

WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

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The Bishop of Manchester in a speech having compared the Bible and the Episcopal prayer-book to the sun and moon, a Baptist rejoined neatly that the light of the moon is not needed when the sun is above the horizon.

DR. CLIFFORD did Spurgeon justice in saying that he "cared nothing for what was pleasant to men, but everything for what brought men face to face with God, and created a hotter hate of sin and a more strenuous fight for holiness."

In the Vincennes Presbytery there is a Presbyterian church consisting of one man. An effort was made to disband the church, but the brother refused to be disbanded. No church having ever been disbanded against a unanimous vote of its membership, the Presbytery arranged to supply it with a preacher. We hope to hear something hereafter of the history of this sturdy church.

Such sentences as this read strangely in an editorial of one of our soundest papers. In speaking of our Lord's going to Jerusalem for the last time, it says: "Now he was openly to join issue with the leaders of His nation, and, if needs be, to suffer death." He went to Jerusalem for the avowed purpose of dying to make an atonement for the sins of the world. There was no room for the slightest doubt of his death and the purpose of his death.

DR. CUYLER speaks wise words ament a recent attack on Sunday-schools: "The Sunday-school was never intended to be the 'children's church,' or a substitute for all good religious instruction at home, and when parents never lift a finger to co-operate with it, even Gabriel himself could not give it permanent spiritual life and power. Too little is expected from the children themselves. They are treated too much like helpless birdlings in a nest, with nothing to do but to swallow down what teachers drop into them."

THE New York Christian Advocate says truly: "Persons who commit offenses often consider those who denounce them as guilty of injuring them. But the man who knows his rights, and mildly but firmly defends them, is worthy of honor, and we look with little respect upon those who, where they have common rights, are content to allow their principles to be disregarded. There is not a statement in the Gospel of Christ to justify a person or a church in being a party to the overthrow of his or its own principles."

THE SUPERIORITY OF LOVE.

BY J. M. WEAVER, D.D.

The mightiest force in the universe is love. "God is love." His whole Being scintillates with the light of love; his power is love in action; his justice is love in its righteousness; his holiness is love in its purity; his mercy is love in its tenderness. There are other great forces in men's lives. Faith is very powerful in its influence over the believer. An apostle says: "Faith is the substance of things hoped for, the evidence of things not seen." It makes real future glories, and gives real and deep conviction in regard to the promises of God. "Without faith it is impossible to please him." Hope is exceedingly glorious and powerful, as it is the "helmet of salvation," protecting the soul from the mists of despondency and the fogs of doubt, and is the anchor, both sure and steadfast, reaching within the veil. All these forces are eternally influential in the lives of men here and hereafter; but love is superior to all others—"Now abideth faith, hope and love, but the greatest of these is love." Love is the principle or force in the soul that binds it to and harmonizes it with all beings and objects good, true and beautiful. It unites in the tenderest and closest relations the soul with God and all his creatures. Its full exercise is the fulfillment of all law. Jesus said that all the law and the prophets hang upon this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Supreme love to God and love to our neighbor as oneself, is the real harmony between God and man. This love is celestial in origin, heaven-born, and ever seeks its native home. Beautifully has the world's great poet Byron written:

"Yea, love indeed is light from heaven.
A spark of that immortal fire
With angel's shar'd, by Alla given,
To lift from earth our low desire.
Devotion waits the mind above,
But heaven itself descends in love;
A feeling from the Godhead caught;
To wean from self each sordid thought;
A ray of him who form'd the whole;
A glory circling round the soul!"

Thus the superiority of love is seen in the fact that it is the sweet force of affection that saturates and makes Godlike all other graces of the spirit of man. Faith and hope without it would be powerless to move us heavenward. Nothing is so potent in its influence over the lives of men as love to God and man. Paul in burning words puts it above eloquence, human and angelic: "Though I speak with the tongues of men and angels, and have not love, I am become as sounding brass or a tinkling cymbal." He exalts it above all sacrifice, even to martyrdom: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." It produces patience with and kindness to our fellowmen: "Love-suffereth long and is kind." It will restrain all harsh and bitter words; it enables us to bear with the weakness of our fellowmen; it produces humility. In those in whom love dwells there will be no envious feelings cherished towards those who are more prosperous than ourselves. There will be no boasting of higher positions and greater success given us. To a great extent it will eliminate selfishness from the soul: "Seeketh not her own." Love leads us to bear each other's burdens; to put the best construction on the words and acts of our brethren; to be courteous towards all classes of men. No consciousness of our dignity will ever lead us to unseemly con-

duct. Love will lead us to rejoice in the truth and to pity those in error. Sin in any case will cause us sorrow, and true actions will cause us to rejoice. Under love's influence we will be true, tender, loving and forbearing toward all men. Love never fails us. Exercised it will produce the most glorious character. Character is the sum of all those moral elements formed by the habits in life. It is the real personality of man; it is the only thing we carry with us into the next state of existence. There it will stand forth in majesty as it has been developed here.

"There are distinctions that will live in heaven.
When time is a forgotten circumstance,
The elevated brow of kings will lose
The impress of regality, and the slave
Will wear his immortality as free.
Beside the crystal waters, but the depth
Of glory in the attributes of God,
Will measure the capacities of mind;
And as the angels differ will the ken
Of gifted spirits glorify him more."

The character formed under the influence of love is the most glorious conceivable. Love born in heaven, left the abodes of the blessed, descended to our world and embodied itself in human form in the person of Jesus Christ, the Son of God. For thirty-three years it walked the earth in matchless beauty and glory, charming all the good and pure. It attracted the affections of innocent little children; it made wonderful sacrifices for the poor and needy; it bore the sins of the whole human race, sobbing out its grief in the garden of Gethsemane. Amid the agonies of the cross it prayed for its enemies in loving, sublime words that have come down over the centuries manifesting the very heart of God—"Father, forgive them, they know not what they do." Yes, Jesus was the embodiment of love. To-day he claims as his own special commandment, "Love one another."

"'Tis the earnest of everything;
The turtle dove,
Both birds and beasts do off'ring bring
To mighty love;
'Tis 'th' angel's joy; the god's delight; man's bliss;
'Tis all in all; without love, nothing is."
Love is heaven; its absence is hell. Reader, cultivate it as the richest jewel of heaven if thou wouldst bear the image of Christ forever!

There are many difficulties that could be saved by listening to the counsels of a father. The experience and the earnest solicitations of a mother would be of inestimable value if used. A young woman wishes to marry in direct opposition to her parent's wishes. We assume, of course, that the parents are not the self-seeking kind who only look for social advantage and so on. We assume they are ordinary people, with ordinary interests in their children. These people wish something else for their daughter than the tangle which is so inevitable to them. The eyes of the daughter are held to all but the present moment. She is passionately fond. She goes in direct opposition to her parents' wishes. By and by she awakes from the dream, and a terrible awakening it is. There are exceptions to such things, but that is the rule. It is like playing with fire to tamper with the wishes of honest, loving parents. Especially in matters of great moment. Life will be happier, and if happier then likely longer, to those who honor father and mother in spirit as well as in letter.

The know-nothing, the do-nothing, and the be-nothing scheme of life can only end in outer darkness and ineffable distress.—Joseph Parker.

LIBERTY DEFINED.

BY REV. CHARLES K. JEFFERSON.

No, that is not what I meant. Liberty does not mean license. A minister's freedom ends where the rights of his congregation begin. He has no right to say everything in the pulpit that chances to pop into his head. It is not his province to discuss political parties and measures, and harangue people on questions of political economy and physical science. He is a teacher of religion, and if he begins to manifest a sort of omniscience which compels him to expound every species of knowledge, he is unquestionably insane and should be promptly dismissed.

Nor is a clergyman at liberty to preach interpretations of Scripture which overthrow the conceptions of truth for which his pulpit stands in the community. There seems to be a lamentable confusion at this point. Every now and then a clergyman appears who feels it to be his inalienable right to preach anything he pleases in any pulpit he is able to get into. If checked in his course he at once poses as a martyr, and the world—which has a strange fondness for martyrs—reads its raiment and throws dust on its head, and pours forth its stock denunciations of the ineradicable bigotry and inexpressible depravity of the Christian church. All of which is exceedingly funny and also pathetic.

Now the fact is that a man of ordinary discernment and honesty will not attempt to become the pastor of a church whose fundamental doctrines he doubts or denies. To do so is impudence, if not something worse, and deserves the condemnation both of sinners and saints. What right has a Roman Catholic to preach in a Protestant pulpit, and why should a Unitarian desire to smuggle himself into a Trinitarian pastorate? The chasm between Romanism and Protestantism is deep and wide, and so also is the chasm between Trinitarianism and Unitarianism, and nothing is gained by attempting to conceal these chasms. A man is at liberty to make his home in any branch of the Christian church whose creed his mind can accept and his heart rejoice in, but to steal as a teacher into a company of Christians whose basal tenets he discards, is the act of a thief and a robber. To cast such a man out of the place which he has usurped is not bigotry or tyranny, but beautiful and necessary justice. There is the widest liberty of religious thought in America, and, with our multiplicity of sects there is no reason why any clergyman earnestly desirous of delivering a message should fail to find a congregation willing to grant him all the latitude his soul may desire. It is no infringement of a man's liberty to insist that he stay where he belongs.—Congregationalist.

