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Faith, Hope and Love, these three.

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THE N. Y. *Observer* says rightly: "People always respect a man who believes something and tells it. The man despised of honest people is he who shows by his preaching that his faith has neither centre nor circumference."

THE receipts of the Southern Presbyterian Foreign Mission Committee for June were \$19,688.39, which is \$567.90 more than in June last year. We should like much to know why the Southern Presbyterians are the only Protestant body who, year after year report no debt in foreign missions.

A CORRESPONDENT of the *Examiner*, who had been to hear Thomas Spurgeon, says of the singing: "This part of the service in Spurgeon's Tabernacle was calculated to lift the soul out of self into communion with God." There is congregational singing with no choir or organ in the Tabernacle.

PROF. ROBERTSON SMITH was not an orthodox man, and hence it was not "prejudice" which made him say of Huxley and Tyndale that they "could never have gained such influence as they had, except in an age indulgent beyond most others to ignorance which calls itself philosophy, and blindness which calls itself scientific doubt."

WE are glad to hear of a recent ruling of Secretary Smith. He has decided that pay cannot be given for work done by department clerks on Sunday. He holds that "a government clerk has no more right to work on Sunday than has a grocery clerk, and that the United States cannot become a law-breaker by having men work on Sunday."

THE advance towards Rome in the Episcopal church in England was recently shown in the services held in a London church by Canon Thynne. Twelve priests in "copes," whatever they may be, marched round the church singing, "Sing we now the praise of Mary." But as long as Baptists imitate no Catholic practice, the real salt has not lost its savour.

PROF. PATTISON, in speaking of the Fourth of July and its noise, says: "There is no visible enjoyment in all this. But it gratifies the American boy of both sexes to make a noise." We resent that for the true boys. The new "girl" may not be a girl, but we deny her right to the grand old word "boy." She must invent some new name for herself since the old words no longer describe her.

THESE words of the N. Y. *Evening Post* are worthy of thought on the part of pastors and parents: "There are special reasons why the Bible has ceased to be the essential part of mental furniture that it once was to all English-speaking men and women. One of them, and a most powerful one, is the almost complete turning over of Biblical instruction to the Sunday-school, and the almost complete disappearance, even in Christian families, from the old place in daily reading and regular memorizing."

For the Western Recorder.

SHALL FELLOWSHIP BE WITHDRAWN?

BY E. T. JENCOX, D. D.

Considerable discussion has recently transpired in several of our denominational journals, as to whether letters should be given to members of Baptist churches who for any reason wish to unite with churches of other denominations; and if so, what kind of letters? And also, in cases where members have so united with other denominations, what action, if any, the churches they have left should take in the case? Quite a variety of opinion, and some diversity of usage, has been shown in respect to the matter. Several churches, some of them prominent, have explained their custom in such cases, each one naturally inferring that its usage is the correct and proper one. The matter is not momentous in its importance, nor is it surprising that without definite and authoritative standards to decide such a question, considerable diversity of practice should prevail. It is, however, of some importance that such matters of detail in church action should be done correctly, and in harmony with the spirit and genius of our polity, so far as that can be ascertained. Nor is it to be inferred that the practice of our larger and more influential churches is any more likely to be correct than that of others. Matters of that kind do not occur with such frequency as to have established any generally understood usage as a guide. When they do occur, the church having no fixed rule most likely will accept the suggestion of the pastor, whatever that may be, as to their disposition. And he may, or may not, be wise in counsel.

Now, according to the best understanding of the Baptist polity, the following would be the correct course to pursue: Any member of a church, who is in good and regular standing, is entitled to receive at any time he may request it a certificate stating that fact. This may be given by the pastor, on his own responsibility, but would be more authoritative if formally voted by the church, and made out by the clerk. Nor is the member under any obligation to state for what purpose such a certificate of character and standing is requested. But no letter of recommendation and dismission can be given for the purpose of uniting with a church of another denomination. To do that would be to do an unwise and disorderly thing. A member wishing to unite with some other denomination would not care to present to them any other testimonial than a simple certificate stating that he or she was a person of good Christian character and standing. Nor would any church to which they might apply ask for, or desire, any other testimonial. Just as a Baptist church, proposing to receive a member from some other communion would care only to know that such a person was esteemed of good Christian character in the church from which he came. Persons who do leave Baptist for Pedobaptist churches seldom, if ever, do it because they consider the Baptists wrong in any matter of order, ordinances, or doctrine, but from social or domestic considerations. They wish to unite where a husband, a wife, parents or children, or other personal friends belong. Of course they have the personal right to make the change, however inconsistent it may seem to be. While their church cannot further the change, they cannot forbid it. The church cannot refuse to give them a certificate of standing, which, having obtained, they can use as an aid in getting into another church; but for such a use of it the church giving it is not responsible.

But now, suppose the member has actually united with a Pedobaptist church, either

with or without the aid of a certificate of character and standing, what action, if any, should the church take in respect to such action? The hand of church fellowship should be withdrawn from such a member for having broken covenant, and for having united with a church with which they were not in fellowship. Such an act puts the member beyond the bounds of the church's fellowship, and where that fellowship cannot follow him. Beyond church fellowship, let it be stated, for Christian fellowship may still follow him. By such action the church will keep its records correct, and continue true to its polity. I would not use in any case the words *expel* or *exclude*. They are not New Testament terms, and savor of penalties inflicted. It is not the province of a Christian church to *punish* even disorderly members, but to *withdraw* from them. Giving and withdrawing fellowship are New Testament terms. Even disciplinary trials are not for the infliction of penalties, but are designed to "restore such an one," or to "gain a brother," and if that fails, then "from such withdraw thyself." The withdrawal of fellowship carries no implication of criminality, nor yet of moral obliquity; especially so when the cause is given, that they have voluntarily put themselves beyond the bounds of the church's legitimate fellowship. But fellowship could be withdrawn or discontinued from henceforth.

Some churches have simply *dropped* or *erased* the names of such as have in this way gone out their churches. But while a church can take this course, as an easy one, in the exercise of its independence, yet our churches have no such established usage, nor is it deemed orderly. Names are *dropped* only when the member cannot be reached, and his place of residence is unknown. And as to the *erasure* of members which appear in the statistical tables of some associations, the meaning is that while entirely lost to the knowledge of the churches, the names are erased so as no longer to be counted or cumber the records. For other purposes than these, the terms have no use. When fellowship is withdrawn for any reason whatever, the cause should be entered on the records. The withdrawal of fellowship as an act of discipline should not be done without giving the member an opportunity to be heard, and to answer for himself before the church. But in a case of this kind there are no charges made, and the individual has no defense or reply to make. All that is therefore needful to be done, is to know the fact that he has united in another communion, and then withdraw fellowship for that cause, making the facts known on the records of the church.

FOR the motto "the fittest survive," the Gospel substitutes the watchwords, "the unfit must survive;" "the lost must be saved," "the sinning be reclaimed," yea, "the sinning be made alive again." If "thine enemy hunger, feed him. In cell, in sick-chamber, in abode of wretchedness, on the dark mountains, the strong espies the infirmities of the weak and goes to their rescue. Self must stoop low to break the fetters of others. Pride must empty itself to carry a cup of cold water to a thirsty soul and to wash a bleeding foot. And if meat make my brother to offend, or drink, I will neither eat meat nor drink wine, for I am here by all means" to save some. "Though I be free from all men, yet I made myself servant unto all, that I might gain the more. To the weak, because I was weak, that I might save the weak. I am made all things to all men, that I might by all means save some."—Sel.

GOD treats none worse than they deserve, and if he chooses to treat any better, he certainly has a right to do so.—Payson.

THINK STRAIGHT.

There is no mind so perfectly balanced that it may not become unbalanced and fall a victim to vagaries of various sorts. An increased pressure of blood on the brain causes delirium; indigestion turns the golden sunshine into gloom; an aching tooth changes one's views of life for the time very materially; loss of sleep will make almost any one a pessimist; fatigue alters the aspect of all things; and in a thousand ways we are liable to all sorts of sproutings of insanity and inanity in our brains. What we need to learn to do is, in the midst of the tossing seas on which we ride, to keep our heads towards the zenith, our feet toward the nadir, and allow for the elevations and depressions to which we are subject, striking a general average, so to speak, projecting an imaginary horizontal line from which we take our bearings, and toward which we constantly aim to rise or fall.

The mother may dwell upon the awful responsibilities of her position, the issues of life and death that flow from her example and teaching, until she becomes utterly unfit for her duties; just so of the preacher and teacher. We have no concern with the results of our labors. It is ours to sow the good seed, by the wayside, in the shallow soil, on stony ground, and in ground well prepared. It is ours to obey, and to leave the results with the Lord of harvests.

Multitudes of persons who become eccentric, unbalanced, insane, might, by force of will keep out of the slough into which they fall. A brain predisposed to disease, if hygienically treated, may do good work for long years, just as lungs predisposed to tuberculosis may serve their owner a lifetime in purifying his blood, just as the dyspeptic stomach may keep on digesting such food as it can manage; just as a diseased heart may continue pumping the blood into the arteries, till some other organ refuses to work and brings the machinery to a stop.

"Guard well thy heart, for out of the heart are the issues of life." "As a man thinketh in his heart, so is he." Now, if we think straight, and feel kindly, we shall not be likely to get into trouble. But we need to watch ourselves. When thoughts arise that lead to evil, we must banish them. When influences surround us that lead downward, we must flee from them, if we can, and resist them if we cannot flee. There are always noble topics on which we can think; there are always noble companionships to which we can aspire. The worlds of science, of literature, stretch out their hands to us full of invitations to delights.

There are some localities where it rains every day in the year—the island of Chilos, for example. The only way to avoid the daily rain is to go to some other locality. There are spiritual latitudes haunted by ghosts and spectres. We must steer away from such localities. We must fill our ears with wax, so that we can hear no sounds from those shores. Bunyan's Pilgrim filled his ears with his fingers, and ran from his tempter, shouting, "Life, life, eternal life!"

The body is the instrument of the soul, and if the soul will insist on sitting in the seat of power and making the body serve, as it should, right results are sure to follow; but when the body occupies the seat of sovereignty and dictates to the soul, all relations are reversed, and chaos comes again. Think straight.—Christian Advocate.

NEVER lose a chance of saying a kind word. As Collingwood never saw a vacant place in his estate but he took an acorn out of his pocket and popped it in, so deal with your compliments through life. An acorn costs nothing, but it may sprout into a prodigious bit of timber.—W. M. Thackeray.

THE ITINERANT LECTURER.

We certainly live in an age of lectures and lecturers. A man is nothing unless he has a lecture. The time was when a lecture was a grave discussion of an important subject, and a lecturer regarded as a most profound thinker. Now ninety per cent. of the lectures are strings of nonsense or collections of jokes, and the lecturer may be and sometimes is a tramp. That there is great good in the stately and grave discussion of worthy and important subjects, no man can doubt, and we believe that the line should be drawn between these and the strings of nonsense we so often hear spoken of as lectures. We would not write upon the subject at all if it were not that Baptist churches throughout the country are becoming seriously afflicted with these itinerant "lecturers."

During the last twelve months the writer has had six lecturers of the above type to solicit a hearing from his congregation, and compared with some other city pastors he has been remarkably fortunate in having no more. He has heard from three of them since. One was lodged in jail at various points for various offenses. Another has been reported as the most stupendous fraud and even married a woman of doubtful character, and the third is now spoken of as having totally misrepresented himself. Doubtless if some of the others could be heard from, uncomplimentary things might be learned. Yet every one of them had splendid letters of recommendation from prominent and leading ministers. We believe in lecturers, but we do not believe in itinerant lecturers of any kind; and we most earnestly protest against encouraging those of the above description. Along this line we think some of our most prominent men have made mistakes. Giving letters of recommendation is a custom that demands the most careful consideration. It contains the possibility of a deal of mischief, and frequently no small amount of injustice is done by it. We can most assuredly testify that in about two-thirds of the instances it is unjust to the pastors of the churches to which those so recommended go. The pastor must be polite, and desires to help every one who deserves it. His church has just had a collection, and he tries in a kind and fraternal way to discourage the delivery of a lecture or anything else for which a collection must be taken. For an hour the poor pastor suffers from the embarrassment caused by the persistency of his visitor, but fails to shake him off and must admit him to his pulpit.

We can also testify to the injustice done the churches themselves. All churches have more or less trouble to meet their expenses and give to the recognized objects of benevolence. They feel burdened by the frequency of the collections for these purposes, and any additional tax becomes a burden. But when a leader in denominational work sends out a man with such words of praise, they do not feel justified in sending him away unheard and unhelped; so they take on the extra burden. It is certainly unjust to really worthy and deserving men who must resort to such labors. In such cases all men would gladly help; but unworthy men who come thus recommended have so prejudiced the churches against all, that men of real worth are rejected. We can have little doubt that it is unjust to those who furnish the recommendation, for in many cases we must conclude that they are ignorant as to what constitutes a lecture, or they are not sincere in what they say. A careful analysis would prove it unjust to the lecturers, for they soon get to think that they have conferred a great favor upon the denomination by joining it, for which favor the denomination must support them. They soon feel that they ought to live without working, which dwarfs their ideas of industry and independence. If these men had lectures, or even speeches, it would be different, but nineteen times out of twenty the pastors of the churches could better instruct their people upon the very subjects upon which these men speak, and it is nothing short of an imposition to send them out in this way upon the churches. We would not write one line to discourage any one with ability in the exercise of his powers, but we think the debating society at college a more suitable place to practice than the churches. We would not say a word to prevent any young man from trying to secure funds during the vacation to defray his ex-

penses for the next session, and we would certainly give of our means personally for this purpose, in case of a deserving man; but when the denomination has a fund for this purpose to which the churches are expected to give, it is an imposition for a host of those for whom the fund is supposed to be contributed to be constantly applying for the same thing.

KENTUCKY PASTOR.

VERY DISCOURAGED.

There are many good people who smilingly tell us that we "should never be discouraged." They go so far as to say that it is a sin to allow one's self to be discouraged. Let them honestly tell us just how they got along. Let them not call this plague by another name when applied to themselves. If they can honestly say that they do not get despondent, or at least discouraged, then they are made of different material from what all others are. The stout-hearted, courageous, hopeful David got very discouraged, many a time, and he was honest enough and frank enough to say so. But of course he was not always down in the dumps. He emerged from the despondent depths and felt jubilant again. So it is with many of us. O, how very discouraged we do get sometimes! How sorely, then, we are tempted to give up praying and believing and hoping! We say to ourselves: "There is no use in keeping at these things. I have prayed and hoped and believed with all of my heart, and kept on hoping; yet all seems dark and cheerless and hopeless and fruitless." Well, what shall we do? Shall we continue in that mood? Is it a profitable one? Do we gain a single thing by it? Oh, no! We are on losing ground. We had better pray in the dark than give up praying. God is not dead. The light of Christ still prevails. C. H. WETHERIE.

THE SIN OF DOING NOTHING.

BY REV. THEODORE L. CUYLER.

"Neglect pierces the shell of a tortoise," is an old Spanish proverb. It certainly pierces our own hearts very often, for the most mortifying memories in life are the memories of neglected duties. "Leaving undone what we ought to have done," makes quite as ugly a page in our life record as the doing of things that we ought not to have done. It is not only the sin which we bring on ourselves, but the sorrow which we inflict on others that makes our neglect so culpable.

When our Lord told the matchless story of the Good Samaritan, he did not intend that we should look only at the noble hearted stranger from Samaria, who tenderly cared for the poor wounded Jew. He meant, also, that we should look at the two selfish sneaks who "passed by on the other side." Their sin was the old, oft-repeated sin of doing nothing at all. I fear that they have quite as many imitators as the generous Samaritan. Who of us is so happy as never to have neglected to do just the right thing at the right time? Who of us cannot recall some friend who was as really an object of sympathy as was that luckless traveller on the road to Jericho? Perhaps we could not heal his sorrows, but we could pour in the oil of sympathy. We could not lift off all the loads from his back, but we could lift off a part of them from his heart. We tried to excuse ourselves with the old excuses, that we were very busy, and that some other time would answer, and so we sneaked off "on the other side," and have been ashamed of ourselves ever since. We ought to have known that nothing is so wounding to a sensitive spirit as the cruelty of neglect. The two selfish scamps could not have done an unkind thing to the suffering traveller than to come up and look at him and then sneak off without even offering him a drink of water. The bandits who stripped him and gashed him did not cut so deep as that.

The spectre that I am most afraid of at the last is the spectre of lost opportunities. The keenest regrets that I feel to-day are born of neglected duties—of neglect to do all that I might have done for the sick, the sad, the suffering and the sinning; above all, for immortal souls that are now beyond my reach. Many another minister may feel the same compunctions. Because the needed labor of love demanded a sacrifice of time and patience, and put a sharp strain on our sensibilities, we excused ourselves and

shirked away "on the other side." If we wronged others by this unchristian conduct, we wronged ourselves still worse. If nothing costs so much as a ministry of ceaseless sympathy with the suffering and with the sinning, nothing pays so well. The hours spent among poor, forlorn creatures in sick chambers, or in trying to win wandering souls to the Savior, may not bring either salary or applause, yet they bring what is infinitely better. Shame on us that we ever forget that a single obscure soul is a great audience and our Master's smile is a great reward.

If the neglect of our own duty causes keen self-reproach, so the neglect of our people to do theirs inflicts a wound no less sharp. The parishoner who comes to church every Sunday and goes home to criticize and scold, does not try me as sorely as the pew-wondering tramp who gabs about "sampling the ministers," or the orthodox sluggard who nurses his indolence at home. The surest way to kill a Christian minister's influence is not to censure him, for censure often corrects faults and often breeds friends for him. The most effectual way is to play the Levite, and "pass him by on the other side." About the worst evil doers in our churches are those who do nothing. If any of you church members want to starve out all benevolent enterprises and all Christian charities, just lock up your purse. If you want to kill the prayer meeting, stay away from it. The epitaph on more than one defunct prayer service might be, "Died of neglect, with only a handful present to close its eyes." Apathy has killed more than one good cause. It is not too much to say that the greatest obstacle to the progress of Christ's kingdom is not what the ungodly are doing, but what Christ's professed followers neglect to do. If any one wishes to know how the Lord Jesus estimates the sin of neglect, let him listen to that sentence of condemnation recorded in the twenty-fifth chapter of Matthew: "I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; inasmuch as ye did it not to one of the least of these, ye did it to me!" The retribution falls heaviest on those who knew their duty and failed to perform it.

Here lies the guilt and peril of every impenitent sinner. What you do not do, your unconverted friend, is as effectual to destroy your hope of heaven as any willful transgressions. Repentance, faith, obedience, bring salvation; leaving them undone means perdition. The neglect to swing a signal lamp has doomed many a railway train to the wreck of precious lives. How can you escape if you neglect so great a salvation as the loving Jesus is offering to you? As you are treating him now, so will he treat you in the final day of judgment. While those who respected and obeyed him will be ranged on his right hand, the doom of those who refuse to serve him will be to stand "on the other side." The sin that is likely to send you to perdition is the sin of doing nothing.—Independent.

"A NEW CREATURE."

BY ABRAHAM OLDSCHOOL.

