver corn this fall at \$1.50 per barrel.

Thos. Phelps, of Madison county, has a field of corn which he says will make eighty bushels to the acre.

John Baldwin, of Madison county, harvested 480 bushels of wheat from a fifteen-acre field—32 bushels per acre.

Robert Board, colored, of Elizabethtown, shipped a head of cabbage to Memphis which weighed thirty pounds.

Matt Martin, of Woodford, sold to Wilson & Garnett, of Eminence, 50 head of extra fine yearling cattle at 34 cents, to be delivered during the last ten days of October.

Jas. Morris, of Fayette, sold hogs to the following farmers: To G. W. Heady, 108 at \$4.20; to Downs & Co., 13 at \$4.50; to N. F. Berry, 43 at \$4.50; to Lindsay & Co., 100 at 4.50.

A large number of mules were on the market at Richmond on Court day, but prices were low. Between four and five hundred cattle were offered and sold readily at \$2.50 to \$3.05.

J. C. Johnson sold 120 Tennessee ewes to W. E. McAfee at \$2.75 per head.—D. N. Prewitt, agent for Copeland & Poston, of Overton county, Tenn., sold to L. H. Hudson 150 ewes and 65 wethers for \$315.—Danville Advocate.

Bond & Crossfield shipped to Cincinnati last week 360 lambs for which they paid 3c. They bought this week from R. F. Thacker 35 hogs, averaging 184 pounds at 44c and from Jas. Phillips about the same number at 44c.—Anderson News.

The farmers are perplexed to know what to do with their corn crops. Stock hogs are very high and feeding cattle cannot consume a tithe of it. Some are going to put it up in the shuck and keep it over a year.—Lexington Gazette.

The Lexington Gazette reports the sale of several hundred hogs last week at \$4.50 per hundred and says that hogs are scarcer than they have ever known them to be.

Mr. Frank Martin has sold 55 hogs, pigs of last spring, at \$1.85. Mr. Dan Moore has sold a yearling thoroughbred for \$600 and was offered \$1,000 for a two-year-old.—Harrodsburg Democrat.

Potatoes generally promises a large crop, except New York and Pennsylvania, where they have suffered from drouth. Present indications points to a much larger harvest of this crop than last year.

A man in Louisa raised 67 bushels of onions and 500 gallons of sets on less than half an acre of ground. At prices ruling last spring, which were lower than for years, the crop would bring \$190. The seed cost about \$10 planting, working and harvesting \$70—a total of \$80, leaving clear \$110 for forty-five hundredths of an acre.—Big Sandy News.

Wheat from the time it is threshed will shrink two quarts to the bushel, or 6 per cent, in six months under the most favorable circumstances. Hence it follows that 94 cents a bushel for wheat when first threshed in August is as good as \$1 the following February. Corn shrinks much more from the time it is husked; one hundred bushels of ears, as they come from the field in November, will be reduced to not far from 80. So that 40 cents a bushel for corn in the ear as it comes from the field is as good as 50 cents in March.

ABOUT RASPBERRIES.

BY E. P. POWELL.

A correspondent wishes to know if we have a raspberry more reliable than the Cuthbert for general planting. It has killed back a good deal with him winters, and this year the crop is a total failure. I do not feel sure that we have a better. The Cuthbert rarely is a bad failure. With me, in 1895, it is giving half a crop. Turner is hardier; but it needs so much careful culture to get a crop that it does not pay. Shaffer's Colossal, a purple berry of immense size, always kills back more or less, but always give a crop. The color is against it in market; but it is the best berry we have in general cultivation for canning. The Pride of the Hudson is the finest red raspberry I have ever seen; but it does not do well except in favored spots. It needs partial shade. The Golden Queen, a yellow sport Cuthbert, is equally good in quality, bears enormously, has a flavor unique and fine, and the bushes are hardier. For home planting, for home use, I should recommend the Golden Queen and Shaffer's Colossal. I have seedlings of Shaffer and of Cuthbert that will prove, I think, to be remarkably good and better as well as hardier than the parents. These are not now for sale, but will be if they stand thorough testing.