ONE who is not Christ's by listening to his call and going after him, is not ready to be a teacher. The Disciples were bidden to follow Christ, and then he would make them fishers of men. Following must come before fishing. The twelve were appointed "that they might be with him," and that, when they were trained, he "might send them forth." We are not ready to be entrusted with the care of souls until our own soul is saved, and we are indeed following Christ. J. R. Miller.

AFTER all, the kind of world one carries about in one's self is the important thing; and the world outside takes all its grace, color and value from that.—J. R. Lowell.

THE FAITHFUL CAPTAIN: A NEW TESTAMENT STUDY.

BY REV. J. C. HIDDEN, D.D.

"I have not found so great faith, no, not in Israel."—Matthew 8:10; Luke 7:9.

The Christian religion was born in a military age, and among a military people. Even if secular history did not teach this, we could learn it from the New Testament, which bristles with camps, armour, castles and guard-rooms.

Palestine was a part of the Roman empire. Soldiers were posted at various points; and Jesus lived in a town garrisoned by Roman soldiers. Soldiers play a continuous part in New Testament history. Even John the Baptist, the forerunner of Christ, could not get through his work without coming in contact with Roman soldiers.

Paul had a large experience with them, and his epistles are aglow with military metaphors. The great Apostle—himself a Roman—probably had his life saved by Roman soldiers on four several occasions.

The attitude of the New Testament towards war is not settled so easily as the sentimental "Peace Societies" imagine. When John the Baptist was asked by the soldiers, "What must we do?" he did not say "disband" nor "desert."

"Our captain was a slave-holder. He loved his slaves. The Bible gives no countenance to the modern maxim that "slavery is the sum of all villainies." Abraham, the father of the faithful, and "the friend of God," owned some 1,500 slaves, born in his house and bought with his money. Job, a perfect and upright man, who feared God and hated evil, was a slave-holder; and our centurion, to whose character Christ paid the very highest tribute, was no better than Abraham and Job. "Uncle Tom's Cabin" was not yet.

Our captain was conspicuous for his humility. Military life has never been favorable to the development of this virtue. Alexander, Caesar, Frederick the Great and Napoleon were all men of portentous vanity and over-weening self-assertion.

Lee was remarkable for his reverential humility. Can I ever forget the first time I saw him? Wise had flatly disobeyed Floyd's order to retreat and, with 1,630 fighting men, had made a stand against some 6,000 under Rosecrans, one of the ablest of the Federal commanders. I heard Wise's speech, as he sat on his horse and harangued his troops, and the echoes of Sewell mountain resounded with their enthusiastic shouts at the close of his address.

The regiment with which I was quartered was bivouaced on the crest of the mountain. It was a calm, quiet Sunday afternoon. The enemy's tents were in plain sight from the brow of the mountain. Our men were standing, sitting, stooping, loling on the grass, and I was telling them the story of the cross. I had no pulpit. The men had no seats. I stood on my mother earth, with God's sky for a roof.

In the midst of this simple service, a knot of horsemen rode up. It was easy to recognize my old classmate, Walter Taylor, the author of that noble book, "Four Years with Lee." In the midst of this cavalcade was the chief, mounted on a splendid gray, and riding with the careless ease and grace worthy of the fame of his father, the glorious light-horse Harry of the Revolution. He had not the white beard and silver locks of the days after Gettysburg. The iron-gray moustache and ruddy, smooth-shaven face seemed to point to the well-preserved man of fifty-five. I never saw a more superb man.

He rode, with his staff, straight up to the regiment to whom I was preaching; looked around a moment; at once took in the situation, and I can see him now, as he draws up his steed, lifts his hand, reverently uncovers his head, and then quietly moves to another part of the field.

Some two years after this, when he was facing Meade on the Rapidan, I met him at my old home, Montpeloso, which was near his camp. Two of his nieces were then inmates of the house, and there, in the social circle, the mighty "Bellona's Bridegroom" unbent himself and showed the style and manners of the quiet, unpretending gentleman.

His great Lieutenant, Jackson, though cast in a decidedly different mould, was yet a man of genuine humility. My reading of secular history has discovered to me only one man—Julius Caesar—who was almost equally distinguished as warrior, statesman, scholar, orator and writer. If the "advanced" critics would only let the Bible alone, I might find a parallel in Moses.

Caesar's "Veni, vidi, vici" (I will not say "Vance, vredee, veekee")—"I came, I saw, I conquered" has become classic. But the vain man has managed to put every one of his verbs into the first person singular—"I, I, I." Compare Jackson's humility in the now classic report, "God blessed our arms with victory at McDowell yesterday."

Though he said, "Lee is a phenomenon; he is the only man I would follow blindfolded," yet, when, after his fall at Chancellorsville, he received Lee's note, congratulating him "upon the victory due to his skill and courage," he, for once in his life, ventured a gentle criticism upon his great chief, saying, "General Lee should have ascribed the glory to God."

Our centurion's humility was great enough to subdue national prejudice. The Roman of the period despised the Jew, as a slave of a blind and credulous superstition. This contempt has been immortalized by one of the greatest of the Latin authors—"A Jew may believe it—not I." And yet this Roman captain asks a favour of a Jew who had not where to lay his head!

Christianity invented the virtue of humility. "The meek shall inherit the earth" was a strange saying to the age of the Caesars.

But notice the centurion's phenomenal faith. Jesus marvelled at it. What does this mean? It emphasizes the humanity of Christ. We find a parallel in the fact that Jesus once left the road and went out into a field to find out if the fig tree had any fruit on it.

Nathaniel—the Israelite in whom was no guile—had not the faith of the centurion. The wonderful discipline of the Roman army is immortalized by the buried sentinel dug up out of the ruins of Pompeii. Our Roman soldier says that the disease must march when the captain of salvation gives the order.

It may be stated pretty broadly and generally that the son knows less than the father. The daughter knows less than the mother. The dishonoring of parents does not come so much from a real lack of love oftentimes as from the impression that the child's way is the best. The young person wants to do so and so, and the parent wishes otherwise. The child does not realize the superior experience of the parent. He can only see one thing and that is what he wants; only appreciate one result and that the good. He does not realize that the father may have been through all these same experiences, and may be making his requirements the very opposite of what he has himself practiced, and has found unworthy. If he could explain to the child the ins and outs of his own career, it would be evident, perhaps. But the child could not begin to understand what his father told him of. He must take it by faith. He must believe that the years of his father stand for something, that the parent has been gifted with ordinary judgment, that reverence is due to his opinion. So we are taught a lesson with respect to duties toward God. We can not expect to understand why God wills so and so. We must take his superior will, his love, his power, and have faith in them, believing that the thing God asks is so superior to what man can understand that even the explanation is beyond him. That is obedience to the Heavenly Parent.

Spiritual ploughman, sharpen thy ploughshare with the Spirit! Spiritual sower, dip thy seed in the Spirit, so shall it germinate; and ask the Spirit to give thee grace to scatter it, that it may fall into the right furrows! Spiritual warrior, whet thy sword with the Spirit, whose word is a sword, indeed, to strengthen thine arm to wield it!—Spurgeon.

CHRISTIAN FAITH AND CONSOLATION.

BY REV. G. B. F. HALLOCK, D.D.

So universal are the experiences of struggle and trouble and sorrow in life that there are few who are not ready to welcome thoughts that can bring comfort and consolation. Each heart knoweth its own sorrow. Each individual has his own trials and afflictions, and, therefore, his need of comfort.

There are a few comprehensive thoughts which, if carried in mind, can not fail to reconcile us to life's difficulties, and comfort us in all seasons of sorrow.

How much comfort there is, for instance, in the thought of God's love. "God is love." If we could only convince people everywhere of it—that God loves them—how it would soften every rebellious thought, cheer every sorrowing heart, and give comfort and hope. We have the assurance, "Like as a father pitieth his children, so the Lord pitieth them that fear him." "As one whom his mother comforteth, so will I comfort thee." His love is strong, like a father's. It is very tender, like a mother's. We can not always understand God's dealings with us, but we can know that they are always prompted by love.

Yonder is a stone in a quarry. Men come along and rudely blast and tear it from its place. Then it is carried away, and other men come, and cut and clip and chisel it rudely. The stone might say: "Why am I treated thus? How hard it is to undergo such rough and heartless treatment." But by and by there comes out from the rough stone a beautiful angel figure which all must admire and love. Then the stone begins to understand what the clipping and chiseling and hard treatment all meant. So with us. "No chastening for the present seemeth to be joyous, but grievous; but afterward"—We should always have regard to the "afterward" of trial. It is a real comfort to know that God is love, and that all his dealings with us are love-prompted and love-wrought.

Growing out of this love of God comes also his sympathy. The human heart craves sympathy. In times of trouble how grateful it seems to us to have friends who come and sympathize with us. But let us know that God sympathizes with us, too. When we are sick and send for a physician we find it a difficult thing to tell him the bare fact of our pain. But God so enters into our trouble with us that he is "touched with a feeling of our infirmities." He feels for us and with us. "In all our affliction he is afflicted." As Jesus wept with Mary and Martha, so he enters with us into our sorrows, and is full of the most tender sympathy. If we prize the sympathy of earthly friends, how much should we prize God's sympathy.