Paul writes to the Corinthians: "If any man be in Christ he is a new creature"; and our Savior told Nicodemus about a new birth. And away back in the Old Testament we read about new hearts. These are strong expressions. They seem to teach that somehow there is a radical change when a man becomes a Christian, becomes a believer in Jesus Christ as his divine Savior. But the man's personal identity is not destroyed. He has the same natural faculties. He does not give up his natural tastes or habits so far as they are innocent in themselves and not inconsistent with his new obligations. He works at the same trade. He belongs to the same social circle and political party. A superficial observer, looking at the man before and after his profession of religion, might well regard the strong expressions that I have quoted as somewhat hyperbolic. Where, he might ask, are the evidences that "old things have passed away and all things become new?" Let me illustrate: some years ago I visited a friend who is an enthusiastic orchardist. He showed me a tree which he called "a splendid disappointment." He bought it as representing a rare and choice variety, which he wished to propagate. It was so represented and labeled. He planted it in a deep and mellow soil. He cultivated it

with great care, and it grew rapidly. It was the wonder and admiration of all who saw it. But when it was old enough to bear fruit, the peaches, though abundant, were small and bitter. The scion was evidently "a wildling." If it had been grafted in the nursery, the graft had failed, and my friend had spent the toil of years upon it in vain. He said, "I suppose that I shall have to dig it up." This summer when I was driving by his orchard he called to me, saying: "Can't you stop a minute? I want to show you something." I went with him, and he pointed me to a tree loaded with the finest fruit I ever saw. It stood just where the "splendid disappointment" had stood. I said: "So you dug up that tree as you said you would three years ago?" "No, I didn't. I thought what a pity it would be to sacrifice all of the development that I had secured in cultivating that wildling. I said to myself, 'Can't I turn its splendid vitality into a new direction?' I determined to try. So I cut off all of the branches back to the main trunk and grafted them with scions from a bearing tree whose fruit was good. The root was full of sap, and the scions grew rapidly. Of course, there were suckers starting from below the graft, which had to be removed. I was compelled to watch and work in order to make sure that the old life went into the new channels. But I succeeded, and now I have a new tree. Yes, I may say one that is radically different from the old one, for the very roots seem to have been changed, in their operations at least, by the influence of the new scions. There is hardly any more sprouting of suckers. The whole growth and fruitage is that of a magnificent peach tree, the finest in my orchard."

As I rode homeward, pondering on what I had seen and heard, I thought that I began to understand, in some measure, how we become new creatures in Christ Jesus. We are not killed and then made alive again. Our hearts are not torn out and better ones put in their places. But by genuine repentance our whole moral nature is cut back, as it were. We give up our carnal ideas, affections and habits. We become crucified to the world. Then, into the repentant spirit thus crucified, like the tree whose trunk and branches have been removed, God's love in Christ is grafted. This new and wonderful love absorbs the energies of our being. It works downward into the roots of our characters, and transforms them so that they now send up into our daily lives a new vitality—the elements of that new growth which the Bible calls "growth in grace." And so it comes to pass that in the regenerated man old things pass away and all become new. True, as is the case of the grafted tree, there is for a time a sprouting of the old root of bitterness. Paul tells us about that, in his graphic style, in the seventh chapter of Romans. But if we persevere, as my friend did in cutting off the suckers and in cultivating the grafts, in time we shall have a plant of righteousness, one that is radically new. It is wonderful how a vigorous graft not only takes the sap of a wildling root and uses it to make good fruit, but gradually works downward and changes the root itself, so that there is a radical change without any uprooting. We may call the tree new, for it is so to all practical purposes. In like manner we may call the Christian "a new man," "a new creature in Christ," although he has the same natural faculties as before. He is transformed by the renewing of his mind, and that renewing is brought about by the implanting into his moral nature of new affections and aspirations. Christ being formed in him by the majestic power of grace divine he is changed into the image of Christ. He is crucified with Christ, and yet he lives—yes, lives a new life because Christ lives in him. Christ brings all his powers and faculties into harmony with himself, so that he now bears "fruit unto God" (Rom. 7:4).—Interior.

GOD makes crosses of great variety. He makes some of iron and lead, that look as if they must crush; some of straw that seem so light, and yet are no less difficult to carry; some he makes of gold and precious stones, that dazzle the eye and excite the envy of spectators, but in reality are as well able to crucify as those which are so much needed.—Fenelon.

We are always complaining our days are few, and acting as though there would be no end to them.—Joseph Addison.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

"Summer is here, congregations small. Pedo-baptist pastors solicit Baptists to join them in having but one service in the town on Sunday night. It begins by each pastor in turn preaching in his own pulpit, the others dismissing and coming with their congregations to hear him. What should those of us, who have been unwilling to aid in breaking down the lines, and in teaching the people to see those faint differences which church you belong to, do under such pressure?"

If the Baptist pastor stays in town all the summer, he ought to go on preaching at night, if there is only one hearer, and if there is none, let him spend the hour there praying to God for himself and the people. Surely, even in those days when congregations are trained by all sorts of things in the Sunday-school, and by solo and "display" singing of the choir that they go to church as they would to a concert to be entertained, there are some elect left in the churches. Their desire above all things is to serve and to glorify God, and to feel their responsibility to him. Let the pastor go to see those faithful ones, and lay before them their duty to attend the public worship of the sanctuary at night. Let them go and take their children; God will be worshipped by them in sincerity and in truth; the Holy Spirit will be there. It is probable the congregations will increase rapidly; it is sure that the meetings will be blessed. It is better two or three gathered together in His Name than a crowd who come to be entertained.

I look upon other denominations as outside societies, not as churches of Jesus Christ. They are better than these Alphabet Societies in that they do not take in members of Baptist churches and draw in all people, and take in all the money. They do not run age and sex lines through the family of God, a thing which the Catholics have done for centuries, but a thing only recently introduced among Protestants. They, at least the evangelical ones, have done and are doing much good, and therein I do rejoice, year after year, and I would not wish there is no Baptist preaching in my reach, I think it is duty to go to the Presbyterian church first, and to the Methodist church next to that.

But I do not think it is either right or expedient to adjourn Baptist preaching to go to their meetings. A Baptist congregation should be trained from the beginning, and that nothing must interfere with their worship in the sanctuary; that they must go up to the house of the Lord, unless they have a reason for not going which they are willing to face at the last dread day of accounts. Their pastor is the last man on earth who should set them the example of going elsewhere, and he who goes to another meeting would do as well as the meeting of the church. A pastor who will do this must not be surprised at the absence of his members from public worship. If he thinks a meeting in some other place is sufficient reason for not going to church on Sunday night, his members will think, and think rightly, that they have as much right to decline when a reason is sufficient to excuse their going to church. And that reason may be a warm night, or a new book, or a visit, etc., etc.

When a pastor is too sick to preach, there may be no preaching that day, and then the pious members ought to go to some evangelical denomination. Not to have preaching for some good reason is very different thing from going to a meeting for the purpose of going to another church.

In the same way, pastors frequently need a rest and a change. They may have aged parents at a distance whom they ought to visit. A town ought not to be left without a preacher to preach funerals, perform marriage ceremonies and to visit the sick. Hence it is right and commendable for the extent of a town to be consulted together in regard to their absence, and arrange that one should be in town all the time. I told of a case of the kind in a previous letter. The Baptist, Presbyterian, Methodist, and Cumberland preachers each had a rest of three weeks in July. The Baptist preached the first Sunday and stayed in town that week, going out on the three weeks; the others preached each on Sunday in the same way. Not one adjourned his meeting for the other, they simply had no preaching in each church for three weeks.

There surely must have been a misunderstanding in this case, as it is inconceivable that a Baptist minister should do such a thing. The case, condensed from the original letter, is this: There was a meeting in the Baptist church, and at the close the pastor asked those who had been converted to come forward as a confession of that fact, whether they wished to join the church or not. Three young men who had made a profession of religion went forward in answer to this request, and they had positive beliefs in the Baptist church. Hence no questions were asked them, and no vote of the church taken, of course.

The next day when the pastor was baptizing the candidates who had been received by the church, the young men came to him saying that the Campbellite proscriber was absent, and asking him to baptize them, impressing it upon him that they did not intend to be Baptists. He replied that was all right and baptized them.

The next Sunday they were received into the Campbellite church. The Baptist church hearing that, at the next business meeting, on the motion of a deacon, excluded the young men from its fellowship. They are indignant at such action on the part of a church they never joined, and Baptist brother wishes to know what ought to be done.

It is evident the deacon did not understand the situation, and thought the young men had been received into the church. It seems to me from this fact, that there must be some mistake, and I should like to hear the preacher's side of the story. But in answering questions, of course I

must take it for granted the facts are as stated. There are two things for that church to do: First, to analogize to those young men for its action. As the church had not voted to receive them, and they had never asked for membership, the action of the preacher could not take them into the fellowship of the church.

Second, to do as he is to call a council and depose that proscriber from the ministry. Baptists do not wish deputy Campbellite baptizers in their ministry. Let him go to the Campbellites to whom he evidently belongs. He had no right to baptize any one who had not been received into the fellowship of the church, when there was a church to whom the candidate could apply for admission. In heathen lands, or far away from a church, he might be excused for baptizing one who had not been received by a church. But at no place on earth would he have been justifiable in baptizing a man who told him he intended to join the Campbellites. Let the Campbellites baptize their Campbellite.

It is not strange that the Campbellite church received the young men. For the Campbellite preacher was not there, and if baptism is necessary to salvation, and one of the young men had died before the preacher came, he would have been lost. We can understand the willingness of the pastor who believes in the necessity of baptism to receive the baptism of the Baptist preacher in those circumstances. But it is inconceivable that any Baptist pastor should act as deputy Campbellite in any such way, and I think there must be some misunderstanding somewhere.

THE DUTY OF BELIEVING SOMETHING.

A positive belief of some kind is essential to a man's manhood. He who has no belief, is without an end, and is nothing. The worst belief, and whatever are his other qualities and possessions, he can never be a fully furnished man in his sphere of influence and action. The better a man's belief, the better it is for the man; but even apart from the question of the quality of his belief, the fact of his having a belief of any sort is a credit to him. The worst belief in the world is better than no belief; and from that starting-point all the way up the scale, it is the man's measure of belief that decides the measure of the man himself.

It is a common thought to connect the idea of creed or belief with narrowness of mind and bigotry of spirit, and to consider laxity of spirit as practically synonymous with liberality of mind and soul. But as a matter of fact there is not necessarily any bigotry in even the strictest belief; and there is in a sense no possibility of true liberality except as a result of a positive belief. Love is the very essence of belief; while bigotry is the essence of unbelief. The word "belief" is but another form of the term "by love," its primitive meaning is, a conviction that comes by love for a truth that is deemed worthy of love. "Liberality" is a word from the same root as love, or belief. It indicates a loving spirit toward others; and in the nature of things a spirit toward all believers as in those who are narrow-minded in their belief. A traditional origin of the word "bigot" is in the exclamation of a duke of Normandy, who, on being ordered to kiss the foot of King Charles, replied vehemently, "Ne se, by foot!"—"Not so, by God!" Or, in other words, the first "bigot" is supposed to have been a man who was intense in his position to the narrow bounds of the customs of his day. And as a matter of fact, the spirit of bigotry, or of unloving intolerance, is, and always has been, found in some of its worst phases in the minds and hearts of those who abhor creeds and creed-lovers. A positive belief is consistent with the largest liberality, and the lack of a positive belief is often the accompaniment, if not the cause, of a narrow-minded illiberality—in the spirit of the intensest bigotry.

A religious belief is, and always has been, a characteristic of man in his purest and noblest outreachings toward the unseen and the infinite. The highest attainments and the highest aspirations of the human soul have ever been in the direction of man's religious beliefs. And the soul is inclined to personal well-doing, to acts of self-denying and self-forgetful devotion to the good of others, and to the surrender of one's person, one's possessions, and one's very life, in proof of fidelity to principle and to truth, have always had their center in those beliefs. There has been much of bigotry on the part of those who held positive beliefs in the realm of religious truth, and, again, there has been much of liberality on the part of such believers. The bigotry has been an evidence of the bad spirit of those who held the beliefs, and were bitter against those who did not hold them. The liberality has been the outgrowth of that spirit of love which is the essence of every true belief, and which ought to show itself in every direction and toward all.

A religious belief of some kind is a duty; for a religious belief is an essential part of a man's truest manhood. What men believe, is really of less importance than that men believe something. There is a measure of excuse for persons who have a wrong belief in matters of religion, but there is no excuse for those who have no belief in such matters. In the one case the person may have been wrongly taught or unwisely influenced; but in the other case there is a lack of personal character, or of the assertion of character; and for that lack the individual is immediately responsible. He who is without a positive belief in matters of religion is without the chiefest distinguishing trait of an intelligent and fully de-

veloped human being; and if he does not know enough to understand his lack, it is to his discredit in every way. Error of religious opinion is bad enough; but it is no sad, as emptiness of religious opinion.

In a small gathering of clergymen—all of whom loved to be known as "liberal Christians," and some of whom were liberal, while others were not—there was read an essay on freedom of religious thought, in which the writer was strongly against all creeds and positive beliefs concerning the here or the hereafter, as only hindrances to a man's individual progress in thinking and doing. Among those who listened with thoughtful interest to that paper was the large-brained and large-hearted James Freeman Clarke; and when it came his turn to comment upon it, he said, with gentle and considerate firmness: "I appreciate most heartily the spirit of our young brother in his well-written paper; but I think he has made one mistake in outlining the necessities of a successful life voyage. Every navigator that chooses for himself his ultimate destination; but the man who goes on a voyage, or his voyage is a dead failure from the start. I find a shipmaster with a fine vessel well supplied with stores for a voyage, and I ask him where he is going. 'Oh, I haven't any particular destination,' he answers. 'I'm going to weigh anchor, and I'll leave it to the winds and tides to take me where they will. I've a vessel in charge in charts; no I'll not follow them. I've no need of a compass; for that is of service only when a navigator decides his own course. I'll not follow any old tracks. I'll simply go on a voyage.' Now, however conscientious and well-meaning that captain is, I think he makes a fatal mistake; if I am in command of a ship, I want to sail for somewhere. Whether it's Greenland, or the Indian Ocean, or Cape Horn, or Madagascar, I'll have some port in view, and I'll go for it. And I think any man makes a great mistake who has not enough of a creed to sail by for somewhere."

No man, young or old, ought to be satisfied with knowing what he does not believe. It is his duty to know what he does believe, and to make that belief the purpose of his life-course, until another belief, a larger belief, or a better belief, has control of him; for no life is worth living that is not controlled or directed by a positive belief for the here and for the hereafter. And the fuller and truer belief will be surer to come to one who is already moving along in the line of his imperfect and it may be his erroneous belief, than to one who is not moving in the line of any belief. S. S. Times.

WANTED REALITY.

Is there a lack of reality in the pulpit? The Rev. Charles H. Cutler, writing to the *Andrews Review*, says: "The weakness of the pulpit is the absence of reality." "It is not enough that a sermon be true," he says; "it is its element of reality that makes it so. It is a sermon that again, 'a sermon has reality as a sermon when it awakens the spirit of a man with the sensation of Jacob's.' Surely the Lord is in this place and I know it not!" In a single line the writer suggests how this reality is to be secured. "The great preachers have been the spiritual preachers, men who have uttered the word into the presence of God, making the things unseen and eternal, luminous and real." We give to that sentiment the heartiest possible assent. No eloquence, no knowledge, no culture, no facility of illustration, no personal magnetism should be mentioned with the great overwhelming necessity of a successful preacher—spirituality. If successful, we do not mean simply the man who draws and holds a large congregation, because if his hearers are never blessed by his ministrations, the drawing faculty is a detriment to those whom he attracts and will be to him a cause of judgment and condemnation, rather than otherwise, at the last day.

In order to make the preaching very real the minister must have a deep, spiritual grasp of the truths he preaches. He must believe in the reality of God, in the reality of the Divine attributes as they are revealed in the Word of God. He must believe in the reality of that Word as God's message to man. He must believe in the reality of sin, in the reality of God's wrath against sin, and in the reality of the punishment which awaits the impenitent sinner. He who would preach successfully must realize that he preaches to real sinners, and has a real and vital message from God as the basis of his preaching. We heard not long since of a youthful doctor who diagnosed a somewhat serious case, and then to the patient he said, "I have diagnosed the matter. The patient needed only a few kind words, so he said. But kind words failed to heal the sick woman, and another physician promptly discovered a very serious disease, and immediately applied suitable remedies. Fortunately recovery followed. They who are hurt of sin are not healed by kind words merely. It is vain to say peace, peace, when there is no peace."

The congregation which meets the minister of the Gospel Sunday after Sunday is a congregation of immortal beings, with a destiny high as heaven or deep as hell. Their acceptance or rejection of God's truth will decide that destiny, which will be eternally unalterable. The nature and condition of each member of the congregation is described in no mild terms in the Word of God. We find there such expressions as "full of wounds and bruises and putrefying sores," and "dead in trespasses and sins," and many more, which give us God's view of sin. Modified views of sin, of the innate evil of men's hearts, of God's wrath against sin, of the necessity of being born again, visited upon the sinner if he seek not shelter in God's appointed way, upon the necessity of substitutionary atonement in order to pardon and life, and of the new birth, will lead to a lack of reality. The object and effect of the sermon will depend upon a minister's views of the eternal verities, the foundation truths of the Word. He who believes that his neighbor's

house is burning will cry fire, and sound the alarm lustily. There must be a realizing sense of danger, or there will be no arousing cry of alarm.

If a preacher desires to awaken his hearers to a sense of the presence of God by his sermon, he must himself first have a very real sense of that presence. That can only be secured by personal secret communion with God in its preparation and immediately before its delivery, and even though this kind cometh not forth save by prayer and fasting, the result is worth the cost. The sermon with all its rhetorical features, no matter how symmetrical and beautiful, is as the sacrifice laid on the altar. There is needed the fire from heaven to produce results. It was the fire from heaven that convinced the multitude on Carmel, when Elijah offered his sacrifice, and they cried: "The Lord he is the God." If the fire from heaven does not accompany a man's preaching he may well be distressed and seek earnestly to make his calling and election unto the ministerial office sure. There is only one full proof of the ministry, and that is the manifestation of the Spirit's presence and power. Such proof will never attend the ministry of a man who does not believe with all his heart, with every fibre of his nature, in the things unseen and eternal. Only the man of implicit faith in those can ever hope to make them luminous and real. The Apostle Paul, writing to the Corinthians, says: "We having the same spirit of faith, according as it is written. I believed and therefore have I spoken; we also believe, and therefore speak."—Interior.

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A PLEA FOR CHINA.

(Continued from the seventh page.)

danger. The Chinese detected it, and stood ready to play off one against the other. Things were going backward, the engine was being reversed. It was not progress but retrogression that China sought. There was trouble ahead. Diplomacy could not meet it. There must be a conclusion, speedily, of some kind, or the dwellers inland might just as well begin to pack their trunks. What could bring those anti-foreign statesmen of the Chang-Chi-Tung stamp back to their sober senses? Reason would not do it; expostulation would not do it; nothing but the mortar and pestle cure of Solomon's day. And who was to handle the pestle? Not the four great powers—England, France, Germany and Russia—for they had separate interests; not England and France, for they were "allies" no longer, as in 1860; not England alone, for Russia would take advantage of it, and besides, the missionaries inland, no matter who they were, were so largely dependent on English protection. If England had gone to war, the missionaries would have been scattered like sheep before wolves; the work of missions would have been thrown back a quarter of a century. Missions had progressed so far that it would have been an incalculable harm, if this blow at this time should come from a Christian nation. Prejudice and ill will would have been intensified to such a degree, that a generation would not wipe it out. And yet a war was needed, and a war was inevitable; we were drifting steadily and surely into a war. That is what everybody said with bated breath. China was leading persistently up to it. We thought that, in the end, it would have to be with England, but we hoped it would not. In the end we found it was not to be. God has more hammers than one.

IV. AND NOW, IN THE YEAR 1895, SO NEAR THE CLOSE OF THE CENTURY, WE ARE ENTERING ON A NEW AND, WE ARE SURE, A MORE FRUITFUL AND WONDERFUL PERIOD.

The Japan war is over, at least for the present, treaties are signed, transfers are made, and matters are winding up. When the steel pointed shot strikes the target, men hasten to note the lines of fracture, to see how and when the force of the blow has expended itself. And now cabinets and kings and statesmen and ambassadors and journalists are all seeking to measure consequences, actual and contingent. Japan is making hers, and western nations are each making one for herself, and we, too, as missionaries, are making ours.