The secret of success with raspberries is to make the conditions as near as possible what they are with wild bushes. The roots must be kept cool and moist. This can best be done by always keeping compost piles. In the fall gather leaves in great quantities and compost with ashes, litter and manure. After cultivating in the spring spread the compost between the rows and let it be trodden down well. For winter protection build windbreaks, permanent and temporary. No fruit grower should lack hedges of evergreens to the north and northwest. Grow them high, to break the force of the wind. I have also put up high board walls or fences against the windy corners—which are easily removable in spring.

You must bear in mind that the purple raspberries are a cross of black and red species. They are liable to the rust that attacks the black at times. The remedy is Bordeaux Mixture; but it is not a perfect remedy. A bush that is rusty is also diseased at the roots, and may as well be grubbed out. The extreme loss of Cuthberts, in 1895, seems to be due to the drought of 1894, which prevented the growth of first-class canes. The winter was able to further weaken these canes, and now dry weather winds up the mischief. I have said enough recently about irrigation to make it unnecessary to say, further, that we shall never be sure of berry crops without our windmills and wells or cisterns and our pipes to carry water through our gardens.—Independent.

The Massachusetts Experiment Station report contains information about millet and other crops. The Japanese millet has become somewhat popular, and it is more vigorous and productive than common millet, which it resembles. It is sown in quantities of about one-half bushel per acre, though it is often drilled with a common seed sower. The Station claims a yield of sixty to seventy-five bushels of seed per acre, while higher yields have been made. This is taller and stouter than common millet, and, as might be inferred, is recommended for a fodder crop for feeding green or for the silo, "it would be somewhat rank for a dry food. Ten tons of green food per acre is about the Massachusetts average.

- ARMSTRONG & MCKELVEY Pittsburgh
ANCHOR Cincinnati
ATLANTIC New York
BETHEM-BARNUM Pittsburgh
BRADLEY New York
BROOKLYN New York
CCLILIE St. Louis
CORNELL Buffalo
DAVIS CHAMBERS Pittsburgh
ECKSTEIN Cincinnati
FAHRENBERG Pittsburgh
JEWETT New York
KENTUCKY Louisville
JOHN Y. LEWIS & BROS. CO. Pittsburgh
MORLEY Cleveland
MISSOURI St. Louis
RED SEAL St. Louis
SALEM Adams, Mass.
SHIPMAN Chicago
SOUTHERN St. Louis and Chicago
ULSTER New York
UNION New York

Good Judgment

is shown in buying genuine brands of Pure White Lead (see list) from responsible dealers, and in having your painting done by practical painters. Labor is three-fourths of the cost of painting, and satisfactory results can only be secured by properly applying the best materials—Pure White Lead and Pure Linseed Oil.

Any shade or color is easily made by using National Lead Co. Pure White Lead tinting colors, especially prepared for this purpose. For color-card and pamphlet—sent free—address NATIONAL LEAD CO., 1 Broadway, New York.

NEVERWETT RED ROPE ROOFING PAPER



1/3 THE COST

Of Shingles or Tin. Will not Burn Rot. Waterproof. Non-conducting. Easily applied by anybody. For samples and full particulars address LOUISVILLE PAPER CO., 316 and 318 W. Main St., Louisville, Ky.

The Young Peoples' Leader

WILL, ON SEPTEMBER 1, BE MADE AN 8-PAGE WEEKLY.

In pursuance of the instructions of the Convention, to produce suitable literature for YOUNG PEOPLE'S SOCIETIES, it will contain all information and helps necessary to the conduct of societies, and will keep in touch with the Convention and its various SOCIETIES AND SUNDAY-SCHOOLS. As the young people of our societies are, or ought to be, in our SUNDAY-SCHOOLS, the interests of the two are largely identical. The paper will be made of service to the older classes in the schools, will contain suggestive thoughts on the lessons, and Special Columns.