Again, how much comfort there is in the thought of God's wisdom. His dealings are all in love and sympathy, and guided by infinite wisdom. We are often like little children crying for a poison, or something that would harm us. God is like a loving and wise parent who withholds the thing that would destroy. He knows what is best for us, and does only with us what is best.

We have read of a sea captain who had a little daughter, and at ten years of age he took her the first time on the ship with him. When it came time for her to retire at night she was afraid. The little room seemed cramped and shut in, and all so dark and dreary that she was afraid to go to sleep. But her father came and told her she need not have the least fear. He told her to go to bed and to sleep just as unconcernedly as she would at home on the shore. He said: "You may be sure all will go well, for I will stand at the helm all the night through." Just so in our wise Savior standing at the helm of our lives; he guides and directs every part of our way. God is the Pilot of our lives. Let us trust him. It is not for us who are passengers to meddle with chart or compass or helm, but instead we should trustingly let him guide in the way he sees best. He is so wise we can well afford to trust him.

Another source of comfort is the thought of God's power. He is not simply loving and sympathetic and wise. One might be all of these and yet helpless to deliver. A

friend might be willing to help us, and know how he might help, but at the same time be absolutely lacking in the power to help. Not so with God. He is strong. He puts underneath us the everlasting arms. Resting down in his strong arms, we find sustaining strength, as well as a chance to rest our heads on his great, beating heart of love. He is able to make all grace abound towards us. He is able to fulfill his promise to "make all things work together for our good." In his might he controls the wind and the waves so that we are not overwhelmed. We are like marines in a picture we have seen. Over them are dark clouds. The winds beat fiercely. The rowers seem to be at their wit's end. The waves are even dashing into their boat, and every moment threatens to be their last. But up above the clouds, in plain sight in the picture, is an angel's figure, intended to represent the Spirit, or the presence of God. All the time, out of sight of the rowers, God is up there "keeping watch above his own." So does he, in his power, protect and guide us through the storms of life. He sees that the winds are never too fierce, that the waves beat never too high, and ever guides us with his eye.

If in any trouble of mind, body or estate, let us gather the sweet comfort there is in the thoughts of God's love and sympathy and wisdom and power.—Herald and Presbyterian.

RECORDED WORDS.

Dr. Cuyler makes a practical application of the incident that when Bishop Latimer was arraigned on trial for heresy, he heard the scratch of a pen behind the tapestry. In a moment he bethought himself that every word he spoke was taken down, and he says he was very careful what words he uttered. Behind the veil that hides eternity is a record book in which our every syllable is taken down. Even the most trivial are not forgotten; for the Lord Jesus tells us that "every idle word that men shall speak, they shall give account thereof on the day of judgment." He continues: "If our words have an eternity of existence, if good words have an eternity of existence, if good words have so potent an influence to save, if idle, or profane, or poisonous speech works such perennial mischief, how needful is the perpetual utterance of the prayer, 'Set a watch, O Lord, before my mouth: keep the door of my lips.'"—Young People's Weekly.

SPLINTERS.

We don't conquer temptation unless we hate sin.

We may admire gifts that we don't possess, but not qualities.

We don't believe in doing right if we don't will to do right.

A man that will not sacrifice for righteousness can not practice it.

We can not have right feeling without right doing; but we may think that we have.

When imperfection thinks itself perfection, it makes a conspicuous display of faults.

It is best for ministers not to try to preach what they believe when they don't know.

There is nothing that more fully vindicates its right to its name than "agnosticism" does.

When our conduct depends upon our surroundings, its quality is no better than our worst surroundings.—J. MALCOLM SMITH.

If we live in the Spirit, we shall be led by him every day and every moment. What if you were to open your heart today to be filled with the Holy Spirit? Would he not be able to keep you every moment in the sweet rest of God? And would not his mighty arm give you a complete victory over sin and temptation of every kind, and make you able to live in perpetual fellowship with the Father and with his Son, Jesus Christ? Most certainly, this is the blessed life God has provided for us.—Andrew Murray.

THE SPANISH COLONIAL SYSTEM.

BY S. M. D.

Spain's colonial policy over her American dominions was founded on the principles that the colonial dominions were to be vested in the crown, not in the nation, which was assumed on no better authority than the bull of Pope Alexander VI., bestowing on Ferdinand and Isabella all the countries which they might discover west of the Indies. Her colonies and Spanish possessions in North and South America were regarded as the personal property of the sovereign. The authority of the original adventurers, commanders and governors, by whom the country was discovered, had no voice and no controlling influence, and were only the servants of their sovereign. All grants of land were made by the sovereign, and if they failed for any cause, they reverted back to the crown again. All political and civil power centered in the king, and was executed by such persons and in such a manner as the will of the sovereign might suggest, wholly independent, not only of the colonies, but of the Spanish nation. The only civil privilege allowed to the colonists was strictly municipal, and confined to the regulation of their interior police, and commerce or trade in the cities and towns, for which purpose they made their own regulations or laws, and appointed city and town magistrates. But this single ray of liberty was so far cramped under foot and set aside by the Spanish viceroy's edict out by Spain to govern and tyrannize over the people of the different colonies.

The fundamental principles of the Spanish colonial system were different from those of England, as it respected the American dominions, although the policy of the latter was examined to depend almost entirely on the great difference between the Saxons and the Latin race, which race has always in all countries opposed the spirit of liberty and free institutions. In the colonial governments established by England in America, every important civil privilege was allowed to the colonists, but their rights were not equal to those of English subjects at home, and the difference was to the same extent as the authority exercised over the colonies. The prerogatives of the sovereign being at least as great, as respected his colonial subjects, as at home. Any one who may look over the colonial system of Spain will find that the Spanish colonies in North and South America were not allowed to possess any civil or political privileges; the authority of the crown was absolute in the colonial governments, but scarcely more so than it was in the parent state.

It was the policy of all the Spanish sovereigns, or government, as to their American colonies, to render them in every way that could be done, contrary to the policy and prosperity of Spain. In those grants of the country made to the first adventurers, the Spanish monarchs reserved one-fifth of the gold and silver that might be obtained, and for a considerable period of time, gold and silver were the only objects that attracted the attention of the Spaniards in the colonies or old Spain. Nothing but the love of gold and silver was talked about in Spain for more than a hundred and fifty years. In the pursuit of the precious metals during the sixteenth century was deemed the most fascinating of all employments. Stimulated by avarice, and so irresistible and bewitching was the love of gold with the Spaniards, that they burned, annihilated and annihilated the power in North and South America in order to rob them of gold and force them to tell where gold and silver could be found. Notwithstanding the great love for gold of the Spanish adventurers in America, their exertions were attended with little success, and a great number of years. During the reign of Charles V., the power of Spain was at its height, her manufactures and commerce were extensive and flourishing, and both received a great and favorable impulse in consequence in 1545 when the mines of Potosi, in Peru, and of Zacatecas, in Mexico, were discovered, and was the means of extending the foreign commerce and trade over the greater part of Europe. At the beginning of the sixteenth century Spain had more than one thousand merchant vessels, a number far exceeding that possessed by any nation in Europe. From the destructive foreign wars of Philip II., and the stupid bigotry of Philip III., the grandson of Charles V., Spain has greatly declined. It was Philip III., who completed the expulsion of the Moors from his kingdom, amounting to a million of the most industrious of his subjects. The bloody cruelty of the home government of Spain caused thousands and tens of thousands of people to emigrate to other countries, so that early in the sixteenth century manufactures and commerce everywhere began to decline, men could not be recruited to keep up the fleets and armies, her extensive foreign commerce was lost and agriculture was neglected, nothing was sought after but gold and silver, and to the love of gold and silver, the historians all agree that from the discovery of the precious metals in the Spanish colonies in 1545, Spain owes her rapid decline and fall from a first class power to the most insignificant government of Europe.

THE REMEDY.

What remedy is there for bad preaching? The anxious, unedified hearer may sometimes ask, and we may occasionally make an occasional, impertinent, so far as the preacher is concerned. The trouble may be in the hearer. The preaching of our Lord was, no doubt, dull, unmeaning and strange to many of his listen-

ers. What they needed was an anointing of the ears to hear the truth he proclaimed. A good story concerning this matter is told of Dr. Francis Fayland. One of his deacons came to him with the complaint that the sermons were poor and did not conduce to edification. "I am sorry," said the preacher, "I know that they are poor sermons. I wish that I could make them better. Come, let us pray that I may make them better." The deacon, who tells the story, says he prayed and prayed and I prayed; he cried and I cried. But I have thought a hundred times that it was strange that he did not turn me out of the house. I tell you there never was a better man nor a greater preacher than Dr. Wayland. The trouble in this case may have been in the deacon and not in the preacher. After the deacon had prayed and wept the preaching was better to him, though it may not have been so to others. You can help yourself by praying, whether you can help your pastor or not. The preaching will be more refreshing and edifying to one who prays that it may be helpful. Preaching would be richer and more profitable if watered with tears and vitalized by prayer.—Baptist Courier.

THE IDEAL CHURCH.

BY REV. JOHN B. ATKINSON, ELIZABETH, N. J.