First of all, the impact falls heaviest on the ruling classes of China. They are the ones who are responsible for all the trouble. Now they must meet its consequences. They must confront all that inner disturbance likely to follow in the wake of such a tremendous convulsion; they must suppress the spirit of insubordination and lawlessness, almost sure to arise. On them will roll the burden of raising that heavy indemnity. They deserve it all. Their selfishness and cupidity and narrowness and hypocrisy and falseness are to blame, and now they go into the hopper to be ground over.

SECOND, the blow will fall heavily on the Chinese system of education, and therefore notably on the prestige of the literary class. The men of this class have had a sublime contempt for other education than their own. They have despised the

solid, useful and practical learning of the West, and have loved to burrow like worms in the mere wrappers of knowledge. They have honored maxims and apothegms and proverbs and pellets of ancient lore. In this emergency, when the Dynasty looked around for capable helpers, the literary class were in abject and pitiable helplessness. There were myriads of them but not practical common sense enough in the whole of them to "save the city." Henceforth the education of China must change. More bookworms and literary dilettantes must make room for practical men of affairs. A blessing beyond estimate to China it will be.

THIRD. More than all that, this Japan war, in the end, will prove to be a heavy blow at the whole system itself of Confucianism, a heaven-sent blow at that. We have had it affirmed by Chinese scholars, and by such statesmen as Tseng Kwo Fan, over and over again, that nothing is needed but the teachings of Confucius to renovate the whole nature of man; they will lift up society; they will purify political administration; they will infuse honesty and veracity and inspire confidence between man and man. So they have been saying, and so they have believed; evidences to the contrary they would not hear to. Yet they had plenty of them. They had them in the complaint that has come from Japan that Confucian ethics had proved to be weak, that they lacked constraining power, that they produced only dwarfed and wizened moral fruitage. They had still stronger evidence years ago when they started the Inspectorate of Maritime Customs and put it into the hands of foreigners simply for the reason that they could not trust the honesty of their own people, and notably of these same Confucian scholars. Now, again, the proof is to be forced upon them as one of the outcomes of this war. They are to face, as they faced before, the appalling corruption of their whole official system which has brought them to the brink of ruin. Still more will they see it if they try, without the aid of foreign moral business standards, to raise that two hundred millions of tax. And still further will they see it when they start out to inaugurate,—as inaugurate they must,—general reform and a new order of things. The fact is, Confucian ethics are worn out and worn off; the edge of the coultter is worn away; the bellows is burned; the lead is consumed of the fire, and there is nothing in stock to replace them. The moral bankruptcy of Confucianism is apparent to a thoughtful few; the conviction must now begin to infuse itself into the consciousness of common people, and there is where we want, most of all, to find it.

When it is there our turn will come. Wonderful are the disciplinary ways of God. We watch and wait.

CHINA'S PRESENT FIX.

They have typhoons on the coast of China. Their poor junks are battered fearfully; they mount up to the heavens, they go down again to the depths; they reel to and fro and stagger like a drunken man; they are at their wits' end; sails are carried away, boats are washed overboard, bulwarks are stove in. When the storm is over then they go to cleaning the wreck; they veer about and lay their course afresh. The old empire itself has had a typhoon; their statesmen, Li Hung Chang, Prince Kung, and all of them are now asking, Which way shall they head now? The old courses are out of the question. Backward to the old time exclusiveness it cannot be.

Forward it must be. No one can foresee all the changes possible; not a few are discernible already, but new headlands will appear to-morrow, and still others again the day after, as the old craft goes coasting along driven by this modern century breeze. Reforms, extended and radical, there must be. Old conservatism and vested abuses will fight for continuance. They will hold their own still, some of them, but others of them, little by little, will have to go. The life of the nation demands it. The old party of stationariness that has dominated the councils of Peking must now retire. Men of progress must come to the front. There is that awful debt to be paid; then foreigners will come in with their improvements, as they call them, and the nations around her will crowd and tread on her heels if she is not up and on the move. Up and on the move she will be. It will take time and it will come hard, but come it will. Mines will be opened, railroads will be made, resources will be developed, manufacturing will go up, re-organization will be made; the nation will be on the march, and Chinese statesmen will dominate who face the coming century and not the past.

CHINA'S NEED OF THIS PRESENT HOUR.

All have their opinion here. Advice will be showered in upon China, duty free. She now needs a Bismarck, says one, a man of blood and iron, who will seize the reins and guide the nations. She needs our western science. She needs our western civilization. She needs a financier. She needs a drill master for her armies. She needs a new navy. She needs a new fiscal system. And so they go. Builders of battle ships and constructors of bridges and railroads and makers of quick-firing guns, and persons of all kinds ready to take a contract will be forward with suggestions. There will be something in what each one has to say, but China's greatest need will be untouched by them all. What is needed supremely by the gentry who will influence her destiny is a vivified and energized moral sense. Until that comes things will not mend. That moral quickening can come only through the Gospel of Christ, and it is one of the things which attend the doctrine of godliness which is profitable for the life that now is as well as for that which is to come. China needs men who will do for the common people what Elijah did for Israel on Mt. Carmel, when he challenged them to the test by fire, and turned them from the worship of Baal back to the God their fathers had known. Her gentry and her officials, high and low, all over the empire, need a doctrine which will do for them what Daniel did for Nebuchadnezzar when he interpreted to him the events of history, and made him to see that it is the Most High that ruleth in the kingdom of men and giveth it to whomsoever he will. That is the true point from which to explain Port Arthur and to account for the loss of Formosa. Her literary men and her wise men, so called, need bold preachers who will do for them what Paul did for the Athenians when he stood on Mars Hill and declared unto them the truth about the unknown God, and of the day he hath appointed in which to judge the quick and dead by that man whom he hath ordained. The judges in Chinese halls of justice need some one of their own people who, when brought before them, will dare to reason of temperance, righteousness, and a judgment to come. The towns and villages of China need just what was needed in the towns and villages of Galilee,—some one to preach the kingdom

of Heaven and to call on them to repent and save themselves from an untoward generation. What they need most of all, all of them,—the whole four hundred millions of them, from the emperor and his cabinet down to the poor street beggar, all of them, high and low, rich and poor, young men and maidens,—what they all need is the truth about Jesus and the resurrection; they need that this "one voice touching the resurrection of the dead," which sounded among the Jews and before Felix, should be sounded through the length and breadth of China, also. Give them knowledge of salvation, of eternal redemption, of the great mystery hid for ages, that the gentiles, Chinese gentiles among them, should be fellow-heirs of the grace of God with all the rest of us, and then all else needed will follow as matter of course.

THE CHURCHES' OPPORTUNITY.

It is now, right now. "When thou hearest the sound of a going in the tops of the mulberry trees, then thou shalt bestir thyself, for then shall the Lord go out before thee to smite the head of the Philistines." There has never been such "a sound" of a going in the land of the mulberry trees as there has been this past twelve months. Hailstones have been rained down as of old at Bethoron. He is a blind man who cannot see the hand of God; he is a deaf man who cannot hear the voice of God; he is a culpable man who does not bestir himself. Things are in splendid trim. The missionaries are the men to do this work; they are Gods interpreters; they are Christ's witnesses; they have the words of this life; they are the heralds of salvation; they proclaim the acceptable year of the Lord. All this divine tumult is not for nothing, the work of the ages is consummating, the lines of Providence are converging, the harvest of the earth is ripening. Call it an opinion, merely, if you will, but there the opinion is, that the greatest ingatherings the church has ever had are to come from among those myriads of Chinese. Trouble is not all over, but mighty successes are on the way. Wheat harvest is ahead, and it will shake like Lebanon. The Providence of God has not been working in this way all these ages and now has nothing to show; the clouds have not gathered so thick to end only in a puff of wind and a patter of rain, there is downpour ahead that will beat that which came at Jezreel. These days are of great things; the kingdom of God is to have its share.

The missionaries will get access, no doubt of that. He who has pried the door open this far, will not let it shut now. Access will be given to the ears of the people; not that all will hear, but multitudes will. Missionaries will have their hands full, they will have their feet set in a large place. Already has the muttering presage of persecution ceased to be heard. The authorities will now honestly try to protect the missionaries; bounding converts and dogging the footsteps of itinerants now promise to become things of the past. Homes and dwellings can be secured beyond question, now that China sees she must abandon forever the hope of getting back to her old isolation. A little time, patience, and persistence will be required. That will be all. We shall win. Six times did the servant look for the cloud, the seventh time it appeared. So let Elijah gird up his loins and start on his race before the Chinese Ahab of to-day.

HOPEFUL SIGNS EVEN IN THE PALACE.

Two of them are on record. A little while ago the emperor issued a proclamation in which he owned

up to the corruption that existed among his officials, and that it was the cause of the nation's disasters. Who has heard of such a thing in our western administration? We do not confess sins in that way. At least our politicians do not. Ezra did not. Nebuchadnezzar, a heathen monarch did it, and now another heathen monarch has done it. Whenever a prince, be he heathen or Christian, humbles himself under the mighty hand of God, the way is being opened to his exaltation. Not long since missionary ladies resolved to prepare a beautifully bound copy of the Bible and send it to the Empress Dowager. Such a present was once made to the king of Burma by Judson but he spurned it, and now his kingdom is not. The nation that will not serve Him shall utterly perish. The Empress of China receives it. To express her appreciation she sent presents to each of the ladies who had acted on the committee. The other people in the palace wanted Bibles. And now the emperor has portions of it read to himself. A mighty token of mercy this may prove to be. Them that honor me I will honor. We watch and pray and hope. We, too, may soon be able to speak of them which are of Caesar's household.

POOR OLD BLIND CHINA.

Have patience with old Bartimeus till he gets his sight. Have patience with poor old China. The Lord has smitten her, and the Lord will bind her up. This sickness is to the glory of God; this blindness is in order that the works of God should be manifest in China's enlightenment. There the nation is with all its arrogance and pride and conceit and with all of its vices, some of them most detestable; with its land full of idols; with its worship of the dead; with its opium dens and gambling halls; and there it is also with its splendid civic virtues, its possibilities and its capabilities. They have been awfully humiliated, but they will get over it. They have the talent needed. They are writhing and smarting under the inflictions. All the better for them in the end. They will pay their fine without a whimper, and then start out anew with a stock of experience that will stand them good steady in any emergencies that may arise in the next hundred years. There is an old India and a new India; there is an old Japan and a new Japan; there is an old China and now there will be a new China. But allow time and spare not effort. People sometimes complain because China has not yielded all manner of fruits as rapidly as have some smaller people. Aye, but take into account the scale of operation. Popular movements in China have to be colossal because the people themselves are colossal. It takes more hours of time, and more blows of the axe to fell a California pine than it does a second growth sapling; but when they do come down, one comes with a swish, the other

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makes the "earth to shake with the sound of his fall." We must keep on cutting away. Who art thou, oh great tree of ancestral worship and Confucian materialism, "whose leaves are fair, whose fruit is much, whose height reaches unto heaven and the sight thereof to all the earth?"

NOW IS THE TIME TO HASTEN. For now the people will be found subdued and susceptible. If we daily, we will have reason to fear that greatest of all hindrances, a reconstructed heathenism, the old stones cemented again, and this time with slime from western slime pits.

NOW IS THE TIME TO EXPECT A WORK OF THE SPIRIT. After the whirlwind and after the earthquake, then a still small voice. That is the way of the Lord; so it is everywhere, and so it will be in China, as the missionaries believe.

A THOUSAND MEN ARE WANTED. Rather it might be said that openings soon will be found for men by the thousand. If the Shanghai Conference could ask for five hundred men in those pinched and restricted times, then a thousand is the very least that can be asked for now. New cities and new towns will be accessible by the thousand.

WE OWE CHINA MORAL COMPENSATION. We owe it for moral wrongs inflicted on her people by western men. There is that opium curse, and there is a drunkenness and debauchery in her open ports by western sailors. We tell China to hurry up and pay her indemnities. Let us hurry up and pay our own.

WE OWE CHINA ARREARAGES OF TRUST. We have a dispensation of the Gospel for others; China had not had her share, especially from us Baptists. There is all the more for us to do because our fathers have been slack. A fine sense of honor should make us want to pay our fathers' debts as well as our own.

CHINA WILL PAY GRANDLY FOR OUTLAYS ON HER.

It was a great thing to cede Formosa, it went sore against the Formosa; but China will yet cede towns, cities, and whole provinces to Christ, and her people will do it willingly. So teaches the book: "The inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of Hosts. I will go also." It will be getting near the world's redemption when China shall say to us, "I will go also with you to seek the Lord of Hosts"; yet said it will be. The mouth of the Lord hath spoken it. The zeal of the Lord of Hosts shall perform this, and perform it in this greatest mission field of all the world, China! China!! China!!!

CHRIST preached His own life and lived His own doctrine.—Chubb.

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40 YEARS THE STANDARD.

WHAT SHOULD BE DONE IN CHINA?

Some three years ago a letter from a Pedobaptist missionary—I think a Presbyterian—appeared in some of the papers. It seemed that some missionary society was trying to raise money in the United States to build chapels in China. His letter was an eloquent appeal to them against such chapel building.

He said that the Chinese did not care how many religions are introduced into China, nor how many missionaries were sent to preach religion, but they were very bitter against foreigners owning any property in China, and this bitterness was increasing. Every building put up by foreign funds and owned by foreigners endangered the lives of missionaries.

Whereas when the missionaries rented houses from the Chinese in which to live and to preach, the owners of the houses and all their relations and connections were interested in the safety of the missionaries and in their not being disturbed. Therefore he urged that the missionaries should dwell in their own hired houses and be sought the missionary society to remember that every chapel built in China endangered the lives of the missionaries.

His words have had a sad confirmation. The missionaries have been killed in only one place in China, and these were all English. But the lives of some of the United States missionaries have been endangered, and in many places they have been driven out and the schools, hospitals, chapels and schoolhouses owned by the hated foreigners destroyed by the Chinese.

This has been the case chiefly in the province of Szechuen in Southern China. This province is not within the limits of the territory in which by treaty agreement foreigners could live. The missionaries were there on sufferance only; they could not claim the right to live there as they could in the treaty parts. Therefore they made a great mistake in owning property or in trying to do anything to introduce Western civilization there.

Especially was it a mistake to found schools or to establish hospitals. For these gave the pretext for rousing the ignorant Chinese by telling them that the Christians took the children in the schools and used their eyes to make medicines, and also to alarm them with the thought that they were given poison by the foreign doctors.

That the United States will protect its citizens anywhere on the earth where they have a right to go, goes without saying. But for missionaries to call on the secular arm of foreign governments for defense in parts of China not covered by treaties brings reproach upon the cause of Christ. It makes the Chinese feel that the Christian religion is being forced upon them at the point of the bayonet. When only property is destroyed, therefore, it is better to suffer the wrong patiently, and to let the Chinese which have taken their coats have their cloaks also. Missionaries in heathen lands, of all peoples, should show the spirit of meekness and forgiveness.

The appeal to Caesar sent out from Shanghai with regard to the Szechuen riots does not read like the words of followers of the meekly and lowly Nazarene. Not a United States missionary has been killed; only their property in places where they had no treaty rights, has been destroyed. This appeal says: "As far as foreigners resident in the interior are concerned, is the old gunboat policy more needed than ever." What of

the Sermon on the Mount? What of the Spirit of Christ?

Again the appeal goes on to say: "If the question is to be settled by a monetary compensation, then every foreigner here will lose faith in his Minister's power for protection, and the salutary and lasting lesson which might have been taught China has been lost." But what right has the United States to demand anything except monetary compensation, in view of the fact that no one has been killed and only property destroyed?

Some have gone so far as to urge the United States to establish a sort of protectorate over China. But China is a nation over which the United States has no rights. A protectorate would cost far more than the value of the property destroyed, it would cost lives of the United States soldiers as well as of Chinamen, and would make the very name of the Christian religion a stench in the nostrils of the East.

The destruction of the property was a grievous outrage; but in view of the treatment Chinamen have received on the Western coast of this country, we cannot throw the first stones at the yellow heathen. England has a heavier reckoning with China in that not only real estate was destroyed, but the lives of British subjects were taken. But that gives England no right to seize any Chinese territory, or to establish "protectorate" over it which means really the same thing.

England can demand that the Chinese try and punish the murderers. Nor can she say, without positive proof, that the real criminals have not been executed.

It seems to me the thing for the United States missionaries to do is to say they ask no compensation for their destroyed property, no protection of soldiers or gunboats. Much good a preacher will do any man either in this country or China when a foreign soldier stands beside the preacher! Suppose Italy was as much more powerful than the United States as the United States is than China, and that the pope should send priests to preach to us with regiments of Italian soldiers! To how much of those priests' sermons would we Baptists listen?

Ours is a religion which bids its devotees forgive their enemies. To refuse to allow the people of China to be further taxed when they have that great indemnity to pay Japan, would be a proof that the Christian is indeed a religion that forgives its enemies. For some years to come, outside the treaty ports, let the missionaries own no property, but rent houses. Let them cease their medical and school work and preach the Gospel alone till better times dawn. There is no jingoism about this forgiveness of enemies, but it will show the Chinese that they take the fifth chapter of Matthew as the words of a Lord who ought to be obeyed.

VILLAGE GLEANINGS.

I am a Baptist myself, but I love the lineaments of Christ wherever seen. It was a lovely Sabbath morning when the congregation was assembling in a Presbyterian church near by—a solemn looking pile outside, not very modern inside; tall, narrow, arched windows, lofty ceiling, pulpit quite above the pews. Through one of those tall windows a lovely landscape appeared of hill and dale, orchard and garden and corn field. Over it a thin haze made objects beneath it lovelier still—"more Sabbath-like," an old Scotch lady said.

The man who rose in that tall pulpit was tall himself in size, and rather tall in mind and soul. The

lesson was from Exodus, the report of the spies; and he leade us not fear giants, being in a good cause ourselves, neither the one named Presumption (whom he did not draw before our mental eyes, but whom I am fancying with eyes of brightest blue and features smaller than besseem his size, a mouth spread wide as he can spread it, and much gesticulation), nor his half-brother Ignorance, nor Indecision, nor the wickedest of all, Unbelief. "There were giants in those days." Yea, verily! And in ours. Are we afraid? Should we be? The giants really were afraid of their prestige. They were at war among themselves, their walled cities not impregnable, and no cause can be in danger in which Jehovah fights. And while the youthful, smooth-faced minister thumps his well worn Bible, crying: "Now, now is the accepted time; now is the day of salvation," my imagination lingers still around those giants. Indecision seems to me a sister of Presumption. Our fondness for unity requires both sexes, and those two must be kind. Her long hair, most untidy in arrangement, hides, or at least partially hides, the eyes as blue as light, but not so prominent as the first one. Ignorance passes before her brown in color, dark eyes flashing with hatred of all that is good, bearded, ferocious; but Unbelief wears fashionable garments and uses a persuasive tongue. Yes, I know that tongue. I have heard it softly insinuating we need no God, no Bible. What purity in Oriental teaching. What lovely types and shadows, the worship of the sun and moon. What disregard of earthly sensual needs the Buddhist shows. How he contemns riches, family ties, and gives all his time to spiritual ideas, to meditation. Christ brought no gospel. Good news was announced to human needs long, long before his day, and that by angel voices. Truly, the giants of these days are demons, more deadly far than if they were of unusual power and stature and wielded spear and sword.

A LOOKER-ON IN VENICE.

GASPER RIVER ASSOCIATION.

This association, which is nearly one hundred years old, convened with West Providence church, Ohio county, August 20th. This is a good country church, worshipping in a large new house, and is near the home of Elder D. J. K. Maddox. Rain fell in the forenoon, yet a fair crowd assembled to hear the introductory sermon by Bro. Frank M. Welborn. Text, 1 Sam. 15:22. Obedience better than sacrifice, the theme very earnestly

discussed. The churches, thirty-five in number, all reported but three or four.