We Invite the Attention of Sunday School Workers to It. At the same time, its Bright Stories, Helpful suggestions and Devotional Spirit, will make it a genuine HOME PAPER for young people.

INSTRUCTIVE, ENTERTAINING, SOUNDLY BAPTIST. 75c A YEAR. Send For Sample Copies, Ready August 15.

BAPTIST SUNDAY SCHOOL BOARD Nashville, Tenn.

Perfect Health

Can only be secured by keeping the Liver and Kidneys in order. Satisfactory results are always secured by using

Dr. J. H. McLean's Liver and Kidney Balm.

Mothers, fathers, sisters, brothers, all pronounce "PEERLESS REMEDY" for curing ailments of the Kidneys and Bladder, Female troubles, Rheumatism, Bright's Disease. For sale everywhere at \$1.00 per bottle. THE DR. J. H. MCLEAN MEDICINE CO., ST. LOUIS, MO.

DO WE SELL? Fong Books? Commentaries? Religious Books? Standard Fiction? Sunday-school Supplies? Sunday-School Libraries? Bibles? Tracts? We sell not only these, but ANYTHING you may want in a or stationary. Baptist Book Concern, 307 West Jefferson Street, LOUISVILLE

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Items of Interest.

There was a great outcry in some quarters when Carlisle sold the last issue of bonds to a syndicate, because the syndicate sold them at a premium. But it is a question whether the syndicate will make any money after it fulfills its contract in regard to the gold reserve in the Treasury. It is stated that the syndicate has turned three millions of gold into the Treasury to make good the amounts withdrawn. Its contract to keep up the gold expires Oct. 1.

On the 15th Gen. John D. Imboden died at Abingdon, Va., aged 75. He was born in Augusta county, and graduated at the Virginia Military Institute. Gen. Imboden commanded a brigade of cavalry in the Southern Army, and since the war was in the United States Senate for two terms. Senator Marey was a good Baptist, a brave and able soldier, an honest and upright statesman, and he will be greatly mourned.

Gen. S. H. Maxey, of Texas, died at Eureka Springs on the 15th. He was born in Todd county, Ky., in 1825, removed to Texas in 1863. He was a Major-General in the Southern Army, and since the war was in the United States Senate for two terms. Senator Maxey was a good Baptist, a brave and able soldier, an honest and upright statesman, and he will be greatly mourned.

The Japanese Government has forbidden the newspapers saying anything in regard to the ravages of cholera in the empire. But foreign reports that it is very deadly, especially among the soldiers, and more especially among those who had taken part in the Formosa expedition. Thousands of the soldiers have died, and the disease shows no signs of abating.

President Diaz says with emphasis that there shall no prize-fight take place in Mexico. Diaz being a man, and not a statue of putty, that settles the matter. But without being a prophet, we prophesy the fight will come off at Dallas. The Governor of Texas has blustered, but so did the Governor of Virginia and the Governor of Mississippi. Georgia had a Governor who was a man of his word and the fight had to go to Florida instead of coming off in Georgia.

The Sublime Porte in a recent meeting decided upon a scheme of reform which shall include all the Turkish empire as well as that part where the Armenian villages are situated. Shakh Pasha has been appointed to control the strength, and the FRENCH have accepted him. The trouble is no one has an atom of confidence in the veracity or integrity of the unspcakable Turk.

The University of Edinburgh, Scotland, has conferred the degree of LL.D. upon Dr. S. Weir Mitchell, of Philadelphia. But for ornament to medical science in the new world. We could name half a dozen whom we think are ahead of him.