It is generally admitted that the ideal church should be free, open and untrammelled. It is also conceded that no such church now exists here or anywhere. The nearest approach to such an institution is the church on Blackwell's Island. It is free—in that it costs the worshippers nothing, it is open, and it is, we believe, the only church in which all are worshippers. Other than this, there is no free church in these parts. Those so-called are either missions or chapels supported in whole or in part by other churches, or churches nominally free but not really so, or churches which receive contributions of those who choose to give, and used gratis by others. In such churches some persons pay and some do not. They cost something to the one class, they paralyze the other and the larger class. One church in New York has over three thousand communicants. Scarcely half this number subscribe regularly and dutifully, and of these there are only a few hundred who give enough really to maintain the church, and it is not a poor congregation. Healtly occur every year a rather large number, which are only made by the generosity of a few wealthy people. This is one of the best examples of the free church.

But may we not be mistaking this word free? Does it mean what we think it means, or does it mean something entirely different? It means not something which costs nothing, but something untrammelled, unrestricted, not arbitrarily controlled. A public library is free, because it is unrestricted as to the persons who are allowed to use it, to the books which visitors enjoy. But it costs something. It is a burden upon the community, an institution for which every resident must pay either in rent or tax. Schools are free in the same way. The community pays for them, and the community has a right to enjoy the benefits they confer. Hospitals are, in many cases free, but for the same reasons precisely. All hospitals are free to those who pay for the services they receive and the accommodations they enjoy. Some are free to all, some are not. Some are free to inmates—one who can pay something toward their own maintenance, and a second, who can pay nothing, but become the recipients of charity, and are known as pauper patients.

This brings us to the truth about free churches. No church can be so run as to cost nothing to anybody, some one must pay. Now if we, being able to pay, accept gifts for which another has paid, we are dependent upon somebody's generosity—his charity. In other words, we are paupers. Now two classes compose the congregation of every church, the one that pays and the other that does not. In the church the latter class largely predominates, and the tendency of free churches is to increase and dignify this class, free churches tend to pauperize.

The reply will be made that pauper worship is not confined to free churches. True, but other churches do not foster the spirit of costless worship; moreover, the point is to expose the fallacy of the term free, not to defend paupers. We must face frankly the fact that free churches are a danger, and the danger that people think that it does, a church cannot be thought not to be free in that sense. That which costs nothing is worth nothing. People of all sorts and conditions must be taught to worship God with their money. Every one is to give as he is able. Two miles of a poor widow outweighed the offerings of thousands, because she gave all she had. Even to-day a penny may mean as much as a pound. But all must give something. The man who gives nothing—even if it is because he has nothing to give—is a pauper. He is welcome to the benefit we have, we give it gladly, but he pays nothing for it. He is dependent upon the offerings of others. He is a pauper.

Let this fact be stated simply and much misconception flies away. The free church cost, but it is free. It is free to be taken by any one, but all must be reminded of the duty to give as God has given to them. An endowed church, which relieved the people of any pecuniary burden would be an unmitigated evil. But the ideal church is not made of brass, silver and gold machinery. Men and women make a church. What sort of men and women shall they be who compose the ideal church? They must be spiritual and natural. We invert the order of nature, a Christian must be

spiritual first. The secret and source of his power must be above. He must be a new creature. But he must also remember that he is flesh and blood, and owes obligations to men of like nature, and passions as himself. So he must be natural. Inspired by the life from heaven, he must seek and strive to give this life to his brethren, and to give it more abundantly as he himself receives larger gifts from the Life-giver. He must spend and be spent for others, not destructively by wasting his talents, but constructively, by using them for the good of men and the glory of God.—Treasurer.

LITERARY. All the Books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.

BOOKS. SIX AND HOLINESS, By Rev. D. W. C. Huntington, H. D., 12mo, cloth, 288 pp. Cincinnati, Ohio: Curtis & Jennings.

We are very much mistaken if this book does not do great good, especially among the Methodists. We advise all our Methodist friends to get it and keep it ready. If their churches are not now troubled by the higher life, second blessing etc. heretics, there is no telling how soon they will be so troubled. Dr. Huntington was twice persuaded that he had received the "second blessing," and found both times he was mistaken. Hence he studied the question more carefully, and this book is the result. It shows the ground in which this holiness craze has done its work in Methodist churches. Of course, he does not talk at the matter from a Baptist and Calvinistic standpoint; but that makes his book all the better testimony, coming as it does from one inclined to salvation by works.

DIVINE HEALING AND DOCTORS. By Rev. John Wesley Conley, D. D., 36 pp. Price 15 cts. Chicago and New York: Fleming H. Revell Co.

This good Baptist evidently had a Methodist mother, judging from his name. But he is pastor of the First Baptist church of Oak Park, Ill. His little book is on our index as one of those which shall be found, if not in every home, at least in very many, when we get to be Czar.

The whole pestilent brood of Christian Scientists, etc., are given to insisting that the Bible is against the use of medicine. Dr. Conley takes up the Scriptures on this subject in a most instructive way. If ever you meet with any of these Christian Scientists, etc., you will find the little treatise an arsenal of Scripture truth.

FELLOW TRAVELLERS. By Rev. Francis E. Clark, 12mo, 288 pp. Illustrated. Chicago & New York: Fleming H. Revell Co.

Dr. Clark is the originator of the Christian Endeavor Society, and therefore of its motto, the Epworth League, etc. He is known among them as "Father Endeavor Clark." He took a tour in the interests of his Society in which he went all around the world and visited almost every place one has ever heard of.

He is an interesting writer, and his book will take rank among the entertaining books of travel. The illustrations illustrate better than most, and are not evidently old plates bought cheap and lugged into the text.

TWO PARABLES. By Charles R. Brown, Chicago & New York: Fleming H. Revell Co.

This book gives ten sermons which Mr. Brown preached in Oakland, Cal., upon the parables of the Good Samaritan and the Prodigal Son. They are such good sermons they kept us reading on and on when we did not have the time to spare.

Mr. Brown's style is epigrammatic; his sermons are filled with noble sentences and paragraphs. He attempts nothing new, he indulges in no pyrotechnics, and as a consequence he makes a most readable book. The best sermon is that upon the Levite who stopped and looked at the wounded man and then went on.

WITH BRITISH AND BRAVES. Story of the War of 1812. By L. K. Parks, Attorney-at-Law, Toledo, O. Large 12mo, 301 pp., 8 illustrations. Cincinnati, Chicago, and St. Louis: Curtis & Jennings. \$1.00.

The War of 1812 contained many romantic adventures, a few of which have found their way into our popular histories, while some are forgotten by tradition only. In this story the main facts as related to Ohio and the Northwest are gathered together, with just enough of the fictitious element to combine them into a continuous narrative. The best and the worst traits of the Indian character are presented. The cowardice of Hull, the cruelty of Proctor, the bravery of Perry and Croghan, and the skillful management of Harrison, are depicted with an artistic hand. The

scenes are natural, the history is authentic, and the story full of fascinating interest.

PHILIP BARTON'S SECRET. By Mrs. May Anderson Hawkins, author of "Jack Peyton and His Friends," etc. 12mo, 288 pp. Illustrated. St. Louis, Mo.: McClure, Chicago and St. Louis: Curtis & Jennings.

This is a story of Christian integrity and its influence. Philip Barton, a young mechanic employed in the machine shop of Weston and Company, and converted under the labors of Salvation Army, tells his story to his others. The work that he accomplished, both by example and deed, is pleasantly told, and is the staple of the story. Connected with it is the experience of two young students, Carl Bachman and Samuel Weston, a nephew of the elder Mr. Weston, with whom both of them boarded. The only safeguard of character is religion (this is the moral).

GEORGE MULLER. By Frederick G. Warrin, 12mo, 288 pp. Chicago and New York: Fleming H. Revell Co. George Muller is one of the greatest men of this century. His life deserves the thoughtful study of every one. Except Spurgeon and Gladstone, there is no man about whom so many true and interesting incidents are told as of Muller.

His conversion, his earnest piety and his unflinching faith in God can never be told too often. We have never had time to do more than glance at this book, but we hold it as impossible that a writer could take Muller as a subject and write a dry book.

MAGAZINES.

The American Monthly Review of Reviews. The special feature of the August number, is "The Battle With Cervara's Fleet Off Santiago," by Winston Churchill; "The Siege and Capture of Santiago," by John A. Church; "Our Eastern Squadron and Its Commanders," by Park Benjamin; "The Present Problems and Politics of France," by Baron Pierre de Courbetin; and "Spanish Traits and the New World," by Sylvester Baxter. The frontispiece and several of the illustrations of the Santiago articles are from photographs taken by Park Benjamin. The Present Outlook and Progress of the World, the editor discusses Hawaiian annexation, the lessons of the war, America's duty in the Philippines and the Ladrones, our relations with European nations, and other important questions of the day.

The Baptist Missionary Review, published in Madras, India, is the best missionary publication which we see. In the current number Rev. S. W. Hamblen scores the Trustees of the Doshisha in Japan, and gives a clear and connected account of their breach of trust. Dr. Hamblen also gives a glowing account of a missionary field, and the other articles are good and timely.

EXPERIMENTAL KNOWLEDGE OF GOD.