Brethren J. T. Casobier and F. M. Welborn were unanimously re-elected moderator and clerk respectively. There were not many visitors present, among whom we note Revs. E. C. Coleman, A. W. McDaniel, B. F. Jenkins, A. J. Davis, pastor of the church, L. P. Drake and Prof. H. L. Trimble of Bethel College.

The total membership of this body is about 3,500, yet they gave this year only \$90.08 for all missions, and this was an increase on last year. The reports on the various missions were read one after another and then were all discussed together. Bro. A. B. Gardner made a stirring speech on missions in which he arraigned the church pretty severely for the little done. It was the speech of the association. Bro. J. T. Casobier was selected to preach the next introductory sermon.

A collection was taken for the Orphans' Home, amounting to over \$25. The churches were asked to and a ministerial student in Bethel College who is within one year of graduation. The beneficiary is A. D. Maddox, the talented son of D. J. K. Maddox.

The usual reports were made and generally discussed. Preaching at a stand near by often greatly depleted the attendance in the house. The WESTERN RECORDER was strongly recommended. Henry Ward Beecher once said: "My people all want to go to heaven, but none of them want to go now." Many of the brethren want to take the WESTERN RECORDER that don't want to subscribe just now.

L. W. BRUNER.

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L. W. BRUNER.

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Make use of me, my God;
Let me not be forgot,
A broken vessel cast aside,
One whom Thou needest not.

I am Thy creature, Lord,
And made by hands divine;
And I am part, however mean,
Of this great world of Thine.

Thou usest all Thy works;
The weakest things that be:
Each has a service of its own,
For all things wait on Thee.

Thou usest the high stars,
The tiny drops of dew,
The giant peak and little hill—
My God, O use me, too.

—Selected.

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, 1896.

(Continued from last week.)

THE ENTRANCE OF PROTESTANTISM.

"What manner of entrance we had." More than three hundred years behind Romanism, then in came Protestantism. It was not technically Protestantism as against Romanism. It was specific; it was the doctrine of salvation by faith against the doctrine of salvation by ceremonial; of salvation by grace against salvation by works; of the supremacy of the Bible against the supremacy of a prayer-book; of calling no man master but Christ; against calling the Pope viceregent of God. The old controversies of Europe were to be transferred to Asia and fought over afresh, with new allies and under new conditions. The singing boy Luther at Erfurth and the wounded Biscayan soldier Loyola, were pitting their doctrines against each other in one continent. Those doctrines furnished the watchwords of conflict in another continent. So far as the prime question of the mode of salvation is concerned, it was in China Luther against Loyola, and Loyola against Luther. The weakness of Romanism was displayed in its doctrine of salvation by ritual; the strength of Protestantism in its doctrine of salvation by faith.

STAGES IN THE ADVANCE OF PROTESTANT MISSIONS.

There are stages in the advance just as there were stages in the advance of Israel from the time the two spies were sent to view the land, even Jericho, until Jordan was crossed and the cities of the land fell into their hands. It is the old story over again with variations and enlargements. Ancient history on this side Jordan repeats itself in modern history on this side the Yangtze. These stages of missionary history are marked also by very distinct lines of separation. Strange and yet not strange, these great dividing ridges of demarkation prove to be the wars of China. Wars of men they are, and yet just as truly do they appear to be wars of the Lord, who uses wars as he uses earthquakes, to prepare the way for his changes. In Revelation when a new seal was to be broken, it is said there was a great earthquake; and in China when a new stage of action was to be entered upon, it may be said, with equal truth, there was a great war. It is none the less to the purpose that in these wars human greeds and ambitions have so largely entered; the point is that God has known how to utilize the wrath of men, and the remainder of wrath not needed for the emergency has He bottled up for a future occasion.

I. THE RECONNOITRING PERIOD OF MISSIONARY HISTORY.

It began in 1807 and ended in 1842 with the first war with England, a period of thirty-five years. Morrison came in 1807, and was followed by Milne and Medhurst, and later by Gutzlaff, and a few others. It was a time of reconnoitring only, no entrance could be had. China was shut up as tight as Jericho. The officials were unfriendly. The East India Company re-enacted the performances of Sihon, king of Heshbon, and Og, king of Bashan. Missionaries wanted to be allowed to abide along the border of the possessions of the East India Company at Canton. They would not interfere with anything and would pay for the very water they drank, but Sihon of Calcutta said no. He opposed the missionaries as he had opposed Carey; and so it remained till the God of the missionaries fought against Sihon of Calcutta, and Og of Leadenhall street, and took their possessions and gave them to others.

During those times there were in all some forty-six missionaries who had come and had tried to get in. Only four of them had managed to keep in at Canton; some eight more were hidden away in Macao very much after the manner of the spies under the stalks of flax, while the rest of them waited afar off, at Singapore and Batavia, and Malacca and Bangkok, or went home broken and almost discouraged. Yet this long period had its uses. It was a big undertaking—the spiritual conquest of China—and full estimates and surveys had to be made, and extensive and varied preparation of dictionaries and translations had also to be made. When the preliminary work was fairly under way, it was found that none too much time had been allotted. Time also was needed to stir up the churches in England and America, to get people to reading; to thinking, to considering, to discussing, to praying, to believing in the possibility of telling a mountain to be removed and be cast into the sea. And that sort of work was handsomely done; but it was not a gathering time. In 1842 there were as yet only six communicants in China proper. It was a good time for Sanballat the Horonite and Geshem the Arabian, who did not believe in missions, and who loved to ask on the floor of Parliament and in the columns of the London Times—What do these feeble missionaries? But the missionaries were impressed with the utter impossibility of doing good work at such arm's length of fifteen hundred miles away, and they began to pray with importunate vehemence, "Lord, open up; Lord, break the locks; Lord, let us in. We are fairly well provided with coulters and axes and mattocks; they will do to begin with, such as they are. We have picked up words enough to preach with; we have acquired some knowledge and experience. And now may the Lord be pleased to set before us an open door and let no man shut it."

II. THE PERIOD OF ACCESS TO CHINA PROPER.

This extended from the close of the war of 1842 to the war of 1860, a period of eighteen years. The storm cloud of '42 had burst. The island of Hongkong was ceded to Great Britain. Five ports were open to foreign access: Canton, Amoy, Fuchau, Ningpo and Shanghai. To the missionaries hovering around the borders it was as if the walls of Jericho had fallen flat. What a time there was packing up and clearing out from such places as Malacca and Singapore. Books and manuscripts of half-completed translations and compi-

lations of vocabularies and of tract literature, and presses and types and bundles of printing paper were hurried off with alacrity and joy. Access to China at last! Access to the people in their own land, in their own towns and villages, and in their own homes! The Lord be praised for the consolation. That it might be fulfilled which was spoken by Esaias the prophet, "Behold, these shall come from far, and lo, these from the north and from the west, and these from the land of Sinim." Without violence to the truth they could parody the Scriptures and speak of the Galilee of the Chinese, the land of the sons of Han and the middle kingdom; the people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up. In they went, these commissioned men, and they sent home for others to join them. There was a commotion among the churches. Other organizations were formed in the west, and men soon fully occupied the "open ports."

During these eventful eighteen years a new and different kind of preparatory work was gone through: the preparation of converts and churches for their future usefulness. This kind of work cannot be hurried. Time is required for maturing. Dozens of ecclesiastical questions relating to church and church officers and church administration, and relation of converts to governments, to missionaries and home societies, and questions relating to meats offered to idols and to polygamy—all these and various other questions relating to the new faith and the old paganism must come in at an early stage of mission history, and must be measurably disposed of before full aggressive fitness can be attained. With experiences of this kind and with the improvement of facilities and agencies and with further explanations and the formation of larger plans were the precious eighteen years taken up. By the end of that time the six communicants had grown to about fifteen hundred. Missionaries had come to understand better the capabilities of Chinese converts, and Chinese converts had come the better to apprehend the work of missionaries. The missionaries had gauged more accurately the forces and resistances of heathenism, and intelligent ones among the heathen had come to discern more clearly the determinate purposes of Christianity. As a result of it all we find the missionaries on their side marking out new and improved methods of campaigning, and heathen opponents on their side studying up further and improved means of resistance. And now the missionaries were crowded. "More room!" was the cry of their sense of need. "More access!" A time had come when there arose a continuous prayer for enlargement, and a desire for enlargement. The thing was of God, as we believe. And now not a few missionaries began to be moved of the Spirit of the Lord, as was Samson in the camp of Dan, and to become restless, as did he. They became like caged birds in the restricted ports as they peered out into the regions beyond. The Lord gives that kind of a spirit, and it means something when it does appear and is accompanied with thought and prayer. Curious little providences, too, now began to happen, and curious straws were in the air showing which way the wind was about to blow. Signs multiplied that the ark of God would be on the start again before long. The canopy of cloud, spread so long a time over the camp, seemed slowly resolving

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itself into the upright pillar of fire to lead the way in another advance. Does any one think the time was long? But "art" itself "is long," they tell us, and so is the kingdom long. What seems long to us is short to God, and there is no waste in divine economies.

III. THE PERIOD OF ENLARGEMENT AND OF LAUNCHING OUT, OF EXPANSION AND OF GROWTH ALONG WITH CONTINUOUS AND SOMETIMES DESPERATE STRUGGLING; AND ALSO THE PERIOD OF A GREAT BARLEY HARVEST.

This began with the close of the war in 1860, and extends down to this year of grace 1895, another period of thirty-five years. Ten new ports were opened; there were now fifteen in all. This period was filled in with surging activity along missionary lines, and with a push and energy born only of an intense missionary spirit. Certain constructions of treaty provisions opened the way for missionaries to get out into many other places than the recognized ports. They were not slow in improving the opportunity. They stirred up the churches at home, and more men came out, and fresh advances were made and new positions were taken up. The missionary movement now takes on the character of an invasion. Of course there was a commotion. We claim for it that, taken as a whole, the missionary advance in China was characterized by a singular discretion and tact, and a most conciliatory and Christian spirit. A few deviations there may have been, but they were very few. Oppositions and angry protests came from two very opposite quarters: there were perils from the heathen and perils from our own countrymen; these last were as hostile as any. Missionaries were berated and belabored in blue books and in newspapers. They were pronounced the mischief-makers of all Asia. A distinguished but ignorant member of Parliament, the Duke of Somerset, assigned them a place in two classes, they were "knaves or fools." It was an indulgence that he did not call them both knaves and fools. He voiced a common opinion. To adopt his own reasoning and that of such unfriendly diplomats as Sir Rutherford Alcock—what a ridiculous thing for a handful of missionaries to raise a question about the superstitions and idolatries of such a numerous people as the Chinese; what conceit, what arrogance it evinced, and how it might interfere with the happy and profitable trade in opium, bean cake, and clams. On the native side were persecutions and house burnings, and chapel lootings and mobs, and stonings and bloodshed and murders. They have been occurring straight along, all the time; the record of them would fill a volume. But missions had come to stay, notwithstanding fire and blood. These thirty-five years have also been filled in with great successes. Great inland missions have been organized. Great printing presses have been established, and books and tracts have gone forth by the million. Great conferences have

been held at Shanghai. Missionaries of all denominations, four or five hundred of them at once, have come together for two weeks at a time, to compare notes, to organize work, to adjust situations, to remedy defects, to provide for advance, to meet obstacles, to pray together, to strengthen each other's hands, and to enter co-operatively into more vigorous campaigns. Let any one who wants information about the progress of Chinese missions read one of these great volumes of records of a Shanghai conference. Great hospitals have been established; great schools have been founded; great distributions have been made of Christian literature. Great movements have been made, and still greater ones are contemplated. The last Shanghai conference wound up with an appeal for five hundred more workers within five years; and the workers have come, and now, instead of the four that lodged in Canton, there are sixteen hundred men and women in the field, and they have pushed into the remotest corners of the empire. Then the barley harvest, the great wave offering of thirty-five thousand converts, the coming forward of the native churches and of the native ministry, their vigor and assertiveness—all these show the immense gain of this onward stage.

A STORM CLOUD GATHERING.

But with it all a murky cloud has been in the offing. China has herself been making progress since her former wars. She has maintained her old conservative spirit, notwithstanding her treaties. She has been making herself strong to resist the West and set it at defiance. It was for that she built Wei Hai Wei and Port Arthur, and sent home for Krupp guns and purchased those iron-clads, and set up those ship yards and arsenals. She meant to whip the foreigner and make him yield up, and to crowd him back, yea, to crowd him into the sea, if need be. Within the last few years the anti-foreign leaders of China have deemed themselves about strong enough to make it safe to begin the crowding. So the collisions had commenced over questions of access to the interior. The western man wanted more protection and more freedom of movement; the Chinaman wanted to restrict him and put him off with less. Officials were ever on the alert to make his inland residence uncomfortable and unsafe. Hence the ways devised by these officials to work up a mob spirit among the common people; hence those infernal placards in Central China, which aroused the indignation of mankind, and hence those mobs and assaults; hence the murder of those two Swede missionaries two years ago, who had settled down in a new place. Not until this murder occurred did the serious nature of the crisis disclose itself. The events that followed showed that it was alarming. The Chinese were plainly disposed to shield the murderers. The foreign powers could not agree upon a line of policy. It was that that made the

(Continued on fourth page.)

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1895.

THIRD QUARTER.

SUNDAY, SEPT. 8.

CALEB'S REWARD.

Joshua 14:5-14.

MOTTO TEXT:—"He wholly followed the Lord God of Israel."—Josh. 14:14.

Brave, hearty, bluff old Caleb! Sincere as a child, brave as a lion, true as steel, and having a faith in his God which nothing could shake. Caleb is one of the noblest characters in the Bible. And his nobility comes home to us, because he was not a great man. We stand in awe before the supreme greatness of Moses; we see in Joshua abilities which we cannot hope to equal. But Caleb is not great; he is no greater than the great body of men. But he is so true, and manly, and brave, and faithful. And these are qualities all men may have if they will. And all can be strong and manly as he by doing what he did, and wholly following the Lord. That will make such characters as Caleb's till the end of time.

"As the Lord commanded Moses, so the children of Israel did, and they divided the land."—To the nine and a half tribes. Moses had given Reuben, Gad and half Manasseh their inheritance on the other side of the river. After about seven years of fighting the land was so far subdued that the tribes could scatter and settle, though there were Canaanites left in the territory of all the tribes. There was an assembly at Gilgal, and the land was divided between the tribes by lot. The tribes divided out their respective inheritances among the families, each family receiving a farm which must belong to them and their descendants forever. They could only sell till the next year of jubilee.

"Then the children of Judah came unto Joshua in Gilgal."—They came with Caleb, probably with the intention of aiding him in driving out the Canaanites who were still in possession of his inheritance. "And Caleb, the son of Jephunneh, the Kenazite."—Some think that Caleb was not an Israelite, but a descendant of Kenaz, the son of Esau. This can hardly be from the statements in Numbers that Caleb was of the tribe of Judah, a ruler of the tribe, a chief man among his brethren. "Thou knowest the thing that the Lord said unto Moses, the man of God, concerning me and thee in Kadesh-barnea."—There was no doubt that Joshua remembered every word of it. These two old men who had spied out the land so many years before, had stood together in their report, and who were now the only old men in all the nation, must have loved each other with strong love.

"I brought him word again as it was in my heart."—His words were. "Let us go up at once and possess it; for we are well able to overcome it." Caleb's courage and his faith in God united in these words. Humanly speaking, such an army of men was able to overcome the scattered and warring tribes against whom they were going. And greatest of all, they had God's promise, which was more powerful than all possible armies.

"Nevertheless, my brethren that went up with me made the heart of the people to melt."—Brave and manly, he has forgiven the cowardly spies who so wrought upon the fears of the people that they attempted to stone Joshua and

Caleb. Only small natures cherish resentments. "But I wholly followed the Lord my God."—Gave him unquestioning and cheerful obedience, and unshaken faith in His veracity and power. These words are no vain boasting on the part of Caleb. God had said them of him, and he believed God no matter upon what subject He was speaking. Sincere and simple-hearted, Caleb did not fear to say this of himself when surrounded by those who knew his daily life well.

"And Moses swore on that day saying"—a solemn oath. God had also promised as well as Moses. "Surely the land whereon thy feet have trodden shall be thine inheritance."—The land over which he had gone as a spy. The spies, no doubt, scattered, and each one by himself, or two together, walked through the land. "Because thou hast wholly followed the Lord my God."—These words are a fitting epitaph for the grand old warrior.

"And behold the Lord has kept me alive, as he said, these forty and five years."—From which it is known they had been in Canaan about seven years. The Lord had said both Joshua and Caleb alone of all who were over twenty should enter the promised land. God had kept one promise, and Caleb knew he would keep the other.

"And as yet I am as strong this day as I was in the day that Moses sent me."—God gives more than he promises. Caleb had not only lived, but his strength had remained. What a sermon he was to the people during all those years of wandering. Younger men than he grew old and feeble, sickened and died. But Caleb remained in the prime of his strength. He was a constant proof of the truthfulness of the Almighty, a constant prophecy of the occupation of the promised land. And the sight of him would be more and more impressive as the men of his age became fewer and fewer and at last disappeared from sight, buried in the sands of the desert. Caleb mentions the fact of his unimpaired strength in a straightforward way to show that he was capable of taking possession of his inheritance.

"Now therefore give me this mountain whereof the Lord spoke in that day."—Hebron and the mountainous region around it. Hebron is the highest city in that part of the country, being six hundred feet higher than Jerusalem. The lot is cast in the lap, the whole disposing thereof is of the Lord. The tribes had cast lots for their inheritance, and God had so disposed the lot that Caleb's inheritance was in the portion of his tribe.

"For thou heardest in that day how the Anakim were there, and the cities were great and fenced."—It seems from this that when spying, Caleb and Joshua had gone in different directions, as Joshua had only heard what was in Hebron and its surrounding country. The Anakim were the giants of whom the spies were so afraid. "If so be that the Lord will be with me."—He is not expressing a doubt. Caleb did not know what a doubt or a fear was. He is telling the condition of his success. No matter how many nor how great the giants. Caleb did not care; the Lord had said they should be driven out, and they would be.

"And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance."—The promise had been delayed for forty-five years, but in God's own time the inheritance was his. And we may be very sure bright and cheerful old Caleb had never murmured at the delay. God's time was his time. Hebron

is a city which was celebrated in the after annals of the land; but never a truer and nobler man trod its streets than this hero, who from youth to old age wholly followed the Lord his God.

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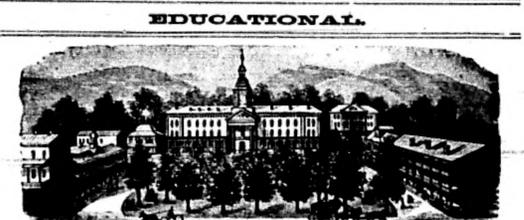
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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, AUGUST 29, 1895.

The *Watchman* (Boston) replies to those who charge Northern capitalists, investing in the South, with discriminating against Negro labor on account of race prejudice. The discrimination is admitted, but the prejudice is denied. The *Watchman* claims that the Negro labor is not so valuable nor so reliable as that of white men. It says: "Every one who has had to do with Negro education has commented upon the unreliability of Negro labor in occupations that involve regular and continuous exertion. It is only a very glib class of people who believe Northern owners will seriously cut down their profits because of mere race prejudice."

Without discussing the relative value of white and colored labor, we will mention a few things which need to be borne in mind.

1st. By as much as the white race in this country are better educated and have had better advantages than the Negroes, by so much, it is to be expected, is white labor better, as a whole, than Negro labor. The race that has for centuries been subordinate could not be expected to compete on equal terms with a race which has had superior advantages.

2nd. It is the duty alike of both races to make Negro labor more valuable. The whites brought the Negroes to this country, and so are responsible for their being here. In this our Northern brethren are as deeply involved as we of the South. The other laborers, or their ancestors, came to this country of their own accord, and on their own responsibility. So that while we should "do good unto all men as we have opportunity," there is a special obligation resting upon the whites of our land to improve and elevate the Negroes in every way practicable.