Among the dead of the week are ex-Judge William Strong, who was 87 years of age, having been retired in 1893; Leonard W. Volk, the sculptor, who died at his summer home at Oceola, Wis., and Daniel Polk, of Denver, Colorado, who was born in Shelby County, Ky., in 1816, and Dr. Miller, pastor of the Broadway Methodist church, this city. The news of his death reaches us as we go to press. He will be greatly missed on earth.

This is most delightful news. The Standard says that two sign painters in New York were arrested and actually fined for disfiguring the rocks in some picturesque locality. It is a most hopeful sign when men think natural beauty worth preserving as against money-making.

A memorial fund of 375,000 francs was raised in France and presented to Madame Carnot, widow of the murdered President. She has given the fund to the French Academy of Moral Science.

The Baptist missionaries have been driven from the Szechuan Province in West China. The missionaries were not hurt, and were allowed to take their personal property with them. But all the houses were destroyed. The anger of the Chinese is directed against foreigners owning property and practicing medicine. It would be much safer for some years at least to send no missionaries but preachers and their wives to China and to have them, like Paul in Rome, dwell in hired houses.

The Baldwin Locomotive Works of Philadelphia, having an idea that benzene electricity will be used in locomotives, have consolidated with the Washington Electric Co. It is to be hoped they are right in their conjectures, and that the smoke and soot of the steam engines will not be known in the twentieth century.

A Proposal.

We expect to start to the Southwest Virginia Institution, Virginia, Tenn., on the 10th of September, at 11 A. M., and to go by the Harlan Junction route to Abingdon, and we will fully take charge of any young ladies who may be proposing to attend that school, and will give them our kind regards during the entire session. With good will to all other institutions I cordially recommend to parents, who are studying the subject, this one as first-class in all respects. For all needed information address, H. RYLAND, Chaplain, Lexington, Va.

KEEP AWAY FROM THE WHEELS.

Little Charlie Blank lived near a manufactory and he was very fond of going among the workmen and the young people that were at work there. The foreman would say: "Charlie, keep away from the wheels." Charlie did not mind and would often say: "I can take care of myself." Often he would go so nigh the wind of the wheels would almost sicken him, and two or three times he grew so dizzy that he scarce knew which way to go.

At length, one day, he staggered while amid the wheels and fell the wrong way against the wheels; and the band caught his lit le coat and drew him in and he was terribly mangled.

Just so it is with persons who go too near any of the multiplied machinations of Satan scattered all over the land to entrap them. These machinations are multitudinous and multifarious. The grog shop is one of them. Men and boys will take an occasional dram in spite of many remonstrances of friends warning them of their danger. It is only another case of getting too close to the wheels. The end is sure to come, and frightful in its consequences.

The ball room is another one of these machinations. The giddy and the gay see no danger. They laugh at the warnings of old-fashioned mothers and fathers and scout the idea of their inability to "keep up with the procession" without getting entangled in the meshes of sin. This, too, is only another case of getting too close to the wheels.

The race track, the card table and the many similar games of chance, falsely called "innocent amusements," all belong to the same category. Any approach towards any of Satan's wily schemes is but a repetition of Charlie Blank's blunder. Any move in direction of the wheels was extremely perilous to little Charlie. Likewise any advance toward the path of sin is at the risk of utter and irrevocable ruin—ruin of health, of wealth, of character, of the immortal soul—ruin for time and for eternity. God help us to keep away from the wheels. T. E. RICHKY, Princeton, Ky.

Why do Christians do more than others? Because more is done for them than is done for others. There is that done for them which none but He who made them could do. They are loved, they are atoned for, they are prayed for, and they are provided for more than others. Now where there is a superaddition of privilege, there should be a superaddition of practice. We naturally expect more splendor from the beaming of the sun, than from the burning of a candle; and we look for more moisture from the dissolving of a cloud, than from the dropping of a bucket. The same heat that melts the wax, will harden on the clay. The juice which distills into a rose, is returned in sweet perfume; but which drops into a nettle, is returned in an ill savor. If the mercies of God be not loadstones to draw us to heaven, they will be mill-stones to draw, or sink us in perdition.—The Nonsuch Professor.