The knowledge of God is gained, as the knowledge of man is gained, by living much with him. If we only come across a man occasionally and in public, and we see nothing of him in his private and domestic life, we cannot be said to know him. All the knowledge of God many professing Christians have is derived from a formal salute which they make to him in their prayers when they rise up in the morning and when they lie down at night. While this state of things lasts no great progress in the Christian life can possibly be made. No progress is possible, even if they were to offer stated prayer seven times a day instead of twice. But try to draw down God into your daily work; consult him about it; offer it to him as a contribution to his service; ask him to bless it, and then to bless it; do it as to the Lord, and not unto men; refer to him in your temptations; seek a refuge under the shadow of his wings until the tyranny of temptation is overpast; go back at once to his bosom when you are conscious of a departure from him, not waiting until night to confess it, lest meanwhile the night of death should overtake you, or at best you should lose time in your spiritual course. In short, walk hand in hand with God through life as a little child walks hand in hand with its father, or over some dangerous and thorny road, dreading above all things to quit his side, and assured that, as soon as you do so, you will fall into mischief and trouble; seek not so much to pray as to live in an atmosphere of prayer, lifting up your heart continually to him in varied expressions of devotion. In the various occasions of life may prompt, adoring him, thanking him, resigning your will to him many times a day, and more or less all day; and you shall thus, as you advance in this practice, as it becomes more and more habitual to you, increase in that knowledge of God which fully contents and satisfies the soul.—E. M. Goulburn, D. D.

A PRIMITIVE Christian is a growth. To develop a godly character by a more religion of Sundays and sermons and sacraments and rituals and special seasons is impossible. A man may be converted in an instant, but he must grow by the year. Every true, honest prayer that is breathed, every cross that is carried, every trial that is well endured, every good work for our fellowmen lovingly done, every little act that is conscientiously performed for Christ's glory, helps to make the Christian character beautiful, and to load his broad brows with "apples of gold" for God's "baskets of silver."—Ex.

SUNDAY-SCHOOL LESSON.

SUNDAY, AUGUST 28.

ELISHA AT DOTHAN.

2 Kings 6:28-18.

MOTTO TEXT—"The angel of the Lord campeth round about them that fear him and delivereth them."—Ps. 34:7.

"Then the king of Syria warred against Israel."—Benhadad II., the king of Naaman. The king of Israel was the weak and wicked Jehoram. But God delivered him more than once for Israel's sake. The king held a counsel of war and decided where he could best lay an ambush against the Israelites. The warfare was a predatory one, of the guerrilla fashion. After gaining all of the information they could from spies and scouts, the king and his officers decided what were the Israelites' weak points and arranged to place their forces in those places.

"But the man of God went unto the king of Israel, saying, Be ware that thou pass not such a place."—That is, pass it by, neglect it, leave it unguarded. "For thicker the Syrians are come down"—are coming down literally. Thus warned Jehoram had a superior force in the place and the plans of the Syrians for ambushes and surprises were frustrated. Thus the Syrians were prevented from getting any advantage. And this thing came to pass so often it was evident to Benhadad that it was not a mere chance.

"Therefore the heart of the king of Syria was sore troubled for this thing."—As well it might be. For apparently it was treachery in the highest circle of his officers. There seemed no other explanation possible than treason. Therefore gathering those officers with whom he took counsel, he asked the question plainly, "Will ye not show me which one of us is for the king of Israel?"—Thinking that the face of the traitor would show signs of his guilt, or that appealed to thus, some one who knew might be moved to tell the king.

"And one of his servants said, None my lord, O king."—It has been conjectured that this was Naaman, but there is no proof of that. It must have been one who knew of the healing of Naaman, and who therefore had great faith in Elisha's supernatural power. The bed chamber was in the most private and retired part of the house. And this was almost equivalent to asserting the prophet's power to read even the king's secret thoughts.

"Go and spy where he is that I may send and fetch him."—It seems strange that Benhadad should suppose he could seize Elisha. For if Elisha knew of his other designs he would be sure to know of this. It is likely Benhadad looked upon Elisha as Balak did upon Balaam and imagined if he could get hold of him he could bribe him into his service.

"And it was told him, Behold he is in Dothan."—The ruins of this village are twelve miles from Samaria. Benhadad's power and Jehoram's weakness are shown by the fact that the Syrians came so near the capital. Elisha was only visiting Dothan.

"Therefore he sent hither horses and chariots and a great host."—Evidently he had great respect for the prophet's power, as he sent so large an army to surround the village and capture him. Dothan was on a hill. The army came during the night, their object not being so much to conquer the garrison of the town as to prevent Elisha's escape. Therefore in the night they completely surrounded the hill at the bottom and were ready for their effort of capture the next day.

"And when the servant of the man of God was risen early."—The name of this servant is not given, but we know it was not Gehazi who had gone out from his master's presence a leper white as snow. Early rising is customary in the East, and the servant may have gone forth on his ordinary duties, when to his great alarm he saw they were completely surrounded by the enemy, and escape or victory humanly impossible. His alarm expresses itself in his question, "Alas, my master! how shall we do?"

"Fear not; for they that be with us are more than they that be against us."—It must have seemed to the young man that Elisha had lost either his mind or his eyesight. For the force in the town was not to be compared to the Syrian army. Elisha took compassion on his trembling attendant, who could not see the hosts of their defenders, and prayed, "Lord, I pray thee, open his eyes that he may see."—God granted the prayer, and the young man saw the mountain covered with horses and chariots of fire. At the foot of the mountain were the Syrians. But between them and Elisha were the angelic hosts who were guarding God's anointed. When we remember that one angel killed 185,000 of Sennacherib's army we do not wonder that Elisha felt no fear.

No one can harm a child of God; only his own heart can do that if he yields to temptation. He may not see, as this young man did not, the guards which are around him. But they are there. And the weakest one can walk fearlessly, knowing that his Father's warriors are guarding his footsteps. Christians should be entirely free from all fear except the fear of displeasing their Father by disobeying his commands.

"And when they came down to him."—The Syrian version may be correct, and that has it, "When they came down to them;" that is when Elisha and his servant walked down the hill to the Syrians. Otherwise it must mean that Elisha went down into the valley, and that the Syrians were on ground a little higher surrounding the valley. The young man could bravely follow his master as he saw those chariots of fire accompanying and closely guarding them.

The lesson stops abruptly. God, at Elisha's prayer, smote the men with confusion so that they could not see things as they were. And thus they followed him to Samaria upon his promise to show them Elisha, which he did. Thence he sent them bound to Benhadad, who at last recognized the uselessness of contending against God, and came no more into Israel while Elisha lived.

This is the true liberty of Christ, when a free man binds himself in love to duty. Not in shrinking from our distasteful occupations, but in fulfilling them, do we realize our high origin.—E. W. Robertson.

MINOR VIRTUES—I. CONSIDERATENESS.

We are in the habit of dividing virtues into two classes, those which stand at the front, which commend us to the regard of God and man, and those which move in a less conspicuous field, and relate to the little things of life. We raise no question about the necessity of the first kind, but of the second order we are prone to think that they are luxuries of character with which we may fitly enough dispense in a rough, bustling world like ours. Such a notion strikes at the unity and dignity of the Christian character. For the note of that type of excellence is, that everywhere it displays itself the same, carrying its loftiness, its usefulness, its unworldly spirit not only into the great crises, but also into the most commonplace details of every day experience.

It is not a "habit" in the sense of a garment which can be put on or taken off at pleasure, but it is a "habit" in the sense of a tone of mind, a customary attitude of spirit that counts no occasion too small, no duty too mean as the medium of its manifestation. There is, moreover, behind the minor virtues, a solid body of hard spiritual effort, of self-discipline, which surely counts for much in the building up of high character. In the little things of life, the unconsidered trifles of social intercourse, the chance word, the small kindness, the courteous waving of one's own rights, we may find the test or probe which reveals a serious inward flaw, an unsuspected weakness of soul. Consider as the first of these virtues, Considerateness.

Of the many social nuisances that afflict the world, one of the worst is the bully. What is a bully? He is simply a inconsiderate person. In school, the lad who uses his superior strength to terrify and coerce a weaker companion; in the home, the husband who forces his own ideas simply because they are his, upon wife and children; in the wider field of society, the man who seeks to compel you to adopt his opinions or doctrines by bearing down upon you with the brute force of his own personality, these are specimens of the genus, Bully. They are the incarnation of inconsiderateness. Now in opposition to these people and their ways, St. Paul would say: "Let your considerateness be known unto all men." Wherein lies the especial injury of inconsiderateness?

But, perhaps, the sphere where even good and well-meaning people are liable to fall into this sin is that of the smaller things of social life. They do a kindness, but being inconsiderate, their kindness hurts the recipient, and robs the beneficence of its blessing; they champion some neglected truth, but having no consideration for the opinions of their opponent, they effect no good. In other words, they lack tact. It is to be feared that there is a spurious kind of tact abroad which needs to be held up to the scorn of all honest men.

In conservative communities, the tactful man is on exhibition as the model of all the virtues. And yet upon investigation, it is painful to reflect that too often he is a model of disguised selfishness, keeping an eye ever upon the safety of his own skin, taking care to echo the popular opinion, throwing himself into no breach, making no bold venture, keeping safe within the fence of conventionalism. A soul of such thin texture does not seem to com-

mand much respect. But there is a genuine tact which, as Charles Kingsley says, "is born of love." It implies something of the insight and the discernment which love alone can give. It implies the taking of pains to enter into the mind and point of view of another; and this again, implies an unselfish temper, the disposition to make another's desire its own. Hence tact, in this sense, takes rank as moral virtue. It is a note of what we mean by the

"Grand old name of gentleman," and every Christian is or ought to be a gentleman. "The gentleman" says Dr. Munger "will not talk to the beggar of his rags, nor boast of his health before the sick, nor speak of his wealth among the poor; he will not seem to be fortunate among the helpless, nor make any show of his virtue before the vicious. He will avoid all painful contrasts, always looking at the thing in question from the viewpoint of another person." With reverence may we not say that Jesus is our ideal here as elsewhere? His tenderness towards the magdalen, the social lepers, the outcast and criminal classes, has commanded the admiration of the world. What was the secret of his considerateness? One word explains all—Love. Learn what that word means, and all else will come in time.—SAMUEL McCORM, in New York Observer.