3d. It by no means follows that because white labor is more valuable Negro labor is to be rejected. The Negroes are here, not of their own accord, but because our ancestors brought their ancestors. If they are not employed, they will drift back into semi-savagery, where they were when our ancestors found them. Unless we elevate them, they will pull us down. It is far from economy, therefore, in the long run, to decline to employ Negroes, and to employ white men instead. Of course, the Negroes must exert themselves to make their labor more valuable, but since the whites have the wealth, it is for them to give the colored people a chance and proper encouragement. We are glad that an increasing per cent of colored men realize the situation and are bravely meeting their responsibilities. But there is a great deal remaining to be done. The Negroes have a most important part to do in elevating their race, but the whites have an important part also. Neither can do their part without the co-operation of the other. If, for the sake of immediate profits, our capitalists North and South shall discriminate against colored labor, they will not only fail of their opportunity, but will do the Negro race and the country at large a serious injury. Humanity and enlightened selfishness alike demand that the Negroes be not discriminated against.

The outrages of the Chinese upon the missions and missionaries have attracted the attention of the world. The United States and England are demanding full investigations, which the Chinese are

loth to grant, but which will be had none the less. It seems that the Chinese are just finding out that they were whipped by "foreign devils," and they wreak their vengeance on such "foreign devils" as are within reach. They do not know any difference between the Japanese and the Americans, and English. All alike are "foreign devils." But now is a good time to teach them the difference; and we hope the American and British governments will press the matter until satisfaction is given for the past, as far as that is possible, and satisfaction guaranteed for the future.

These outrages and murders have had the effect to stimulate missionary zeal in this country. Witness the raising of \$50,000 for missions at a recent meeting in Maine. Other men and women stand saying, "here am I, send me," ready to go to take the places of the murdered ones. We are confident all these troubles will result in the furtherance of the Gospel.

Another factor in these troubles is the opposition Chinese have to foreigners acquiring property in China. Much of this bitterness would have been avoided had the missionaries erected no chapels, but rented property instead. The Chinese do not build halls suited to mission work, and it is cheaper to build chapels. But building chapels looks like foreigners' getting a permanent footing in the country, and that is especially distasteful to the Chinese. In all these outrages the chief aim seems to have been to destroy the mission property.

To be compelled to pay for all the mission property they destroy will clarify the Chinese vision on this subject. But it is unfortunate that force should be used with people we are trying to win to the Gospel of peace and good will. We hope the missionaries will carefully avoid every occasion that can be avoided to wound the Chinese vanity, and we can trust them to do this. We think the destroyed chapels and mission houses should be rebuilt at once, to show the Chinese that the incendiary policy cannot succeed; but in new places, for awhile at least, it seems to us better to rent property.

Our Baptist missions have suffered very little. The blow has fallen chiefly upon other denominations, and this puts upon our missionaries a peculiar responsibility which we are sure they will rightly discharge. Let us all pray especially for our missions in China.

Since the above was written we learn that China has ordered that the destroyed property be paid for, and the ring-leaders in the riots beheaded.

The United States have narrowly escaped a war with Spain. The latter country kept promising to pay the \$1,500,000 to Maxima Mora, a naturalized American citizen, due for his sugar plantation, but the payment was not made. President Cleveland and his Cabinet decided to seize Havana and hold it until either payment was made or until American officials could collect enough custom dues at Havana to meet the debt with costs. Rear Admiral Bunce, with his squadron of war ships, was to attack Havana, and movements were begun looking to that result. But Spain has come up, and the payment is to be made Sept. 15th.

Had our government seized Havana, it would probably have secured the independence of Cuba. It is all Spain can do to crush the rebellion in the island as it is, and with the United States in the case, Cuba would be lost to the Spanish government. We do not wonder that Spain came to terms.

We enjoyed a visit to the session of the Bethel Association at Franklin last week. Dr. E. N. Dicken was chosen moderator, and Prof. J. H. Fuqua, clerk. The letters showed 347 baptisms during the year, and \$3,476.36 raised for missions. Indeed, in missionary contributions Bethel came next to Long Run Association, which includes Louisville. Good for Bethel. The largest number of baptisms was reported from Russellville, 40; Franklin and Dripping Spring each reported 24. Of the 40 churches in the association, 38 reported baptisms.

All known destitution within the bounds of the association was reported as supplied, and the District Board was authorized to use the money outside the bounds of the body so far as they might deem it wise.

Thirteen churches did not report contributions to missions. Here is some work for the District Board.

Prof. McCall presented the moderator with a handsome gavel made from the walnut tree standing near Little West Fork church, where Reuben Ross belonged and where he preached. This was one of the eight churches that formed Bethel Association.

The introductory sermon, by the Rev. J. A. Bennett, was vigorous and timely. His text was (Est. 4:14), "Who knoweth whether thou art come to the kingdom for such a time as this." The theme was "the obligation of opportunity."

The various topics received due attention, and the spirit of the meeting was fine, though the attendance was not full. We enjoyed preaching to the people at 11 a. m., the second day, and regretted having to leave before the session closed. Our host, Dr. Jones, is a fine specimen of the old Virginia gentleman and the Kentucky finish added.

VERY general disapproval of the noise at the recent B. Y. P. U. A. Convention has been expressed by the papers, even by the *Texas Baptist Standard*, which still claims that Negroes are not admitted as members of that Convention. Various advocates of the "movement" have claimed that this noisy manifestation of "enthusiasm" would not be tolerated in future. But it seems they are not to have their way. A writer in the *Texas Baptist Standard* complains of the presence of old men in the meeting. It is, he insists, a Baptist young people's convention, and the old folks should step down and out. If with their presence there was so much noise in Baltimore, how much would there have been had they been absent, and the young folks been left to have their way unhindered? We think, ourselves, that the label ought always to correspond with the goods; and therefore middle-aged and old people have no place in a "Baptist Young People's Union." Either let the older men step down and out, or else let the name be changed to suit. The label ought always to correspond with the goods. What would be thought of a merchant who would put a lot of old roosters in a coop labeled "spring chickens?"

Dr. Roland D. Grant comes to the defense of the noise in the B. Y. P. U. A. Convention. Here is what he says in the *Standard* (Chicago):

I want to utter a protest against the complaints about too much noise at the Baltimore meeting. There was not a bit too much. Let the young people have all they want; they have been smothered quite too long by an over-pious fatherhood in our churches, and it is needful that they be given very large latitude. I would not take off the white caps, nor regulate the "strife

for next meeting" to the oblivion of the secret chamber of committees, etc. I just rejoiced in the abandon of delight; as I am over-tired of too much holy stillness. Everything was perfect; and let us not begin any curtailing of this delicious freedom. To segregate all the business from the people who are as much interested in it, and as wise as the leaders, and know as well what they want, will be to beg the question. The final voicing of the decisions may go to the committee, but the expressing of that decision must remain absolutely with the people; and let them express it as they will, they can be trusted, as they have the thing at heart as much as any one, or few. It is just this anti-enthusiastic freedom that differentiates this from the usual stiff and lifeless meetings; and this will lead to a grand success. Let them "holler" if they want to, for they have some things worthy to "holler" about. There are a great many people who have grown weary of too much "orderly quietness" in religious meetings. The exhilaration of that meeting did more to cure positivism than all the lectures on "evidences," because there were the "facts" and not the "evidences."

Dr. Grant thinks "everything was perfect" at the Baltimore Convention. His opinion of the churches may be inferred from his saying the young people "have been smothered quite too long by an over-pious fatherhood in our churches, and it is needful that they be given very large latitude." There now! Those who wish to "smother" the young people by preventing their "hollering" in meeting should take notice. The hurrah element are in possession, and they are not going to be easily dislodged.

THE Nashville *Christian Advocate* says: "We are in the age of the commonplace. Oratory has almost gone out. The popular style cannot even be described as conversational; it has reached the level of the colloquial. Serious thinking is at a discount. Whatever taxes the attention of speaker or hearer is thrust aside. Can the brains and souls of men thrive on such diet?" Evidently this generation has cut one verse out of its version of the Bible, "Whatsoever a man soweth, that shall he also reap." All possible efforts have been made to make education easy, and to prevent children from having to study deeply. They are to be carried in the arms of their instructors, instead of walking along on their own sturdy little legs. Hence their mental muscles are flabby, and they cannot concentrate their attention nor think deeply.

Children are prevented from exercising their imaginations by having object lessons and pictures of everything. They are prevented from cultivating their power of concentration and continued thought, by having every subject in brief compendiums. They are prevented from cultivating their memory and their accuracy by memorizing nothing. These things make learning easy, it is said; but they do not make intellectual giants. A boy who has his food digested for him by popsin may give his stomach an easy time. But nature will afterwards have its revenge.

When it comes to intellectual matters, what is needed is strength, and not the ability to get round hard, close thinking. Carry a baby in the arms of its nurse twenty-one years, and that baby will not be able to climb mountains either at that age or at fifty. And the mountains are there, and some one must climb them, or woe to the race. Study ought not to be made easy to a child, but just as difficult as his strength will bear without any injury. In intellectual things, as in all others, it is everlastingly true that what is sown will be reaped. Hence the importance of considering not present ease but future strength.

Editorial Varieties.

The Boston University confers the degree of D. D. upon an examination. Only think suppose all the universities and colleges had been doing this way all the time, how many D. D.'s would we have with us?

A writer in the *Churchman* (Episcopalian) says: "There is no reason why a Baptist should not be a Methodist and vice versa," but he adds, "We have many reasons why church people should not forsake their own church." Did he not say truly when we said that the Episcopalian clergy are strangely lacking in a sense of humor?

What a difference it makes whose oil is poured! Russia boldly annexed 500,000 square miles, and then unctuously protested against Japan's annexing the little East-Asian peninsula of France, called the "Hovan's" in Malagasy, whom she nominally protected, and now France cannot bear England's operations in Egypt. And we need not cross the seas to find examples.

Dr. Dyce Duckworth one of the most eminent physicians of London says that preachers "break down, both in body and mind in much larger numbers than formerly." Among the causes, he mentions the many meetings they must attend. The multiplication of societies multiply the demands upon the preachers, and if the time keeps on the time will soon come when preachers will be old at forty.

Dr. N. L. Andrews, of Colgate University, calls for Europe September 10th. He will remain abroad probably till next summer. He hopes to join our Baptist Pilgrimage as we enter Egypt, and will remain with us through Palestine, Asia Minor and Greece. It will be a real treat to us all to have him along. He is an accomplished scholar and a charming companion.

For generations there has been great interest in reaching the North Pole. Many lives and much treasure have been sacrificed in these efforts. But now it turns out that the North Pole can be much more easily reached. Borzhnevink, the Norwegian explorer, conceives the International Geographic Congress, in London, that a ship could winter at Cape Adair which is within 100 miles of the South Pole. An expedition is to be sent there which will try to reach the Pole next season.

Dr. Geo. C. Lorimer has been preaching in London this summer. The *British Weekly* among other things, says of him: "As regards all-roundness, he is a kind of American Farrah. With no such things as a conventional London. Promethean Lady Douglas of the Breeding Heart, Herder, Goethe, Tauler, Browning, Carlyle, Madam Guyon and many others. There is no doubt that this wealth of reference is pleasing to many audiences." This is a great charm in the writings of Prof. William Matthews and should be read by all.

We congratulate the managers of the Atlanta Exposition that they have declined to allow the Mexicans to have even a sham bull fight. It has been published all over the land that a regular bull fight was in contemplation. Even the *Christian Advocate* last week deprecated that there should be a bull fight in Atlanta. But no such thing was proposed. Still, a sham bull fight would have been demoralizing, and we are heartily glad there is to be no such thing. Let everybody that can do so, now go to the Exposition.

We, ourselves, and not the printer nor the proof reader, made a comical mistake last week. In commenting on the fact that we never knew dry goods to be so cheap in our lives, we said that goods were for sale at 3 cents a yard, which we did not know the price of! We meant to have written that we did not know the name of, though no doubt the ladies do. Silks are, if anything, cheaper than the cottons and the woolsens. Even the hot days do not prevent the shoppers from crowding the stores, and we all on our feet could spend the goods before the fall season opens, when the prices will probably be higher.

The *Biblical Recorder* thinks that Baptists are "uncomfortably and undesirably broad." The editor says: "Secretary Strainfield has investigated, and he tells us that while he has looked in vain for a Catholic or an Episcopalian or a Presbyterian or a Methodist or a Moravian girl in a Baptist school in North Carolina he has found Hindu Baptist girls in every kind of school." The reason Baptists do not patronize each other more is because the average Baptist cannot bear the thought of another Baptist making any money out of him. He is willing to let a Jew or a worldling or a member of another denomination spend money out of him, but let him find out that a Baptist is doing so and he will be heard from.

It is the Rev. J. H. Scott, and he lives in London. He believes in progress, and does not hesitate to take hold of new things because they are new. He has instituted "smoking services" on Sunday afternoons. The public are invited to come and have a "free smoke." They are furnished "tobacco free" and the understanding that it will be consumed on the premises. While the congregation are smoking, the Rev. Scott talks through the fumes. It is said that people come to these meetings who "never go to church." We do not wonder. If a preacher would have free drinks served, he would attract those who "never go to church." It is easy to attract such by doing what they like and avoiding what they dislike. If the church be made an unholly place, those who like that sort of a place and who dislike holy places will attend. Turn a church into a devil's workshop, and the devil's workmen will come of course.

Among the Churches.

LOUISVILLE.

Walnut-st.—Brother T. T. Martin preached at both hours.
Broadway.—Pastor Pickard preached morning and night.
Chestnut st.—Bro. A. S. Worrell preached in the morning. No meeting at night.

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

Twenty-second and Walnut.—Pastor Hunt preached. Two baptized. One received by letter and one by relation.

Franklin-street.—Pastor Roberts preached. Four received for baptism, 11 baptized, 2 restored and 4 by letter. Sixty-seven dollars and twenty-five cents collected for Orphans' Home.

German.—Brother Henry Yager preached in the morning. There was preaching at night.

Highlands.—Pastor Dawes preached at both hours.

Logan-st.—Pastor Ewing preached. He had a pleasant vacation of two weeks in Missouri.

Parkland.—Pastor Bagby preached and offered his resignation, making it final and decisive. He had a fine trip to Colorado. Bro. Bagby has done a fine work in Parkland. During the four years of his pastorate there were over 200 additions. He accepts a call to Leadvale, Col., where he will, under God, do a blessed work. He is one of our best men.

Southgate-street.—Pastor Wolford preached. He offered his resignation.
Third-ave.—Pastor Taylor preached. One received by letter, one by relation, one for baptism and baptized. He has just aided Pastor Willett in a meeting at Otter Creek church.

The Point.—Pastor Farrar preached. One hundred and seven in Sunday-school.

City Mission.—Pastor Itagowsky preached every night in the week.
Glenview.—Bro. Eaton preached in the morning and Bro. James at night.

Eight Mile.—Bro. Eaton preached.
NEW ALBANY.

Culbertson-avenue.—Pastor McNeecer preached. One received by letter. The Bethel Association met with this church last week.

The committee on themes for the Western Conference made the following report which was adopted:
Sept. 6th, Church Discipline, J. T. Christian.

Sept. 10th, The Pastors and the Coming City Election, F. T. Eaton.
Sept. 23d, How to Secure Best Results from Mills Meetings, M. P. Hunt.
Sept. 30th, Pastor's Relations to his Fellow Pastors, F. W. Taylor.

Oct. 14th, The Christian Home, C. E. Jones.
Oct. 21st, Scriptural Divorce and the Church's Position, W. L. Pickard.
Oct. 28th, Preachers' Personal Piety, J. M. Weaver.

Nov. 11th, How I Prepare My Sermons, S. E. Ewing.
Nov. 18th, Exegesis of John 3:8, C. M. Thompson.

Nov. 25th, Character of Preaching the World Needs.—B. A. Dawes.

THE STATE.

Bro. F. P. Dodson writes: "We closed a meeting of ten days duration at Providence schoolhouse Aug. 6, 1893, with the following results: 14 professions of conversion, 9 of whom were baptized by Bro. E. N. Diken, the third Sunday evening, into Sulphur Spring. Bro. W. W. Payne, a young man of much promise, has been preaching here some nine months and continues to keep up a regular appointment. I assisted Bro. Payne in this meeting, and am sure this is a field that ought to be occupied by Bethel Association."

Pastor E. N. Diken, who has taken the WESTERN RECORDER 31 years (and this helps to explain his greatness) is holding a meeting at Woodburn.

Pastor Charles L. Anderson writes: "We have recently had a good meeting at Dover Baptist church in Shelby county. Bro. Luther A. Little did most of the preaching, which was clear and forcible. Many of the Christians were strengthened and six were received by baptism and four by letter. We have done some of the best work this year in our history."

The church at Mt. Pleasant, Logan county, has just closed a two weeks' meeting, in which Pastor J. H. Bennett, of Fairview, did most of the preaching. The pastor, J. B. Benton, was unexpectedly detained during the first week of the meeting on account of continued interest in a meeting in another church. We, however, had a good meeting which resulted in 7 additions and 8 professions, one of whom will join a sister church. Bro. Bennett is a clear and logical preacher, and we

have never heard 'Christ and him crucified' as the only salvation, more truly and clearly preached. He is also an earnest, exemplary Christian, and happy is the flock who has his services. Eld. J. C. Thompson also rendered valuable assistance in the meeting.

Pastor E. H. Maddox writes: "Delaware church closed a two weeks' meeting Aug. 12th. There were 9 additions by baptism and 1 under watchcare. Bro. W. D. Cox aided. We have just begun a meeting at Sandy Hill. Bro. M. Weaver, of Louisville, is doing the preaching, and of course we are having good preaching. Prospects good."

Pastor J. S. Gatton writes: "I closed a most excellent meeting with my Buck Creek church, Shelby county, on Sunday the 18th inst. Bro. H. B. Bailey, of Winchester, was with us eleven days and did most effective work. He is a good minister of the New Testament. The church was graciously revived. Thirteen grown people professed faith in Christ, were baptized and added to the church and three were received by letter."

Bro. A. Mobley writes: "The Beech Fork church, Marion county, closed Aug. 13th a meeting of 17 days. Bro. J. T. Hall, who has lived near by for the past 29 years, did the preaching to the satisfaction of all of the large congregations that attended at night, and to the edification of the smaller congregations during the morning meetings. And while we had no professions of religion, we feel sure that the church is in better condition for work. Two were baptized that had professed some months ago."

Bro. Fred Wittmabaker writes from Cleoats, Aug. 21st: "These churches my Brethren from Cleopatras to the relation. I also notice that you make a mistake as to the place Ohio Valley Association meets. It should be Hebbardsville, not Hubbardville."

Pastor C. M. Truax writes: "The Lord has blessed and is blessing his people at Bryan's Station, five miles from Lexington. Bro. Eubhardt, of Midway, preached the glorious Gospel during a twelve days' meeting which closed the 9th of August. Nine were baptized and two united by letter. Many others were blessed and the church is much brighter. May the Lord prepare us for yet greater blessings."

Pastor E. G. Townsend writes from Owenston: "We have just closed a most profitable meeting with the Greenup Baptist church, Owen county. The church was very greatly strengthened. There were 33 additions, 29 by baptism and 4 by letter. Bro. E. E. Barroughs was with us and preached with great power."

Bro. A. Offutt, moderator, writes from Lebanon: "Central Association convenes at Mackville, Sept. 3d. Should be glad for many visitors to be with us. Come to Springfield and take the stage for Mackville, which reaches there every day at 4 P. M. Or come to Lebanon and you will find conveyance there."