LEAVING SELF OUT.

Self ought to be left out of our service for Jesus Christ. Indeed, it must be. We cannot serve Christ and have self uppermost in plan and effort. If self is served, then Christ cannot be. If Christ is served, then self must take a back seat. The Christian life is a unselfish life. The more we learn of Christ and the more we become like him, the more will we leave considerations of self out of our aspirations and work.

It is said that a young man who had attended a summer meeting of Christian workers not long ago, went away saying: "I will leave a great deal of myself at this camp." He had received such exalted views of Christ and what a life consecrated to him meant, while at the meetings in the grove, that he came to think less of himself and more of Christ. So he was going to leave self behind and put Christ in the forefront of his future life.

A rich spiritual blessing will lift many a Christian to this higher view of the Christian life. Happy would it be for all Christians if they would learn to leave out self in the camp meetings and revivals, when they take higher spiritual grounds, and return to their work filled with the Holy Spirit.—Religious Telescope.

Do You Feel Depressed?

Use Horsford's Acid Phosphate. It invigorates the nerves, stimulates digestion and relieves mental depression. Especially valuable to tired brain-workers.

It is the tendency of men of pure lives, optimistic nature and kindly sentiment to ignore the reality of moral evil. We are inclined to think that all men are good or want to be good, or at most that sin is only a disease to be pitied and cured. It is not true.—Lyman Abbott.

BLESSED is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.—Thomas Hughes.

A Chance to Make Money.

I have made \$1,640 clear money in 87 days and attended to my household duties besides, and I think this is doing splendid for a woman inexperienced in business. Anyone can sell what everyone wants to buy, and every family wants a Dish Washer. I don't canvass at all; people come or send for the Washers, and every Washer that goes up sells two or three more as they do the work to perfection. You can wash and dry the dishes in two minutes. I am going to devote my whole time to this business now, and I am sure I can clear \$5,000 this year. My sister and brother have started in the business and are doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 18 S. Highland Ave., Station A, Pittsburg, Pa., and if you don't make lots of money, it's your own fault. Mrs. W. H.

Half Fare to Boston and Return. The B. & O. S. V. Railway will sell tickets to Boston and return via Washington, Baltimore, Philadelphia and New York at half fare. Tickets on sale August 15th to 23rd, inclusive; good returning until September 30th. Full particulars at Ticket Office.

THE MARKETS.

Report for the Week Ending Saturday, Aug. 17, 1895.

Cattle—The receipts of cattle to-day were very light and but little doing. The market closed up slow. Prospects look steady under moderate receipts.

Hogs—Receipts to-day were light. The market steady at about Friday's prices. The outlook is only fair.

Sheep and Lambs—Receipts light and market dull. Stock owners very dull.

CATTLE

Extra shipping cattle, 1,400 to 1,800 lbs.	\$4 50 to 4 75
Light shipping, 1,200 to 1,300 lbs.	4 25 to 4 50
Best butchers	4 00 to 4 25
Fair to good butchers	3 75 to 4 00
Common to medium butchers	3 50 to 3 75
This, rough steers, poor cows and milchewags	1 00 to 1 25
Good to extra open, 1,500 to 1,700 lbs.	3 75 to 4 00
Common to medium open	1 50 to 1 75
Feeders, 900 to 1,100 lbs.	3 75 to 4 00
Stockers	3 00 to 3 25
Bulls	1 50 to 1 75
Veal calves	4 00 to 4 25
Choice milk cows	5 00 to 5 25

Fair to good milk cows	10 00 to 10 25
Choice packing and butchers, 25 to 300 lbs.	4 25 to 4 50
Pair to good packing, 180 to 225 lbs.	4 25 to 4 50
Good to extra light, 160 to 180 lbs.	4 00 to 4 25
Pat shoats, 120 to 150 lbs.	4 00 to 4 25
Pat shoats, 100 to 125 lbs.	4 00 to 4 25
Roughs, 180 to 400 lbs.	3 75 to 4 00

SHEEP AND LAMBS

Good to extra shipping sheep	2 25 to 2 50
Common to medium sheep	1 00 to 1 25
Wethers	1 50 to 1 75
Extra Kentucky lambs	3 50 to 3 75
Pair to good lambs	3 00 to 3 25
Common to medium lambs	2 00 to 2 25
Fall-ends or culls	1 50 to 1 75

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Aug. 17, 1895.