TOO MANY MEETINGS.

More and more to judge by what is written by the leading men in the different denominations, are preachers coming to see what an injury all the extra meetings of various organizations in the churches are to the pastors.

One of the ablest men in the ministry is Dr. W. E. Barton. He writes of the dangers to the ministry in the *Congregationalist* and among these dangers he puts the strain on their vitality by the "organized" churches of which we hear so much in these days.

"I may speak of one other condition unfavorable to the character of the ministry. Sunday comes about with unfeeling and remorseless regularity. People demand preaching of a quality that is comparable with their reading during the week as to research and literary structure. Moreover, there are other things to do. Once there were two divisions of ministerial work, pastoral and homiletic. There is now a third, administrative. The church of the present is an organized church. The pastor is chairman of this and secretary of that, and has the oversight of the other. And no matter how many installations, committee meetings, prayer meetings, mothers' meetings, district and local and State meetings of the societies that have impoverished the alphabet, he has attended, Saturday night comes around once a week, and Sunday sustains its portentous proximity. Now and then a minister becomes sensational. Once in a great while one repeats

an illustration or a sermon which has grown familiar to his congregation. Still less frequently some one recognizes a part of a sermon that Beecher or Bushnell used to preach and the minister is branded, and justly, as a plagiarist. The wonder is that any minister can fill a pulpit for a series of years and continue to exhibit a measure of originality. A dozen or twenty ministers or ex-ministers have been treated at gold-cure establishments? The wonder is that a vastly greater

Well Known Pastor

Health, Voice, Appetite and Strength, Faded—Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk, I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." Rev. C. S. BAULEY, pastor Christian church, Lowellville, Ohio. Remember.

Hood's Sarsaparilla

Is the best—In fact the One True Blood Purifier. Hood's Pills cure all liver ills. 25 cents.

number have not yielded to temptation to use stimulants in times of special pressure and flagging strength. Now and then a minister has had an awful fall into sin and the Christian world has stood aghast? Every minister who knows the world must hang his head in shame that such is true, yet wonder that in the reaction from prolonged nervous expenditure those cases have been so infrequent.

These are plain words with awful meaning and warning. The worst is that as a general thing the pastors themselves are to blame for the pressure. A pastor goes to a church which has always been content with the two divisions of ministerial work, pastoral and homiletic. He proceeds to organize all sorts of meetings, the church often acquiescing rather than approving. And he has only himself to blame for the great strain upon his vitality.

PAPAL INTERVENTION.

Dr. Henry A. Braun says in the *Freeman's Journal*, as copied in the *Church Progress* of May 7th, that "it is no uncommon thing for the Pope to act as peacemaker between two countries in dispute; neither is it without precedent at this late day."

Again he says: "History furnishes numerous instances of the intervention of the Holy See in the interests of peace." But how has such "intervention" usually resulted? The answer is that everything has been made subservient to the interests of Rome, if possible. In proof of this take Dr. Braun's own statement in the article just referred to. He says: "The Popes of the Middle Ages had three means of maintaining their absolute power. These were excommunication, interdict and deposition. Excommunication was then a terrible ban, but an interdict was even worse. By that the Pope not only suspended the solemn rites of the Church to the ruler, but to all the people of the nation, and to peoples of that time such a penalty was more terrorizing than the approach of death. In almost every instance, when an interdict was declared, the people compelled the king to right the wrong of which he was accused and bow to the decision of Rome."

In the face of this statement by a Catholic of such prominence as Dr. Braun, who doubts the certainty that papal intervention will, if possible, always be made subservient to the interests of Rome?

No doubt at all but that such is the secret spring that has moved Leo XIII in his attempts to meddle with the present Spanish-American affairs. As a people, we need none of Leo's offices. T. E. RICHY, Princeton, Ky.

FROM CANADA.

The summer conferences at Port Burwell have just closed after eight days' meeting, and most interesting, helpful and successful they were.

The purpose of the gatherings was three fold, viz.: Bible study, missionary advocacy and evangelistic services.

Great crowds attended from all points for many miles round, and visitors were also present from several states.

The sweet singing of Rev. J. A. Keay, of Toronto, was a bright feature of the meetings.

THOS. W. CHARLESWORTH. Clear Creek, Ont.

"PREACH the doctrines."—Weaver.

"Go ye into all the world and preach the Gospel to every creature."—Christ.

"Preach the Word."—Paul.

"Whom we preach."—Paul.

"But we preach Christ crucified."—Paul.

"Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins."—Paul.

"Then Philip opened his mouth and began at the same Scripture and preached unto him Jesus."—Luke.

"Then they that were scattered abroad went everywhere preaching Jesus."—Luke.

"And Philip went down to the city of Samaria and preached Christ unto them."—Luke.

Such is the used language of the New Testament. I am quite sure that my beloved Brother

Weaver would not narrow down the preacher to a small part of his duty, but give him a wide range. There are facts and truths, commands and promises, duties and privileges, vast stores of historical and prophetic literature to engage our attention, and why should we emphasize doctrines? The Gospel embraces the whole system, but if we must have favorites, let us glory in the cross of our Lord Jesus Christ.

R. RYLAND. Lexington, Ky., July 18, 1898.

LIBERTY ASSOCIATION.

This body met at Mt. Tabor church, Barren county, Ky., August 10, 1898. The introductory sermon was preached by Bro. N. G. Terry. Text: Matt. 28:18-20.

After reading letters Bro. N. G. Terry was re-elected moderator and Bro. Eliza Dickey was re-elected clerk.

Immediately after organization a strong resolution was passed commending Dr. W. H. Whitsett for having tendered his resignation and requesting the Trustees to meet at once and accept it.

Eld. N. G. Terry read a history of the church, said church being 100 years old. It recalled many things that Baptists ought to know. By vote it is to be published in the minutes.

The appointment of committees and report of the District Board occupied most of the afternoon.

The Board recommended that a missionary be employed for all of his time, for six months at least, and for the whole year, if means will allow, which was adopted by the association. The brethren are getting tired of sending out a preacher to hold a meeting, baptize converts and then turn them loose. It is hoped that the plan now adopted will obviate several difficulties.

Little Hope was selected as the next place of meeting and Bro. W. H. Smith elected to preach the sermon.

Messengers were appointed to the Southern Baptist Convention, General Association and the sister associations.

Bren. R. H. and J. W. Spillman and J. S. Tinsley were present as messengers from Barren River Association; J. H. Fuqua from Bethel, and Prof. W. H. Harrison representing Bethel Female College.

J. M. Bruce represented the Argus.

The treasurer announced a healthy increase in finances over last year, and Liberty College reported a healthy growth. The speakers all manifested a true Christian spirit, and the discussions of missions were especially lively. Taken all in all it was a grand meeting.

Though the Recorder had no special representative on the ground, it had lots of friends.

Fraternally, W. H. SMITH.

Among the noble Old Guard of the Recorder was Mrs. Caroline Shipp of Kansas City. As the little grandson of her brother, Bro. Wright, had just handed her some flowers and she thanked him with a "God bless you," a paralytic stroke ended her life. It was fitting that one who had lived her godly life should die with those words on her lips.

THE ABSENCE OF MEN FROM THE PUBLIC WORSHIP.

I notice a great many of our religious papers are sadly lamenting the fact that men are gradually disappearing from the churches. And these questions are asked:

"Brethren what are these causes? What can be done to remove them? What can prevent them working in the churches not yet affected? What can cause a change for the better in those from which the men have so largely disappeared?"

It may appear presumptuous in me to attempt to answer a question so profound, but I shall run the risk.

This is a question which demands more than a passing notice. There must be some obvious reason for this lamentable state of affairs. The only way to stop the effect is to remove the cause. We believe the absence of men from the pew is largely due to the absence of strong Bible preaching from the pulpit.

Empty preaching will invariably bring about, sooner or later, empty pews, while a full, strong Gospel preaching will bring about full houses and strong members. A preacher, to grasp and hold the attention of men, must not appeal to their sentiments merely, but their consciences and their judgments. Men like to dwell upon great themes, and where these are supplied they will go. Men do not grow tired of Bible theology. The preacher who, vigorously and vividly, sets before his hearers the great doctrines of the sovereignty of God in all its beauty and grandeur, the depravity of man in its sin and degradation, and the redemption of man in all of its wonderful grace, making them live and flash once more in their native purity, pathos and power, will cause the most intense thought and feeling and prompt immediate action. The Gospel of Christ is both didactic and kinetic in its nature, and when properly presented will enlighten the most learned and move the most obstinate.

The kind of preaching that will attract and hold men is that where the preacher lays down a proposition and shows by his very earnestness that he believes it with all his soul, and proceeds, Scripturally and logically, to prove it.