Pastor G. W. Perryman writes from Newport: "Our people have just had a feast of good things in the way of preaching at South Union. The former pastors, Dr. Bow and R. B. Mahony have each spent a few days in the city, and preached greatly to the delight of their many friends. It is very pleasant, indeed, to have these noble men of God visit us. I have been the supply at this church, Cincinnati, for two Sundays. I am much encouraged with the outlook for great work in our church this fall. I have never seen our people so hopeful. A noble people this is, and I expect great blessings to attend their faithful efforts."

Bro. J. B. Hunt writes from Stephensport: "I have just closed a two weeks' meeting with the church at Stephensport, in which Bro. R. M. Inlow did the preaching. Bro. Inlow's preaching was highly acceptable to the church and made a profound impression on the entire town and community. His preaching was called me a higher one of spirituality was imparted to the life of the church; her plans and hopes were enlarged and strengthened and a new impulse given to her activities. Among those added to the church in the meeting, two were from the Campbellites. They have called me as pastor for another year and propose to double the time and have preaching two Sundays a month. So it may be seen that we are going forward. These are a noble people with a hopeful future."

OTHER STATES.

Bro. P. G. Shanklin, moderator, writes: "The Southwestern Kansas Baptist Association convenes with the church at Dodge City, Thursday, Sept. 12, 1893, at 10 A. M., continuing over Sunday. Messengers are requested to be on time. Be there at the beginning and remain until the end. Free entertainment will be provided. Let us make it the best session we have ever had. All are invited to be present."
Pastor J. H. Barnett, assisted by Bro. J. S. Cheek, has just closed a good meeting with his Spring Creek church, Tennessee. There were 20 additions to the fellowship of the church, 18 by experience and baptism. A sad accident happened on the way to the baptizing. Bro. G. L. Brown, a member of the church, and injuring her daughter.

Bro. O. L. Brownson writes from Palmyra, Mo.: "I have just closed a three weeks' meeting with Bethel church, Marion county, with 24 additions to the church; twenty-four of them conversions and baptisms."

The Memphis brethren surrendered Pastor G. A. Nunnally, as he felt it his duty to go to Georgia and take charge of the Southern Female College at La Grange, Ga. We wish him much success in his new field of labor.

Elder J. H. Grims has been greatly blessed in a meeting in his Synamore church, Cannon county, Tenn. There were 30 professions of religion, 13 baptisms and 3 additions by letter.

An eight days' meeting in the Harmony church, Haywood county, Tenn., closed with 18 professions of religion and 28 additions to the fellowship of the church.

A meeting in the Clover Creek church, Tennessee, resulted in greatly reviving the church and adding 11 to its fellowship.

Twenty have been added to the Hills church, Tennessee, as the result of a recent meeting.

Pastor J. W. Lipsey writes from Lenoke, Ark.: "We have received 50 members this year into our church, 51 of that number have been baptized."

What chimney to use for your burner or lamp?

The "Index to Chimneys" tells.

Write Geo A Macbeth Co, Pittsburgh, Pa, for it.

No burner or lamp burns well with wrong-shaped chimneys.

Pearl glass, pearl top, tough glass.

The church at Sligo, Henry county, Ky., protracted a meeting from the third Saturday in July, continuing twelve days. Also the church at Indian Fork, Shelby county, from the first Sunday in August, fifteen days. Both resulted in a gracious revival of God's people and added 32 to their membership, 12 by experience and baptism and 10 by letter and restoration. I had in both of these meetings the assistance of Bro. Samuel Wilson, of Bagdad. Bro. Wilson is pastor at Todd's Point on one-half of his time. These were his first meetings, and I had the meetings to hold again I would surely get him to assist me. I think him one of the best preachers of his age I have met for a long time. I like the plan of an old preacher being assisted by a young man, or a young pastor being assisted by an older one. My health is better than for years. I am so thankful that the Lord I am trying to serve is still using me in the accomplishing of his will and purpose. To his people the joy, to him the glory.

W. E. POWERS, Todd's Point, Ky.

To the Churches of the North Bond Association:

DEAR BRETHREN—There will be no meeting before our association at Walton, Sept. 11. If, however, your sessions tonight send the money to the treasurer, as some is now needed for our district work. The failure of the board to meet in connection with the Ministers' Meeting, has caused some confusion about our time of meeting, we will certainly have a good association and approve our reports and get all our matters in good shape. In the meantime let the work of collecting funds for our missions go vigorously on. The indications are that if our churches come up well on this meeting, we will certainly have a good report, both financially and otherwise.

Remember, our association meets with our Walton brethren on Sept. 11. Rev. S. M. Adams preaches the introductory sermon and Rev. T. Lutz the missionary sermon. Let us pray in the name of our excellent meeting of this grand old body.

B. F. SWINDLER, Sec. and Treas. Ex. Bd.

ON Saturday, Aug. 3, 1893, Bro. T. G. Lewis' term as pastor of Greeny Creek church expired, having had the care of the church two years, during which time the church has been wonderfully blessed, having received sixty additions to her fellowship. We would recommend to any church in the Green river country wanting a pastor, Bro. Lewis as being a good minister of Jesus Christ and an able defender of Baptist doctrine. Bro. Lewis is a faithful and fearless gospel preacher, signed by the following brethren: G. C. Blackman, W. S. Donick, J. W. Bagby, R. L. Taylor, George Henderson, Matthew Kelly, S. A. McMahan, Green county, Ky.

Persons going to Long Run Association will get off at Williamson Station on the Bloomfield branch of the L. and N. line. The rate is one and one-third fares on the certificate plan. We hope there will be a full attendance.

SOMETHING REMARKABLE.

Within twelve months, there have been published and shipped by the Baptist Book Concern ten thousand 10,000 copies of "Christian Union, or The Problem Solved," by Ben M. Bogard. Very few books reach such a large circulation in so short a time. They are still selling rapidly. Copies have been sold in every State in the United States. The author has gathered some very valuable information, and in this book has put it in cheap form, as the book is paper bound, so that every one can buy it. If you want to know the time when all the great so-called churches were founded and who founded them, if you want to know the leading doctrines of all denominations, and if you want a thoroughly safe and sound argument for Baptist doctrine and practices, and want good evidence that Christ is the founder of the Baptists, send for a copy of this book. Price 15 cents a copy; six for 70 cents, and twelve for 140 cents. Preachers who will sell them in their congregations can have them at above rates on request, to be paid for when sold. Send all orders to the author, Ben M. Bogard, Charleston, Mo.

A HAPPY PRIVILEGE.

It was a happy privilege granted me by the Lord of harvests of assisting my brother, the much beloved young pastor, J. J. Adkins, of Mt. Freedom, Ohio, at a Washington county, Ky., on a 13 days' meeting. The Lord, by the gracious outpouring of the ever-blessed Spirit, filled the souls of his children with great rejoicing. Zion labored in travail, indeed, and 61 souls, 47 by baptism and 14 by letter, were added to the righteous. The following brethren were with us and aided much: Revs. Shirley Moore, B. F. and Jos. Adkins, and Wells of the Seminary. May the Lord ever bless this faithful pastor and people in the prayer of the writer and when once within the sacred walls of the shower of grace. Amen. "Bless the Lord, O my soul, and praise his name forever."
Salder, Ky., Aug. 12.

REVERENCE FOR GOD'S HOUSE.

Am I a growing old and cannot see clearly, or are the young people of today becoming more and more careless as to their conduct while in God's house? I can well remember when, long ago, my good old father and mother used to call my boys and brothers and sisters, a goodly crowd of us, carefully washed and brushed, our lessons for the day well learned, to the old church on the hill every Sabbath morning. None were allowed to stay away unless necessarily required it, and when once within the sacred doors all week-day levity and fun were laid aside, and the least little one being taught to sit still and "look at the minister." When the services were ended, we might linger a few moments to speak to our young companions, but no father and mother asked after the health of some sick friend or absent neighbor, but no loud talking and laughing, no frolic or merry-making was allowed to mar the sacred quiet of the place.

Too straight-laced to suit the present day, we used to say, "The children would lay to the day and place," I hear you say. I think you are mistaken. The children of to-day are very much like the children of the past, and I think they will bless us in after years for a restraining hand laid upon them, for teaching them to remember the Creator in the days of their youth."

Those quiet holy Sabbath days are to me precious memories. I do not remember text or sermon that I heard, yet the memories of the lovely Sabbath mornings, the sweet bird songs, the good old hymns, the tender voice of our gray-haired old pastor, who was just visible to me above the high-backed seats, are vivid recollections of a

time that rests upon my tired spirit like a benediction of God's own peace. It may be that the training of these early years has made me critical and not indulgent enough toward the young, but when I saw the young men and young women making merry, jesting, talking over the tops of the week past or the amusement of the week to come, I said to myself, "What manner of place will this be by and by when the children of these young people rise up to fill these walls? Can the blind lead the blind?"

I wish to say a word especially to the young women. Do they know or consider the vast influence for good or evil they are exerting? Many of the young men go to church as a pleasant place to spend the day, "to hear the music and see the girls," as one of them frankly confessed a few days ago. Not a creditable purpose of the young men, surely; but if the young women they meet there teach them by voice and manner to worship God, to spend the time passed in his house, reverent by, God is glorified and they are all helped. "Ye shall keep my Sabbaths and reverence my sanctuary; I am the Lord." "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools."

God is merciful and long-suffering, yet will he always suffer his temple to be profaned?—Aunt Mary, in Christian Observer.

CHURCH AMUSEMENTS.

When the church took hold of the idea that it must do something to attract young people, its acceptance of the theory was so hearty and zealous, that it rushed at once into an exploration of the whole field of such amusements as should serve the important purpose. But the trouble is that these church amusements, in one respect, like all other amusements—the interest must constantly intensify or they grow monotonous, and cease to attract. The cantata, which had its little run some half dozen years ago, was founded upon the story of Queen Esther, or the melancholy fate of Jephtha's daughter, and so had a remote biblical reference, which might be detected by one who possessed powerful intellect, and was at the same time a close Old Testament student.

But in the course of time these wretched travesties grew monotonous, and now there is the well-marked tendency for the cantata to develop into the operetta, while in the line of outdoor attractions, we have arrived at the point of the State-school picnic balloon ascension, where the aeronaut hangs on by his teeth, and it really seems that there is not much beyond left for the church to present except the pugilistic combat or the ball fight. Whether the church of the future will have to choose between these things and the loss of its young people remains to be seen; but it is reasonably certain that if things go on as they have been going in some quarters, the successful church of the next decade will be the one that can secure the services of Henry Irving to impersonate Judas Iscariot for the enlightenment of the Sunday-school, and that is able to give a grand pyrotechnic representation of the fall of Babylon. The point is reached in the International Lessons.—New York Observer.

"I HAVE no more influence than a farthing rushlight," said a working-man to his friend. His friend replied: "A rushlight may do much. It may not be a haystack, but it may help me read a chapter in God's word."

Not a Patent Medicine.

Nervous Prostration.

Mental Depression.

Nervous Dyspepsia.

Mental Failure.

Freligh's Tonic (A Phosphorized Cerebro-Spinal)

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 100 doses in each.

Concentrated, Prompt, Powerful.

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

J. O. Woodruff & Co., Manufacturing Chemists, 105-106 Fulton St., New York City.

Formula on Every Bottle.

FAMILY CIRCLE.

A MODEL CHILD.

Her temper's always sunny, her hair is ever neat; She doesn't care for candy—she says it is too sweet; She loves to study lessons—her sums are always right; And she gladly goes to bed at eight every single night; Her apron's never tumbled, her hands are always clean; With buttons missing from her shoes she never has been seen. She remembers to say "Thank you," and "Yes, ma'am, if you please;" And she never cries, nor frets, nor whines; she's never been known to tease.

Each night upon the closet-shelf she puts away her toys; She never slams the parlor-door, nor makes the slightest noise; But she loves to run on errands, and to play with little brother. And she's never in her life been known to disobey her mother.

"Who is this charming little maid? I long to grasp her hand!" She's the daughter of Mr. Nobody, And she lives in Nowhereland.

From the Western Recorder.]

THE LITTLE FLOWER GIRL.

BY REV. T. L. HAILY.

"O, what pretty flowers," "Won't you buy some, Miss? They are only three cents a bunch." "Where do you get them from?" "Miss Jennings lets me pick them in her yard, and I try to sell them to get money to buy some clothes to go to Sunday-school, ma'am." "Well, that is odd. Why don't Miss Jennings give you the clothes at once? I don't like little girls going about selling things, but I will buy two bunches of your flowers; here are six cents." "Thank you, ma'am." "Now I got six cents more, that makes twenty one cent. I wonder how much it will take?" "See here, little girl, how many flowers have you left?" "Three, four, five, six bunches; won't you buy them please?" "Eighteen cents—there are twenty cents, you can keep the two for candy." "Thank you, sir, but I won't spend any for candy." "Don't you like candy?" "Yes, sir, but I want the clothes, and I will get them first." "You are an odd child; all right, go ahead."

Miss Jennings had, as the little girl said, given her permission to pick the flowers to sell. She could have given her the clothes without any attempt at earning them, but she thought if earned, they would be better appreciated, and if there was a desire to go to Sunday-school, this would test its sincerity.

For a week past, this had been the daily employment of this little flower girl, and every evening a faithful report of the day's work was made.

"Miss, a lady told me I ought not to be going about selling things. Is it wrong?"

"No indeed, not always at least. I would not have given them to you to sell, if there had been anything wrong in it. You are doing nicely, and I think in another week, perhaps, you will have earned enough to get a nice suit of clothes—hat, dress and shoes."

"I hope I will." "But who is our little flower girl, and how did Miss Jennings become interested in her? Just what might often occur was the cause of it all."

Miss Jennings was the teacher in the primary department of a Sunday-school, and one afternoon while the children were singing she thought she heard some one outside the door. On opening it, she saw crouching on the step, as close to the door as possible, a little ragged, bare-foot girl.

"What are you doing here?" she asked. "I want to hear the singing; I loves it so much. I comes here every Sunday, but you never knows it."

This was Miss Jennings' introduction to the flower girl, given in her own language.

"You love to hear the children sing. Well, come inside and I will talk to you after the children have gone home. What is your name?" "May Walton, ma'am." It was with a rather hesitating compliance with Miss Jennings' invitation that May entered the school room when she saw all the nicely-dressed children staring at her, but as Miss Jennings placed a seat near the door for her, she sat quietly listening and observing.

When the school was dismissed, Miss Jennings inquired particularly why she came to listen to the children sing. As the story was told, she became much

interested in May, and promised to call and see her mother, and perhaps some way might be found for her to come every Sunday and sit with the other children.

The visit was made, and we already know the first results. May was to become a flower girl, and Miss Jennings would provide the flowers for her to sell.

Success was mingled with rebuff, and at times May was almost discouraged, but the recollections of the singing gave her heart again and she persevered.

She was just entering the door of one of the hotels when, during the previous week she had met the lady who told her she ought not to be selling flowers, one of the porters rudely ordered her to leave.

"Please let me sell my flowers; I won't be in any one's way." "No, move on quick, or I will throw you and your flowers into the street."

Bitterly crying, she went out. "What is the matter, little girl?" asked a gentleman who met her just outside the door. "Let me see what you have in your basket?"

"Some flowers. Won't you buy a bunch?" "Yes, but do not cry any more; give my little girl a bunch. How much are they?"

"Three cents, sir." "All right, here is the money; you don't cry."

These words would hardly dry up, even if these pleasant words did cheer May a little.

Many of the passers-by had gotten to know the "Flower Girl" by sight, but they knew nothing of the intense desire burning at her heart, that made her so eager for business.

Another week passed, and Saturday, when May made her regular report, Miss Jennings had the two weeks' work all figured out. Not in dollars and cents, but in the shape of a nice calico dress, a good strong pair of shoes and a cherry little hat—all ready for May to carry home as the result of her persistent labors for the two weeks. Of course, the articles were not of an expensive kind, but they were good and clean. May was delighted, but as she looked at them she hesitated a moment.

"What is wrong, May? Do you not like them?" "O, yes; but must I stop selling flowers now? I want to go on."

"But what will you do with the money you earn?"

"Oh, I'll not put some pennies in the box," she said; "it was for some little children far off who do not hear such beautiful singing as you have."

"And so you shall, just as long as my flowers last. You may come again on Sunday for some more."

Monday was a bright day in the outer world, but no brighter or more cheery than one little heart that entered Miss Jennings' pretty school room, arrayed in clothing she had earned herself. It was the same little ragged, bare-foot girl—but transformed.

And so this was the little flower girl before the excited visitor each week day with her basket of fresh roses or pinks or such flowers as came in season. Her story soon became known, and her sweet face and winning smile gained her a host of friends.

Her pennies sounded so cheerily as they dropped into the missionary box; and she felt more sweet in her heart to the throne above than many a large contribution did, for her heart went with the coin.

This was not all. There was a change at the home of May Walton. A portion of her earnings had provided a new dress for her mother to appear at church services in, and ere long good Doctor Hall had the pleasure of seeing both of them pass through the baptismal waters in token of their allegiance to the Savior whom they had learned to love.

And how was this all brought about? Miss Jennings might have sent the bare-foot child away and told her not to come there any more. But she was actuated by a different spirit. Her Master had taught her to lift up the fallen—to turn no one away who came; for she remembered how He had said:

"Him that cometh to me, I will in no wise cast out." She saw in May Walton one of His little ones, and for Jesus' sake she cared for her.

Dear reader, where is your opportunity? Have you opened the door to see? Remember, "Suffer little children to come unto me." Of such is the kingdom of heaven." Atlantic City, N. J.

The nurse who was present at the death-bed of Voltaire, upon being desired to attend an Englishman whose case was critical, asked, "Is he a Christian?" "Yes," was the reply, "he is a Christian in the highest sense of the term; but why do you ask?" "Sir," she answered, "I was the nurse that attended Voltaire in his last illness, and I would never be with another infidel at his death-bed for all the wealth of Europe."

NAN'S BURGLAR.

BY FRANCES THOMPSON.

Nan Douglas was standing on the veranda, waiting for the postman, who was coming up the driveway, and in her pink gown and with the pink in her cheeks, she looked like one of the roses which clambered over the trellis above her. A rush, jump and scramble brought her brother Jack from the hall, and whistling for his dog, he rushed to meet the postman, who laughingly handed the bundle of letters to the boy.

"Ho, Nancy," he called to his sister, waving them tantalizingly, "how would you like to have these? All for you but one—a very thin one for father."

However, I think I'll just keep them until I have given you an appetite for breakfast."

"O Jack! Don't tease! I do so want to have when mamma will be back and—oh please, Jack," vainly endeavoring to get them, while the young giant held them out of her reach. The ringing of the breakfast bell put a stop to his teasing, and he rushed for the dining room if he were half starved.

"Where's father, Mary?" he asked the girl, for his father was seldom late. "Shure, it's down in the meadow he is, boyant the orchard these two hours gone, and it's cold the breakfast will all be."

"Never fear, Mary, here I am," said a laughing voice behind her, as Mr. Douglas took his place at the table.

"Well, Nan, your roses are brighter than usual this morning; evidently it agrees with you to be out of school; I hardly think it will need to take our usual trip, you both look so well," glancing quizzically from one bright young face to the other. But the chorus of opposition which this remark caused, showed him he would not get off so easily.

"Now, papa Douglas, you know you don't mean that. Why, Jack and I would think the world was coming to an end if we didn't go."

"Oh, I was only teasing, dear," pinching her cheek. "Do you think I could so easily give up my fishing?"

"Ah!" cried the girl, "I'll take you by his plate, the letter from Carlin—how it's good news for me," as he broke the seal and read the letter which was from his partner. "Well, well, I did not know I was a prophet—we really will have to give up our trip."

"Well, Nan, Mr. Carlin has sent me orders to go to New York, 'on important business for the firm,'" reading a portion of the letter, "and it means a big thing for us, Douglas, if you carry the matter through successfully."

"Yes, see, Nan, I can't help it," will have to leave on the noon train, and Jack, you had better go this afternoon and bring Aunt Nell and the children to stay with you so you won't be lonesome while I'm gone. Probably it will be two weeks before I get back."