BULLY—1894 Crop.

Ref.	Color.
Trash, green mixed	\$2 00 to 3 00
Trash, sound	3 00 to 4 00
Common lugs	4 00 to 4 75
Medium lugs	4 75 to 5 50
Good lugs	5 50 to 6 00
Common leaf, short	5 00 to 7 00
Common leaf	7 00 to 9 00
Medium leaf	9 00 to 12 00
Good leaf	13 00 to 15 00
Fine and selections	16 00 to 20 00

DARK—1894 CROP.

Trash, green mixed	\$1 00 to 1 25
--------------------	----------------



HOLLINS INSTITUTE, VA.

CHARLES L. COCKE, Superintendent. MRS. E. S. CHILDS, Associate. C. H. COCKE, Business Manager.

FACULTIES.

- LITERARY: C. H. Barnwell, A. M. (Harr.), Eng. Lan. & Lit. Wm. H. Pleasant, (U. Va.), Lat. Grk. (Harr.) A. T. L. Koulam, LL. D. (Germany) Fr. (Harr.) W. O. Whitescarver, B. S. (U. Va.) Math. Phy. R. T. Styll, M. D., Res. Physician, Physiology. Miss N. D. Bowman, History, Philosophy. Mrs. L. V. Turner, English. Miss R. B. Hurt, Latin, History. Miss Louise D. Hardesty, German, Mathemat. Miss M. S. Byrne, English Composition. Miss Genevieve Rudd, Preparatory Department. Mrs. E. A. Crutchfield, Stenography, Typewriting. Miss M. L. Cocke, Librarian and Registrar.
- MUSIC: E. F. Rath (Harr.), Director, Piano, Org. K. A. Huppertus (Harr.), Piano, Harp. Miss Thalia Hayward, Piano, Song. Miss Sarah K. Knight, Voice Culture. Miss Kate Weaver, Violin, Solo.
- ART AND ELOCUTION: Miss Julia Newton, Painting, Drawing. Miss Mary W. Jackson, Elocution, Puppets.
- DOMESTIC DEPARTMENT: Mrs. C. L. Cocke, Head of Department. Miss Virginia K. Cole, Assistant. Miss Annie N. Cole, Assistant. Miss Belle Lester, Assistant.

The Fifty third Session will open SEPTEMBER 11, 1895. In addition to the broad and varied facilities which the numerous and able faculties give above, imply, this school maintains high standards in morals, manners and daily life and associations of its pupils. Satisfaction is given to the health and physical development of the pupils, under the strict supervision of an able and experienced physician resident on the premises. The Business Department is open and efficient, are up to the best standards. Apply to the SUPERINTENDENT, Hollins, Va.

For \$14.

After providing for our dress making departments, we find that we have left over 8 First-class, High Arm Sewing Machines—retail price of these machines is from \$35 to \$40 cash. We will sell these machines for just what they cost us. A full set of attachments go with each machine. Send us \$14, and we will ship you the cheapest Sewing Machine ever sold.

New - York - Store, LOUISVILLE, KY.

BUILD
—WHILE—
DOORS, SASH, BLINDS AND LUMBER

Are cheaper than they were ever before. We have a large stock and sell at the lowest market prices.

W. J. Hughes & Sons
14th & Maple Sts., Louisville, Ky.

Sh No. 120
Frame No. 884