Men like to see new light turned on old truths and get new thoughts on familiar subjects. In all the history of preaching the men who have succeeded in drawing and holding vast assemblies of men have been preachers who have grappled with the great truths of theology, christology and anthropology and their relations to each other.

Many of my readers remember how great crowds would go out, and even stand for hours, to hear Dr. J. R. Graves preach. While they differed from him, they would hear him, and often by his earnestness and the masterly presentation and application of the Scriptures and logic he would convince their judgments, quicken their imaginations and force them to accept his conclusions. The beautiful little sermonettes that go off like a glass of soft water do not attract thinking men. No doubt this rapid stuff has done its part in robbing our churches of many strong and thoughtful men. No exhortation to a higher and hotter life, which does not have beneath it some principle as eternal as the God from whence it came, will ever grasp and hold the attention or the consciences of strong men.

There is, and should be, a vital psychological relation between principal and action.

To whatever extent people depart from strict orthodox views of the great fundamental doctrines of Christianity, to that extent they depart from correct Christian living. We unhesitatingly affirm that the best way to fill the pews with men, and hold them, is to fill the pulpit with the Gospel.

It is generally admitted that the preaching of to-day does not grasp and hold men as vigorously as did that of the fathers. No doubt this is due largely to the fact that much of our current preachings makes man, rather than God, the center of our religion. The larger part of our present-day preaching is along the line of man's duty to man, with God left out. There are certain duties which man owes to his fellow man, and these ought to be preached in due proportion to their importance, and not out of proportion. A Gospel of philanthropy is good "so far as it goes," but therein is its failure; a Gospel which limits its blessings to this life does not meet the deepest needs of the human heart. No amount of "practical religion" can be preached sufficiently to lead people to vital godliness and piety who do not believe unwaveringly in the explicit teachings of God's Word as to sin, and the ruin it causes, and which emphasize the grace that delivers from sin, breaks its powers and secures eternal life through Jesus Christ.

I believe the man who preaches the Gospel in its fullness, its purity and its power, with earnestness, clearness and vigor, will have men to hear him, will have a proper proportion of male members in his church—strong, active, vigorous Christian men. I do not mean compare men to hogs, but the preaching to the feeding. A farmer goes out and calls his hogs and they come readily, but if he fails to feed them, and continues that practice for several days in succession, they will quit coming. It isn't the calling but the corn they come for. My readers can make the application.

I do not mean to say the faithful women are incapable of appreciating good preaching. No, God bless them. But they will suffer many tortures from many doctors from a sense of duty. Let me say again that I believe the way to fill the pews with men and the churches with male members is to fill the pulpit with strong, clear, vigorous, Gospel preachings.

WM. D. NOWLIN. Nicholasville, Ky.

"OUR FATHER."

BY REV. L. F. BUCKFORD, P.L.D.

What did Jesus mean in the Lord's Prayer by the expression, "Our Father"? is a question that may well claim our most devout interest and attention. Assuredly our Lord meant much to those, whoever they are, who may lay claim to the riches of blessing implied in the words "Our Father." Some writers tell us that God is the "Father" of the human race; and, to express it in the words of one writer, "It sweeps us all in; we dare not exclude any; God is just as much the Father of the worst man on earth as he is my Father."

In this the doctrine of the New Testament? Is that what Jesus and Paul meant by the Fatherhood of God and "Children of God"? Our views on this question will seriously affect us in many ways.

Jesus came to bring men into a new relation to God, and the method by which they are inducted into this new relation is by a "new birth," a regeneration from above. "It is possible that some men may say that God is the Father of mankind by virtue of his original creation of man, an idea which, by the most careful scrutiny, is scarcely discoverable in the Scriptures; but, if we admit that, is that the intent and the content of the words "Our Father," in their frequent use in the New Testament? It seems to us that an unhesitating negative may be given to this question.

Let any one consider to whom (displeas) our Savior was teaching these words, "Our Father," and that it is by the spirit of adoption whereby we say Father; and that to those who "come out from among them I will be a Father and ye shall be my sons;" that God has "sent his Spirit into your hearts," crying, "Abba, Father;" and "whoso denieth the Son hath not the Father," and "as many as are led by the Spirit of God are the sons of God"—let any one consider carefully these declarations, and he will be led to the conclusion that it is a special relation that does not belong to all men.

This conviction will be greatly strengthened if one will take the concordance and go through the epistles, examining all the passages containing the words "Our Father," and then look up the use which our Lord himself makes of the word "father" in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John.

But, that this may be made still more clear and exact, let us notice four specific passages. In John's gospel (8:12-14) Jesus denies emphatically that the unbelieving Jews had any right to call God their Father. "If God were your Father, ye would love me;" on the contrary, "Ye are of your father the devil." It would be a strange combination for such a man to kneel down with a child of God and pray, "Our Father!" It would need to be in the plural, "Our Fathers;" to one it would be the "Father in heaven;" to the other, the Father such as Jesus named.

Turning to Matt. 7:18-50, we hear Jesus saying, "Who are my brethren?" and there follows the clear ringing answer, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Nothing can be plainer as to those who are entitled to this relationship and whom Jesus means when he teaches us to say "Our Father."

In Rom. 9:25, Paul teaches the same fundamental truth, declaring emphatically that "they which are the children of the flesh, these are not the children of God;" and in 8:17, of the same epistle, with one magnificent sweep of thought he lifts us into glorious relationship of "children, then heirs; heirs of God and joint heirs with Christ."

The tendency of the teaching mentioned at the outset, that God is the "Our Father" of all men alike, is to obscure a glorious truth—indeed, the fundamental truth of the Gospel of our salvation that we are children of God by a new and heavenly birth. Such teaching minimizes human sin, exalts human nature and enervates the power of the gospel; and the result can only be evil and pernicious to the last degree.—E. X.

Few people are wise enough to prefer useful reproof to teacherous praise.

THE GUESTS OF GOD.

BY MARY F. BUTTS.

"Why should we wear black for the guests of God?" From the dust of the weary highway...

OUR PULPIT.

TO-MORROW'S CARES.

BY A. M. FAIRBAIRN, LL.D.

Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself.

Just think of that gathering on the hills above the lake in Galilee. The world, great, active and full of large societies; away up there at Jerusalem priests in stately attire celebrating high sacrifices amid chant, and song, and incense, dreaming that they held the approaches to God and the beneficence God would distribute among men.

peak, the thunder and lightning of the mount that could not be touched but with smoke as of fire. Here there was the beautiful springtime, the bursting flower, the radiant heaven, the smiling lake, the gracious, kindly, humble person whose lips dropped wisdom.

DISTRACTING ANXIETY.

Now these words of Christ may easily be misunderstood. There are two possible interpretations which are alike mischievous and evil. A man may take them as meaning very much what the Epicurean maxim meant when it said, "Let us eat and drink, for to-morrow we die."

The want of heart is want of thought, and want of thought is want of heart! The man who

does not take thought as to what he ought to do is heartless. He who goes through life thinking never of others, thinking only of himself, expecting duty to be done to him, never feeling he ought to do the duty, is the very man that Jesus meant to censure, cultivating the very thing he intended to mark as vice.

THE SEEKING OF "COMFORT."

There are two ways in which men may feel with reference to the cares that are incidental to life; there is an outward way, which is man's; there is an inward way, which is Christ's. The outward way may take one of two forms—it may take the form of multiplying comforts.



Men who are always in a hurry, and most men are, want a soap for the toilet that will lather quickly and freely in hot or cold water.

to tell came from an old English classic; it told how there was a great Eastern king who passed through the land and heard a shepherd playing upon his reeds. And the music of the shepherd turned the soul of the man laden with care, and he took the shepherd to his place to make of him a minister of joy.

THE DISCIPLINE OF RESPONSIBILITY.

But there is a second way that is also outer—the way of a divided responsibility, of abstaining from manifest duty. Many a man seeks to avoid care by cultivating seclusion. That may take a vast variety of forms.

majestic—or to have round his feet a clinging world, and in his ear complaining humanity, and round his heart the soft but strong arms of new-made beings, and about his feet the tears that fell from eyes that waited for him and that needed the consolation of his grace!

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to him. If God, foreseeing evil, had failed to create, if the evil had turned God aside from his purpose, the terror of evil, arresting Creation, would have been the misery and the vanquishment of God, as responsibility felt and avoided is the misery, as it is the failure of man.

THE JOYOUSNESS OF JESUS.

Christ never counsels man, then, to escape care by avoiding duty. And if these are not his methods, what were? Well, let us come to his method through himself, and let us note this—that this Sermon on the Mount was a chapter from his own autobiography. He meant man to be happy; this life to be as happy as the next. He never saw a man blind but he pitied him, healed him; never saw a paralytic whom he did not wish to cure; never saw a woman with an issue of blood that he did not seek to staunch; never saw hungry multitudes but he took compassion on them; never felt the thirst that was in a man without wishing to have it relieved! And see, if you take chapters like this as portions of autobiography, what a love of nature and a feeling for its beauty he must have possessed, as he walked in the valleys that ran out from Nazareth, or in the hills that lay around Jerusalem; or on the banks of the Jordan, how he must have been "in pious meditation, fancy free!" Think how he made the birds of the air fulfill the message of grace, how he has clothed the lily with meaning, how he has made the culture of the vine and the fig, the growth of the mustard seed, of meaning to man; these must have given him pleasure ere they brake into parable. I cannot imagine Jesus in this early spring-time of his ministry as other than filled with a great radiance of soul, all the sweeter and all the brighter because of the burden that was to be. When he approaches, therefore, this teaching, he is expressing his own spirit; through himself his words must be read.