"Oh dear," said Nan disconsolately, "now we can't go away at all, and Mildred will be so disappointed, for her mother had promised she could go with us."

"Never mind, dear, you will start the very day after I get home, and you might ask Millie out here while I'm gone. But finish your breakfast for I must go and pack my grip," and kissing her he went upstairs. By the time they had finished, he came down again and, calling Nan into the library, gave her a key and said:

"Now, little girl, I would leave this with Jack, but you know how forgetful he is, and I know you will remember just what I say. This is the key of the closet here and if you have occasion to open it any time, be very sure to lock it carefully again and keep the key in a safe place, for I have some very valuable papers belonging to the firm in that iron box there," showing her where it was on the shelf of the large closet. "I will lock it now—here is the key and you won't forget, will you, Nan? It would hurt me to hear his box with Mr. Carlin, but I will not have time to take it. Is Jack bringing around the trap?"

"Here he comes now, papa, and your grip isn't ready. I will go up and finish," she never did know how to pack, and she hurriedly ran to her room, leaving him. In a short time he was ready, and, kissing Nan, jumped into the trap beside Jack and drove rapidly away.

"I'll just put this Blueboard's key in my jewel box," thought Nan as she went back upstairs, and then I will know it would hurt to hear his box with Mr. Douglas was giving Jack his directions:

"You had better go right to Aunt Nell's from the station, Jack, and she can come out by to-morrow, surely, and even if she doesn't, Mary and Norah will be guardians for the while. As for leaving his father at the train, Jack drove to his aunt's house, and tying his horse rushed up without the least ceremony."

"Aunt Nell!" he called lustily from the foot of the stairs, "where on earth is everybody?" for no one appeared for

a moment, then a door in the lower hall opened and a voice called, "Here we are, Jack—in the library," and as Jack came flying along the hall, "Well, why this late? Has your house burned down or was there an earthquake out in your direction?"

"It's just this, auntie," he answered laughingly, as he drew his little cousin Lou toward him, "father was called unexpectedly to New York this morning and sent me to ask if you and the children could come out and stay with Nan and me till he comes back."

"I hardly think I can go," began Mrs. Barrett hesitatingly, but three young voices set up such a clatter of "Now, mamma," "Please say yes," and "Of course you can, auntie," that Mrs. Barrett covered her ears till they stopped.

"I suppose I will have to go or these chicks will give me no peace. Lou and Nell, run up and tell Molly I want her, she's helping me get my things, she'll need 'em. Two weeks, did you say, Jack? Why, we will have to take Saratoga. I think we can come out this evening, or if you like, you might take the children back with you, and send John for me and the trunk after dinner. Got the children ready, put on your hat and cousin Jack will take you back with him," as the little girls came in again, "I can work so much better if they are not here to help, smiling over their heads at Jack. In a few minutes the merry trio had left the hot city streets. Cattle, children, roads and were bowling up the long driveway where Nan was swaying in the hammock in the broad, cool veranda. Her face brightened when she saw her little cousins and she came down the steps to help them out.

"Now, Jack, I know you want to go over to Mildred's, don't you, and give her this note. Bring her back with you, if you can," laughing as she saw how willing her tall brother was to go on a mission to her pretty friend.

"Never fear, Lady Nan, I will have her here in time for dinner. You see if I don't," laughing back at his sister who made such a sweet picture, with the two little girls beside her, a big hat on her brown locks and her bright eyes laughing up at him.

"Now," she said when he had gone, "what will be first? Down to the swing, or do you want to get some leed milk from Mary? Well, you know where to get that, and I will cut some roses while you are gone," and she went into the house for her scissors.

"I'll pass eleven," Jack ought to be here by eleven—well, how stupid I was not to ask him if Aunt Nell could come, if that wasn't thoughtless, and after papa telling me I was always so thoughtful," laughing merrily to herself, as she began to clip the roses. "Now—I'll forget that the roses are being sent to Mildred—papa will never trust me again, I'll just put these in a bowl and then dress for dinner."

Ten minutes later, as she stood before her dressing-table, her eyes fell on the roses she had cut for this day.

"The ornate God in thy refuge, and underneath are the everlasting arms." Somehow the words did not seem to fit in as they usually did and she thought, "I suppose that is meant for people in danger or sorrow of any kind—I wish very much to get them out for me," but further thought of the subject was prevented by the merry voices of Mildred and Jack downstairs, and in a moment the gay young girl was in Nan's room, talking as fast as possible, how glad she was to come, how she had got her mother to consent, until Jack, coaxing her to the door, even as she gave in, and all the time, Nan, laughing at her, was down on her knees wrestling with the straps of Mildred's grip. Soon they were ready for dinner and went down stairs, where Jack was swinging the children in the hammock. "Good land!" ejaculated that young gentleman, "I do wish Mary would ring the bell. I'm 'most starved, and I deserve my dinner if 'any one does, after playing expressman all morning," laughing over at Mildred and Jack on the stairs.

"Jack—Aunt Nell—I'll try to ask you about her, can she come?" "It's a good thing you asked me, young lady, or I would have forgotten to send John for her after dinner. Ha! the dinner bell sounds! Come, all you children, and let us get the way to the dining-room with you and Nell close at his heels, while Nan and Millie followed more leisurely."

"Now," said Jack, "I'll tell you what we'll do this afternoon. Auntie will not be here before five and will have had her dinner by that time, so we would be too much of a load for Billy, even as we could crowd into Nan's trap. So I will skip over after Howard and Ben and we'll all play tennis."

"Well, now really, how do you know that we girls do not want to do something else?" asked Mildred laughing. "However, it will be very good and play with you."

The afternoon passed pleasantly enough, and before they realized it five o'clock had come, and John was

[Continued on eleventh page.]



Are you taking SIMMONS LIVER REGULATOR? That is what our readers want, and nothing but that. It is the same old friend to which the old folks pinned their faith and were never disappointed. But another good recommendation for it is, that it is BETTER THAN PILLS, never gripes, never weakens, but works in such an easy and natural way, just like nature itself, that relief comes quick and sure, and one feels new all over. It never fails. Everybody needs take a liver remedy, and everyone should take only Simmons Liver Regulator.

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Gleaner Department.

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

[All matter intended for this department should be sent to Fulton, Ky., as above, while all business letters should be sent to Western Recorder, Louisville, Ky.]

Corn! Corn!! Corn!!! Who ever saw such a crop of it? An exchange says: "As the poor man's money, silver, has been demonetized, Providence has supplied him with the poor man's bread. If we have less of the white metal, we will have more white corn."

An exchange makes the statement that half the criminals of this country and over half the paupers are Roman Catholics, while Romanists constitute but about one-seventh of the population. This is a fearful commentary on the viciousness of the Roman Catholic religion.

We had a good meeting at Trezevant, Tenn. Bro. W. J. Couch did the preaching, and did it well. The Lord revived the church considerably and added ten members to the body. Two of them were received by letter and eight were baptized. Bro. Couch made many warm friends who will be glad to see him again.

I am now engaged in a fine debate with Elder W. L. Crim, of Illinois. He is one of the leading debaters in the Campbellite church. Our place of debate is Puxico, Mo. I go next Friday, the 30th, to begin a debate at Bells, Tenn., with Elder J. W. Minton, who is also said to be an able representative of "father" Campbell. So the war goes on.

The "grand old man," Gladstone, of England, is likely to behold the sunset of his marvellous life by his home rule policy for Ireland; because home rule in Ireland means Catholic rule, or Pope rule, and Protestant England is not very likely to submit to it. Better for Ireland to be under the rule of England's queen than under Italy's Pope.

A brother said to me recently: "Did you ever hear a Cumberland Presbyterian preach a doctrinal sermon?" I said "no." "Did you ever read an article in their paper on their distinctive principles?" "Never did," says I. "Did you ever debate with a Cumberland?" "Never did." "Did you ever hear one debate?" "Only once, and then the Cumberland preacher said he wouldn't have another such debate for five hundred dollars." "Well, why don't they give more attention to their doctrines?" "I guess they are ashamed of them, as they ought to be," said I.

NO PERSON IS PREPARED FOR BAPTISM WHO IS NOT ALREADY SAVED. Let this proposition be considered emphatic. Print it in small capitals. Read it aloud with emphasis. Ring the changes on it in preaching. Say it over and over again. No one, according to the New Testament teaching, is prepared for baptism who is not saved. -Cor. Christian Evangelist.

That is what I would call the "new theology" in Campbellite ranks. I believe I never read it thus before. But it is correct. I believe it, emphasis and all. It is Baptist, and that is just another way of saying it is scriptural. Saved people should be baptized, but I never heard a Campbellite say it before. Thank the Lord that one of these erring friends has seen the truth as it is in God's word, and has a paper that will print what he has to say about it. Let the whole "movement" now read and be astonished at this new statement of the Bible doctrine in

the Campbellite fold. Our Campbellite friends have commendable zeal in their efforts to preach their baptismal salvation theory, and it is well that the ruinous influence of such teaching should receive a check by an emphatic utterance from within their own ranks. Let the great truth of the above extract receive due emphasis from every pulpit and in every paper in the entire Campbellite fold.

"The feast of Portiuncula" has just passed, and if any poor Catholic is still in purgatory, it is because his friends didn't do the possible thing in getting him out. Catholics are taught that if they will make confession to a priest and attend a Franciscan church and pray for the Pope during the feast, that they will receive forgiveness for every sin they have committed; and if they will repeat the exercise they will get a soul out of purgatory for each repetition. There is hardly a doubt about all Catholics going to purgatory, but on these terms they ought to be taken out pretty soon. Such foolery is a burlesque on common sense, to say nothing of its mockery of religion.

Should our Baptist colleges be Baptist? What a question. Why not ask, Should a Baptist be Baptist? Of course he should. A man's church faith should be seen in his every-day life. Paul said, "For me to live is Christ." He reproduced his faith, his Christ-faith, every day and everywhere. He commands us to be "living epistles, known and read of all men." Well, that is required of all of us. Our colleges are no exception. They ought to speak out and live out their Baptist sentiments. They may not teach faith and practice. I should be sorry for the influence of any Baptist college that did not influence every student in the direction of Baptist faith. Such a college would be misnamed.

The St. Louis Christian Advocate thinks Methodism is declining in the cities and larger towns because there is too much formality among the people. I should rather say that Methodism itself is too formal in its service to maintain true spirituality for any great length of time. The form of secret prayer that a preacher has on entering his pulpit; the reading of his prayers, communion service, baptismal service and burial service out of the discipline; the repetition of the Lord's prayer in concert, and all such stuff, is too formal to minister very greatly to spiritual power and character. All observers of the times will agree that Methodism is waning, but the fault is with Methodism itself. It needs to adopt the forms of gospel truth and imbibe the gospel spirit and preach gospel doctrine. This will make it a power. But it would then be too Baptist to be called by the name of Methodism any more.

It was amusing to me to read an article in a Methodist paper recently that was complimenting a presiding elder in the use of these significant words: "Rev. G. G. N. McConnell is one man of position that does not grasp for more power." That is a remarkable statement, because it is probable that Bro. Mc is the only presiding elder on earth that does not hope some day to be a bishop. As the Methodist church polity makes it possible for Methodist preachers to strive for masteries over the flocks, and the shepherds, too, it is a serious question to find a man among them who is not afflicted with the itch for office. In all

Baptist churches such an undesirable and unholly ambition is impossible, because we have no positions of honor or power to confer on any one more than on every one. We are built after the model of the New Testament churches, and Peter most positively vetoed the idea of lords in God's heritage. The Methodists should come into the heritage so as to get out of their unscriptural hierarchy.

The Bible declares plainly that God is love. He loved us while we were yet sinners. His provisions and the provisions of his grace prove clearly that he loves his earthly creature, man. His exceeding great and precious promises breathe forth a spirit of genuine love. Every page of inspiration is a love letter to fallen man, wooing him to the fellowship of salvation. The life given us on earth, and the better life offered us in heaven, call to us in eloquent tones to trust our heavenly Father's love. Why, then, should we trouble or doubt? God is worthy of our implicit confidence. Everything we need he will supply. He will withhold no good thing from them that walk uprightly. His people should love and trust him more. We cast serious reflections on his veracity, as well as on all his acts of kindness towards us, when we become fearful and unbelieving. Let us place our hand in his in the full assurance that all things work together for good to those who love God.

Should Missionary Baptists receive Hardshell Baptist baptisms? I see some worthy brethren answering this question affirmatively, but I beg leave to demur. I do not believe such baptisms are scriptural, so should not be accounted as valid. On what does a valid baptism depend? I answer it must have a gospel church as its administrator, a gospel subject to be baptized, a gospel design in its performance and a gospel manner of administration. What is a gospel church? 1. A church that was organized by Christ, or that has descended from the one organized by Christ. The Hardshell churches were collected by Beebe, Watson, Parker and Trot. 2. A church that started in Judea. Hardshell churches started in Kentucky, Tennessee and New York. 3. A church that was established in the time of Christ. Hardshell churches started eighteen hundred years after Christ. 4. A church that attempts to fulfill the mission Christ appointed. Hardshell churches are directly opposed to the doing of Christ's commands. 5. A church that has John's baptism to administer to its candidates. Hardshell Baptists voluntarily separated from the only people who believe in and practice John's baptism. 6. A church that has had a history that spans the ages to the apostolic times. Hardshell Baptists have had a history of but little over two generations. 7. A church that stands as a body for the doctrines and practices of the gospel age. Hardshells are a faction from the gospel order, separating from us because we followed the practices and taught the doctrines Christ gave us. Hardshell churches are not gospel churches, and are without authority to administer church ordinances. Hence their baptisms are not valid, and should not be accepted by us. Any baptism is as good as the church that administers it, but not one whit better than such church. If Hardshell baptism is a valid, gospel baptism, then Hardshell churches are valid, gospel churches. If they are valid churches, with valid baptisms, then our own churches are not

gospel churches, nor are our baptisms valid, because we are in direct antagonism with Hardshellism. If they are not a schism, we are. If their baptisms are valid, ours are not. I am sure Hardshells are the schismatics. They went out from us because they were not of us; for, if they had been of us, they would no doubt have continued with us, and it is said of such in God's word, "Receive them not into your house, neither bid them godspeed; for he that biddeth them godspeed becomes a partaker of their evil deeds." If we receive their ordinances and ordinations, we recognize them as all right, and are bidding them godspeed. For one I will not do it.

FROM SOUTHERN MICHIGAN

It may be that your readers would be pleased to hear from this section of the country, and so, by your permission, I shall say a few things. As for myself, I am very pleasantly located with one of the best churches in Southern Michigan; not large in numbers, as many churches, but the people are large-hearted, and have the best financial system of any church in my knowledge, which truly adds to the smoothness and perfect harmony which characterize every movement. Our congregations are increasing and have been all through the hot season, which, I am told, is unusual with churches here. The largest collection for Home Missions was taken last Sunday that has ever been taken here before. As to my work here in general, I can truly say, "I thank God and take courage."

We have several noble pastors in the bounds of this association (Sanawee), among whom is Rev. T. W. Young, of Ann Arbor, who is highly esteemed by his people. One of his leading members told me not long since that they loved Mr. Young because he was fearless in his preaching, declaring the whole counsel of God. This is enough to say, from which Bro. Young's many Louisville friends may know how their boy is getting along. There are other noble pastors, but as their fame has not spread over the South as yet, I refrain from referring to them.

This is a fine country here, but we have had it very dry this season. The climate is excellent. There are many small lakes all around to which our Sunday-schools go picnicking. The farms are well improved, and our towns are beautiful as a rule. As to the people, I might say a few things. They are hustlers, and on first becoming acquainted with them, one sometimes almost longs to meet a true Southerner with whom to lean up against the fence and talk. But on once becoming well acquainted, you learn to love the people, and expect them to treat you in that business-like manner so characteristic of a true Northerner. A majority of the citizens here came from New York state.

Baptists North are not so strong in doctrine as they are South. I wish they were, and shall endeavor to do my level best to preach the old-fashioned doctrines once loved and defended by our noble fathers.

Now, as to the WESTERN RECORDER. I consider it one of the very best defenders of the truth that was "once for all delivered to the saints." I love the RECORDER for three reasons: 1. It is straightforward and unflinching in its defense of the truth. The defense of the truth, and not making friends, seems to be its leading object. And, by the way, in so doing, it makes the very best of friends; friends who are friends indeed. Some of our papers are ticklish and very tender-footed on many

doctrinal and moral questions, praise the Lord for the boldness and firmness of the RECORDER along these lines. 2. In the second place, I like the RECORDER because it gives space in its columns to articles of our Baptist laymen. Often our laymen know things that we preachers do not know, overlook. I enjoy articles by laymen, and think they ought to be encouraged to write more. Again, I like the RECORDER because it seems there is never a thing—trash—thrown in to fill the space. Everything seems to have a mission, and comes loaded with some truth for the reader. Every article—long and short—has a point which sticks in the mind, and which shall one to the living. C. C. MARSHALL, Pastor, Clinton, Mich., Aug. 16th.

LOUISIANA BAPTIST STATE CONVENTION NOTES.

The regular report will be furnished by Bro. Hartsfield, model secretary of the Convention. I return thanks for travelling accommodations to T. B. Lyndon, Louisville, G. P. A. of the C. & O., and Capt. James Dinkins, of Memphis, general passenger agent of the Illinois Central, and Yazoo. The rest of the journey was made by Vicksburg to Monroe over one branch of the Queen and Crescent, being obliged to go that route never traveled over the Q. and C. I can help myself.

Monroe is a beautiful metropolis of over 4,000 inhabitants, conspicuous are the evidence of enterprise and thrift. Here Searcy is pastor of our great church. Your reporter was signed to the hospitable home of Hon. C. J. Boatner, member of Congress from the fifth congressional district of Louisiana. A boy in 1866 he attended school at Lancaster, Ky. He is a prominent lawyer, and while not a political aspirant, he is favorably mentioned for the United States senate. The white Baptists of Louisiana number 31,000, their numerical strength being next to the Catholics in the State. The strength was well attended by preachers, planters, lawyers, distinguished jurists and statesmen. Judges Watkins and Hurd, G. W. Bolton, Speaker of House of Representatives, Adams, Secretary of State, W. W. Hard, Auditor.

The Baptists of the State are aggressive, and realize the measure of their responsibility. Editor and Proprietor R. M. Boone, of the Baton Rouge Chronicle, is a young man of splendid gifts. Courageously led the opposition to the abortive Louisiana Lottery to vote. The Chronicle gives forth a certain sound, and deserves in every Baptist family in State. Elder E. O. Ware, of the State of our Blue Grass section, been in Louisiana for eight years and for several years has been successful corresponding secretary of the executive board of the convention.

Our cause in New Orleans a prosperous condition and wise and able ministry of D. I. Purser, the President of the Convention, and his gifted brother John F. Purser, and D. G. Tinghill, a native of Kentucky, graduate of Bethel College, our Theological Seminary. Dr. W. S. Penick has been elected at Shreveport for term of years. He presided over the convention, which was pronounced a masterly effort.

The brethren gave substantial proof of their loyal support of the WESTERN RECORDER and Baptist Book Concern, and we

to endure the inconvenience of travelling over the Queen and present branch road to reach whenever and wherever they...

Knochie and Mount Lebanon colleges are fostered by the Convention. Dr. Tomkies, as President of the former, is honored and revered, and has made the college thrive in all respects of denominational support, while the latter enjoys a well earned prestige as a school of learning. President Keller, recently elected, has made a favorable impression.

Dr. Dargan, our genial companion on most of the journey, was recently captured and the proof is that his eloquent appeal in behalf of the students' aid of the Southern Baptist Theological Seminary resulted in opening of pocket books and receiving more money than even Dr. Littitt, the prince of collectors, received last year.

The secretary of our Foreign Mission Board, Dr. Willingham, Bro. Smith, returned missioner from Africa, made impressive speeches, while Dr. T. P. Bell, secretary of the Sunday-school board of the Convention, as usual, made a telling address in behalf of claims.

Editor S. A. Hayden, of the *Free Baptist and Herald*, was awarded an enthusiastic reception. He is a native of Louisiana, and we are proud of him. Editor Morris, of the *Guardian*, was present and busy pushing the interests of his monthly. Elder S. Y. Ray, of Marion, Ala., was present in the interest of the sons Judson Female College. We met several former students of the Seminary, and all are doing well work for the Master. Rev. T. Barrett is President of a finishing institution of learning located at Arcadia.

In Memphis we saw Dr. O. L. ... who has just returned with his family from St. Louis, where he went to take the editorial and business management of the *American Baptist Flag* under appointment of Judge Phillips, who had charge of the *Flag*. It was expected that Bro. Hailey would ultimately be half-owner of the paper; but they found it to their mutual interest to sell the *Flag* to the National Baptist Publishing company. Bro. Hailey will make Memphis his headquarters while doing some evangelistic work here locating permanently.

At Vicksburg Dr. J. S. Hutchins, pastor, and one of his deacons, Hon. George Anderson, honored Dr. Dargan and your wife with a carriage drive through the city and the beautiful National Cemetery where 16,000 soldiers are buried. Bro. Hutchins does not deserve the usual commendation for courtesies, for he was born in Ireland, and generous and come natural with him.

W. P. HARVEY.

MISSION DAY IN THE SUNDAY-SCHOOLS.

The Home Mission Board desires to interest all our Sunday-school workers and pupils in the work it is doing, and the better work it ought to do, and would do if it had the means to accomplish it. Its field is the South and the Island of ... In that Island alone there are more than a million and a half people who have no saving knowledge of the truth. They are struggling for their political freedom. They need to be so engaged that they will struggle earnestly for their freedom from sin, for the liberty where Christ can set them free.

There are so few to help...

ers have gathered about one hundred children into the Sunday-schools of Havana. But what are they among the multitudes who have nobody to tell them about Christ and heaven? In our own country how many are perishing without the knowledge of salvation.

Brother A. J. Holt, Corresponding Secretary, of the State Board of Tennessee says there are a million of unsaved in that state alone. There are ten millions of unsaved in the South. We must reach these with the word of life that may reach others, at home and abroad. If the people of America are not christianized from whence will come those who will go to the heathen? Out of our churches and Sunday-schools must come the men and women, who in China and Africa and everywhere shall tell the wondrous story of redeeming love.

The Board has more than four hundred missionaries preaching the Gospel to our countrymen, those who are "bone of our bone." They are in our cities towns and villages, in our rural districts, preaching to the German, the Mexican, the Frenchman, the Cuban, the American, the Indian, the Negro, "all the words of this life." We need help to sustain them; we need help to send hundreds more to the destitute we have not reached and cannot reach because the means to support them while they preach have not been supplied. These men establish Sunday-schools wherever they go. Our Missionaries within the last three years have organized more than a thousand Sunday-schools, and have brought nearly fifty thousand children into them.

There are thousands of places where these schools should be established, and hundreds of thousands of children that should be brought into them.

Help us, brethren, that all over our land righteousness may go forth as brightness, and salvation as a lamp that burneth. Then will its millions of redeemed be ready to give the Gospel to every creature.

I. T. TICHENOR.

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.

Any of our readers who have old stamps that have been packed away on old letters or in the advertisement in this issue of F. E. Conner of Louisville. Probably you have some valuable old stamps.

One Cent per Mile Annual National G. A. R. Encampment meets in Louisville, Ky., September 11th to 14th. B. & O. S. W. R. Y. will sell round trip tickets from all points on its line at one cent per mile. September 8th to 11th, good returning until October 5th. On September 13th and 14th, round trip tickets will be sold via this line from Louisville to all points in Indiana, Illinois and Ohio within a distance of 300 miles of Louisville at one fare for the round trip, good returning until October 30th. In addition to these rates, round trip tickets from Louisville to Chickamauga and other battlefields in vicinity of Louisville will be sold at very low rates. Ticket agents will give additional particulars.

Most people dread far more the social frown which follows the doing of something conventionally wrong than they do the qualms of conscience which follow the doing of something intrinsically wrong.

—Herbet Spencer.

To know that He is always coming to us, to know that there is nothing happening to us which is not his coming—to know all that is to find the most trivial life made solemn, the most cruel life made kind, the most sad and gloomy life made rich and beautiful.—Phillips Brooks.

In we are devoted to God's fear, we shall be delivered from all other fear.—Spurgeon.

THE AGE OF "DITTIES."

A contributor informs us that he has not known the Hymnal of the Methodist Episcopal church to be used at any service at Mount Tabor (N. J.) Camp Ground in eight years. We learn that in several large churches it is never used except at the regular preaching services. The result is that our boys and girls are growing up in utter ignorance of some of the finest hymns in the world, while familiar with "God be with you till we meet again," "The child of a King," and "The sweet by and by," until the words make no impression, and they are indifferent to the tune. The craving is for things new and catching, nine-tenths of which are devoid of anything adapted to build up a sound religious character, the repetition of words transforming a religious service into musical chattering, and the assembly into a collection of human magpies.—N. Y. Advocate.

TIME AND PLACE OF MEETING OF THE DISTRICT ASSOCIATIONS FOR 1895.

SEPTEMBER MEETINGS.

Little Bethel—Oak Grove, Muhlenburg county, Sept. 3.

Central—Mackville, Washington Co. Sept. 3.

Cumberland River—White Lily, near Somerset, Sept. 3.

Edmonson—Mammoth Cave, Edmonson 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, Latae county, Sept. 4.

Owen—Indian Creek, Scott county, Sept. 4.

Ten Mile Mt. Zion, Grant county, Sept. 4.

Bays 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, Brackinridge Co., Sept. 12.

Warren—Bowling Green, Sept. 11.

North Bend—Walton, Boone county, Sept. 11.

Sulphur Fork—Locust Creek, Carroll county, Sept. 11.

Boonville—Squabe 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, Pickett 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—Hubbardville, 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. NUNNELLY.

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. Meanwhile we are simply SLAUGHTERING present stocks of CLOTHING, SHOES, HATS and FURNISHINGS. See prices in daily papers and order by mail.

Mammoth

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

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Louisville, Ky.

First Importation of Fall and Winter Dress Goods

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25c YARD—All Wool Serges, in Navy, Blue, Brown, Green and Tan.	75c YARD—Mohair Lustres, in Brown and Green.
35c YARD—New line of Fancy Wool Mixtures, in all shades.	\$1.00 YARD—Heavy Crinkle Crepon, Blue, Brown, Tan and Green.
75c YARD—All Wool Crepon, in Brown, Blue and Green.	\$1.25 YARD—Mohair Sicilian Cloth.

Finer goods at higher prices, but just as reasonable as possible for the qualities.

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Our new stock of Carpets is now in, and it is the best selection ever brought to Louisville. Styles were never so pretty, qualities never so good, and prices never so low.

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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.

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For Stomach Or Liver Troubles, Take

AYER'S Cathartic Pills

Received Highest Awards At World's Fair.

After sickness, take Ayer's Sarsaparil.

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BAPTIST BOOK CONCERN, LOUISVILLE, KY.

The Farm

Reuben Gentry, of Boyle county, has a three-year-old Berkshire hog that weighs 800 pounds.

Cabbage are so plentiful in Crittenden county that there is no sale for them.

Kentucky's apple crop average leads the country. The government report shows that the general fruit yield is bountiful.

Offers of \$4.50 to \$4.75 are being made for stock hogs, and \$4 for fat hogs, October delivery.—Lexington Gazette.

Mr. S. L. Vanmeter, of Fayette county, sold for immediate delivery 136 head of fat cattle averaging 1,500 pounds, at \$4.90 per 100.

In Boyle county, John and Homer Baughman sold to Huston House a pair of three-year-old mules, 14 1/2 hands high, for \$150.

J. Scott Renick, of Clark county sold to Morris & Co. 78 head of export cattle, of extra quality, averaging about 1,500 pounds, to be delivered August and September, at 5 cents per pound.

Matt Martin, of Woodford, bought of Church Bros., in Franklin county, 42 cattle, feeders, weighing about 1,200, to be delivered the last of September, at \$3.60 per cwt. He also bought 40 yearling steers and heifers in same county at 3 cents, to be taken November 1.

Moses Kahn bought in Bourbon county, last week, cattle as follows: From Wm Layson thirty-four, 1,540 pounds, at \$5.25 per cwt; from Chas Layson twenty-five, 1,470 pounds, at \$5.25; from John Layson five, 1,450 pounds, at \$5; from John Barton forty 1,400 pounds, at \$5; from Wallace Shannon ten, 1,580 pounds, at \$5.25, and from R. Howse thirty, 1,600 pounds, at \$5.25.

Monte Foxe, of Danville, recently bought 14 car-loads of cattle in Garrard county, and they were shipped July 27th. Among them were 16 head bought of W. J. Gillespi, of Lowell, which averaged 1,605 pounds. They were all pure shorthorns, and averaged 1,025 pounds, on the 24th of January. They gained 580 pounds in six months.—Farmers Home Journal.

A proclamation issued by the State Board of Health quarantining Kentucky against cattle from Virginia, North and South Carolina, Mississippi, Indian Territory, Alabama, Texas, Louisiana, Arkansas, Georgia, and Florida, has been made public. Texas fever having been introduced into these states recently from the South, a number of cattle have died of it. The proclamation is to be effective during all the year except December, January, and February. State Veterinary Surgeon F. T. Eismen has been authorized to investigate all cases and take such action as he deems necessary to eradicate the disease in the state.

CHICKEN cholera is a fatal disease when not treated in its early stages. Here is a recommended remedy: Two ounces each red pepper, alum, rosin and flowers of sulphur; put in the food in the proportion of one tablespoonful to three pints of scalded meal. In severe cases, put one-third of a teaspoonful in a meal pellet once a day to each fowl. Put a small lump of alum in the water.

NEVER feed fowls haphazard, but feed them at stated times, allowing time for digestion and assimilation, and give only that which will produce best results as to growth and egg production. Milk, clover, wheat and oats are exceptionally good foods.—Practical Farmer.

STRAWBERRIES FOR HOME OR MARKET.

There is practically no difference in growing strawberries for market or for home use except in the amount planted and possibly in the quality of the varieties. Generally the most productive varieties are satisfactory for home use. Soil plowed under should not be planted to strawberries as grub generally destroy the plants. Land cultivated the previous season in any hood crop will be in the best condition for strawberries. Course manure should be plowed under. Fine manure, unleached wood ashes or bone meal should be applied as a top dressing and cultivated in, either before the plants are set or after.

Plant in rows four feet apart and eighteen inches in the row. Set the new plants not less than ten inches apart until the row is as wide as you want it and remove the rest. Every third or fourth row should be staminate. Eleven years of experience and trial have taught me that Crescent, Haverland, Bubach No. 5, Warfield No. 2 and Greenville, fertilized with Lovett, Deber Wood, Enhance or Cyclone, succeeding over a wide range, are best adapted for general cultivation and home use.

Few persons once interested in strawberry culture are satisfied without testing some of the novelties. The productiveness of new varieties every grower must tell for himself. Set a dozen plants of a variety and grow them until you are satisfied they are productive enough to be planted with your standard varieties. It may weary your patience to wait a year or two to find out the value of a variety, but it will tire your patience a good deal more to plant a thousand or two at a fancy price and get no returns.—E. L. Roser, in The Strawberry Culturist.

FILLING FOR A PILLOW.—Sweet clover, in which the roadside in some parts of our country abound is a fragrant delight for a whole year if used to fill couch pillows. Dry it in bags of very coarse, loosely-woven cheesecloth; then make the outer covering of Swiss muslin, with a wide frill, or of linen in pale green or white. Bunches of the clover in cases of the chess cloth also perfume closets and bureau drawers, delightfully. In perfuming laces with rose-leaves, line the bureau drawers with thick white paper, then put a thick layer of rose petals that are just gathered, then the lace, another layer of the rose leaves, and cover the top with tissue paper. Keep the drawer closed for a day. The roses should be gathered as soon as the dew has dried from them in the morning. Cut the roses for this purpose that have just opened.

The greedy fruit-grower hesitates to thin his apples, pears, peaches or similar fruits, looking only to quantity as his reward, says *Meehan's Monthly*, but the edible qualities of the fruit of the over-bearing tree are never good. Those who have the courage to thin their fruits in the early stages of growth not only get larger and finer fruit, but also of better quality. In the pear tree one who tries the experiment will be surprised to find how vastly superior in quality is a pear from a tree in which a large number were thinned while the fruit was still young.

The proper time to commence thinning is as soon as the fruit commences to swell. Nature herself throws off large numbers which she feels she will be unable to bring to perfection, and in a week or so after this has taken place will be the time for the good gardeners to help her still further by thinning out some of the rest.

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Indiana Letter.

February 8th, 1890.

The Dr. J. H. McLean Medicine Co., St. Louis, Mo.

Gentlemen: I feel it my duty to inform you of the great good I have received from Dr. J. H. McLean's Liver and Kidney Balm. I suffered for years with Bright's Disease, aggravated gravel in the left kidney. About two years ago the trouble got so bad that I could scarcely walk, had night sweats, weakness, chills and my flesh had a yellow look. I did not expect to get well. Eighteen months ago I began using the Liver and Kidney Balm. It is a grand medicine.

I used at first two bottles, which helped me so much I could get up and go about my household duties; so I continued with it. I also began to take the Balm occasionally to make sure. Doctor, I am unable to express my gratitude to God for my restoration to health, and I owe it, even my present case to your Liver and Kidney Balm. It is a grand medicine.

Yours respectfully, MRS. H. J. D. GANNELL

At the request of the writer of the above the name is omitted, but it will be furnished in strict confidence to any who wish to investigate this case.

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Items of Interest.

The distinguished artist, Thomas Howden, whose paintings at the World's Fair attracted so much attention, was killed by a railroad train at Norristown, Pa. There was no watchman nor safety gates at the crossing, and a child was in danger on the track. Mr. Howden lost his life in his effort to save the child, but the effort was a vain one, the child also being killed.

On Monday of last week there was an earthquake in the northern part of New Zealand which did much damage. The citizens of Tupu left their homes and are encamped in the fields.

The liquor dealers have given up the fight against Theodore Roosevelt. They plead guilty in large numbers, and were left off with small fines on their promise not to violate the Sunday closing law again. Their counsel said: "Under this strict and unexpected enforcement of the law the saloon-keepers are driven to the verge of bankruptcy. But they realize that nothing is to be gained hereafter by violating the law."

The success of Roosevelt against the saloons in New York City shows what one resolute man who knows no fear and cannot be bribed can do. Moreover the people have found out that the saloons can be kept shut on Sunday, and they will resist any change in the law. Parkhurst and Roosevelt are names to be honored.

The Coliseum, a large building for conventions, etc., which was being erected in Chicago, collapsed on Wednesday night. Two hundred men were at work on it, but fortunately the collapse came when they were out at their lunch and no one was hurt. The name Coliseum seems satirical in view of the fact that the old Roman arena has not yet collapsed after so many centuries. Our "progress" in building is indeed something to be proud of.

The Boston Daily Standard has announced that hereafter all liquor advertisements will be excluded from its columns. We hope the other dailies will shut down upon saloon advertisements, or to be more accurate, we wish they would.

The bones of another mastodon have been discovered upon a farm near Vincennes, Ind. They were found six feet below the surface. The jawbone is over three feet in length and the teeth are enormous.

The radicals in England were very much excited for fear that when the Duke of Cambridge retired this fall from his office as commander-in-chief of the British armies, one of the Queen's sons, who is inferior to his qualifications, would be appointed in his stead. But Lord Salisbury has appointed Lord Wolseley, who is the ablest general in the army, was in the Crimean war, and has been in about every important campaign since.

Illinois has a law requiring the United States flag to be raised above all schools, public and private, from 8 a. m. to 5 p. m., with a fine of \$10 for every failure. The Lutherans are opposing the law, and the Chicago Tribune, the leading Republican paper in the state, says: "The Lutherans are justifiable in their opposition to this law by many and sufficient reasons. It is a clear invasion of private rights, and it is not clear why they should be required to fly flags over their school-houses than there is why they should be required to put them on their dwellings."

A Scottish mission, Mr. A. L. Greig, wrote to the London Times from China that "beheading is too good for the Viceroy," and added: "To some of us it appears that there ought to be a foreign occupation of the whole valley of the Yangtze, if not all China." The New York Evening Post says this will certainly fall under the eyes of the Chinese authorities, and probably of that very Viceroy, and adds: "We say nothing of the sweet reasonableness of this style of commending the Gospel to the hearts and minds of the Chinese."

Verily the war is over when a professor in a leading university in New York writes in this way of the American Eagle, and not even the Independent's wrath is stirred: "The Fourth of July is spelled with a capital P to show that it is like no other fourth celebration, and it is really much to the credit of the eleven other fourths that this is so. At first the day used to be ushered in with cannon and carried through with brass music, and it was the peculiar delight of the spread-eagle orator. The national bird—profundly believed at the present time to be no other than a buzzard—swooped aloft in all his glory."

A monument is to be erected to the Baldwin age. Have human beings ever been so honored before? This is to be a granite shaft, crowned with an apple, on the top where the first Baldwin tree was discovered one hundred years ago. It was found by a surveying party, and takes its name from the engineer, Col. L. Baldwin.

A German has invented a chemical torch which ignites when wet. It will be of great service on life-preservers when men are lost overboard. When a preserver strikes the water the torch ignites, and the man is able to see it. He will struggle towards it, and his rescuers go towards it also, thus greatly increasing the chances for life to those who are lost overboard.

A colony for lepers has been formally opened near St. Petersburg. The late Emperor gave \$100,000 rubles and the Empress a tract of land. There are separate small houses, and every arrangement for the comfort and well-being of the lepers.

WESTERN RECORDER.

"Nucleo-vita has certainly proven itself the most valuable agent we have for the diseases indicated"—Medical Times.

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NEURILEO-VITA. For disease of the Brain, Nerve and Blood, for Loco-motor Ataxia, Paralysis, Neurasthenia, Nervous Debility (from any cause), Melancholia, Hysteria, Epilepsy, Insomnia, Loss of memory, Neuritis, Paralysis, Headache, Anemia, Chlorosis, Dyspepsia, etc.

NEURILEO-VITA by upbuilding the Nervous System and enriching the blood, eliminates the disease tissue and removes the tendency to Consumption, by the same sustaining and revivifying power, it overcomes the craving for toxicants and narcotics, effecting a speedy cure in a natural manner.

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DEATHS.

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

IN MEMORY OF THOMAS EDWIN BOHRNE, DIED AUG. 16, 1895, AGE 17 YEARS, 3 MONTHS AND 10 DAYS.

Farwell, bright child, thy work is done. Thy battle fought, thy victory won. Thy days were few and full of pain. We count our loss thy richest gain.

This better far to be at rest, Where naught can trouble or molest, Where Christ our hope, our life, our all, Awaits to crown both great and small.

We would not call thee back again, And have thee here in piercing pain; Again, farwell, till that great day, When God shall wipe all tears away.

PEASANT HOME, KY. ROLAND BOHRNE, JOHNSON.

In Carlisle, Ky., July 21, 1895, Mrs. Eliza Johnson died, aged 83 years. She was born in Nicholas county, Dec. 27, 1811. Her maiden name was Miss STURGEON. In 1828 she married Ambrose Victor. To them was born four children, all of whom survive. In 1845 she married Mr. Johnson. The result of this union was two children, and they both still live. In 1844 she joined the Baptist church of Millersburg, but for many years her membership has been with Carlisle. Her death was as gentle as one falling asleep. The writer conducted the funeral exercises. H. A. DAWES, Louisville, Ky.

How's this? We offer One Hundred Dollar Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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