THE WORSHIP OF MAMMON.

If through himself, then, let us go back and take up the entire teaching of the paragraph that concludes in this verse. That paragraph begins at the twenty-fourth verse, and it tells in that verse the grand fundamental need of the man who is to be without care. Christ is far too wise to think that simply by commanding a man to be happy he could be happy. Jesus says, then, "No man can serve two Masters: he cannot serve God and mammon." There is the beginning of misery—a man trying to serve two incompatibles. Now mammon has a bad sound; it has a worse meaning! But we often restrict it most unduly. When we think of the worship of mammon, we summon up the heat, the fury, the suppressed murmur, the varied jealousies, that gather on the Exchange; we think of the way in which sudden fortunes are made by men who are not scrupulous as to the means of making it. The worship of mammon! Yes! His temple is in the city, and his worshippers are the great crowds of the competing brokers who speculate in shares, that represent failure, poverty, decayed fortunes, of multitudes of simple lives! And is that all? Here is a man, a working man, earning his daily wage. May not he worship mammon as much as the man who speculates in stocks and shares? Certainly! What does the worship of mammon mean? It means simply this, that a man intends to be his own Providence,

that he means to take himself out of the hands of God, that he designs entirely to regulate and govern his own life in his own peculiar way; he is to be a man who will do all things for himself. He will husband for the years to come, he will care for those who are to come after him; what does a man do if he tries to be his own Providence? He gives God thanks, but he takes care to act as though there were no God but himself. He expresses with his own lips a belief in the Eternal, but he lives as if there were no factor and no force in time save his own will and his own person. The worship of mammon is as possible to the poor man as to the rich; it is as possible to the workingman as to the millionaire; it is as possible to the child of industry as to the child of ease; the worship of mammon is to live as if there were no God, while by lip and by speech belief in God is maintained. Now that is impossible. God either must be believed in or not, served or not! Do not think you can have an Eternal without the throne! Do not think that you can have the throne of the Eternal without anything that corresponds to rule or government on earth. If you believe in it then you are bound to obey. Where he lives he so lives as to reign and govern as the great Source of all that is good.

THE LESSON OF THE BIRDS AND THE LILIES.

And so Jesus proceeds to illustrate his point. He tells you to take no thought of what ye shall eat or what ye shall drink. Then he bids you, as his great example, to take the fowls of the air. Now mark! This does not mean that the fowls of the air leave all they do to God. Nay! where are the beings that perform with such diligence their duty? It is not trusting God to leave everything to God, any more than it is trusting God to step into to-morrow. You can never take to-day into to-morrow, or bring to-morrow into to-day. What you can do is this, as do the birds. When the springtime comes they build their nests; when the season for pairing comes they pair. They rear their young, they feed their young, they do in the day that is passing the work that they are meant to perform. When the hour for migration arrives they muster their armies and they speed over the sea to warmer and fitter climes. The birds of the air carry a message, and the message they carry is, "God commands; while the day is, do the work of the day. Whatever its duty is, let the duty be done; leave the morrow to God, for it is his. To-day is man's, to-day is yours, and in it live—men who have a conscience and obey the eternal will of God."

Then he asks them, so far as the adornment of life is concerned, to consider the lilies of the field, how they grow. Life is beautiful just as it is full of the energy of God. There is nothing so lovely as moral loveliness. Do not say that you have amid luxury things that are lovely. You remember how the great thinker of the end of the last century, writing of the French Revolution and deploring it, said that he deplored the disappearance of the grace, of the manner, of the fine breeding of the ancient world where vice, by losing all its grossness, loses half its evil. The vice when it ceases to be gross, becomes even darker and more offensive, for then it is subtler, more satanic, more a

fine art, less brutal, and therefore more refined. Be certain no art can make the moral evil other than hideous. Hideousness must claim moral deformity as its own. You may be as perfect in aesthetics as modern art can desire; all your perfection will be as faded, as ephemeral as the hue of death on the cheek of the hetic.

We come back, then, to the great principle of Christ. The true care is taking thought for to-day, not for to-morrow, so obeying God that he gives you what you need, and you leave to him the function and grace of life rather than take all to your self.

SOWING AND REAPING.

BY ARTHUR E. GREGORY.

Faith and patience always go together. The man who believes can wait. When a child puts seed into the ground he does so without any of that strong conviction of its vital power which experience has given to his father, and so, from want of faith in the seed, he appeals to sight and digs it up to see how it is getting on. There are many older children who make a similar mistake as to spiritual sowing. The truth they speak does not bear fruit at once, and, not having any strong conviction of the value of the seed apart from the skill of the sower, they plow up the field and sow fresh seed for another crop until they learn by experience that, while ill weeds grow apace, he who would gather wheat into his garner must wait until it has ripened.

Now the Gospel sower must have faith in his seed. The curse of the Christian church has been men who preached the Gospel without really believing it. The secret of the apostles' success was that they could say, "We believe and therefore speak." We cannot feel too strongly the truth that the power lies in the seed, not in the sower. This is as true in the church as it is in the cornfield. Our earthly harvests are not sown or reaped by men of science able to tell us all that has yet been learned of the mysteries of life and growth, save in rare instances, but often by unlettered laborers who can scarcely sign their names or read their Bibles. And many of the most precious sheaves gathered into the garner of God have been the fruit of the labors of unlearned and ignorant men. One of the most dangerous practical heresies of our time results from this want of faith in the seed of the kingdom. Men lose faith in the power and attractiveness of the Gospel plainly preached, clearly expounded and earnestly enforced. They substitute for it, or at any rate rest their hopes of success upon, oratory, architecture, music, political harangues or some of the other devices for attracting congregations with which the columns of religious newspapers make us familiar. But if Christ's laborer loses faith in his seed he had better give up sowing altogether, lest at last he be counted as an enemy who sowed tares among the wheat. If any man cannot trust God's truth to live and grow and bring fruit to perfection, though he have all gifts of earthly wisdom and knowledge, though he may win wide popularity, he will never have any harvest such as angel-reapers gather into God's garner. But if he will only take care to fill his seed-basket from the storehouse of God's truth, he may be as unlearned as the first apostles were, yet in the day of Christ he shall joy before God according to the

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joy in harvest, and as men rejoice when they divide the spoil. This, then, is the true joy of the harvest time, that in it hard work, long patience and steadfast faith find their great reward. Of that fullness of blessing we know little yet, but we do know that it will be a joy unspeakable and full of glory. It is a joy set before us at present, but one of such infinite blessedness that we may well endure with patience and cheerfulness the toil and sweat and weariness of the brief day of earthly labor. The promises of God, the character of Christ assure us that our labor is not in vain in the Lord. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord."—Commonwealth.

which should be in steady touch with God as the plant-roots are wrapped about with earth. You can make a wax flower so nearly perfect that it would not easily be seen to be artificial, but it never grows, and changes, and so we know it is not real. But you cannot make a live plant grow; nature does that work. If you pay too much attention to it you will destroy the touch of mystery which it has with the earth and so make it die. You plant the seed or the shoot and then you must wait, trusting the earth.

By far the happiest persons I have known, both in their own minds and in their outward circumstances, with most blessings to enjoy in life, and hearts and spirits most alive to the enjoyment of them, have been persons to whom, so far as man can judge of man, the consciousness of their eternal inheritance was most continually present and the prospect of being with God most intensely welcome.—Thomas Arnold.

ADVERSITY is the trial of principle.

EDITORIAL.

The whole world rejoices over the ceasing of our war with Spain. Queen Victoria, in prologuing Parliament, expressed her sorrow at the war and her joy at the prospect of an early peace. Even in Spain the people are glad to make peace and the Spanish power and prestige are still farther injured. In this country the joy is general. Our people recognized the war as a disagreeable necessity, which they are glad to have pass away. The terms are all that we would ask. Spain is to relinquish all claim to authority in Cuba, to cede outright to the United States Porto Rico and her other possessions in the West Indies, to cede also one of the Ladronne islands, to be selected by the United States, and to allow our forces to occupy Manila and surrounding country until the matter of the control of the Philippines can be determined by a commission; the United States relinquishing no claim she might be disposed to make in regard to such control. No indemnity is required, and wisely so, for Spain is not able to pay.

Thus Spanish dominion is wiped off the Western hemisphere where once that dominion held such an immense territory. The money value of what we get ceded to us outright is estimated to exceed the cost of the war, while the advantages secured in other lines are very great. Porto Rico is the healthiest of all the islands of the West Indies, and it is very fertile. Its incorporation into our country is advantageous in many ways. Its people are glad to transfer their allegiance, as proved by the enthusiastic welcome given everywhere to Gen. Miles and his soldiers. Americans will rapidly settle in Porto Rico, and will soon thoroughly Americanize it. We think there will also be a large influx of American population and capital into Cuba, and that herein the future government of Cuba will be greatly simplified.

We can hardly regard the war as entirely over until the treaty of peace has been ratified, but since there is scarcely a doubt of such ratification, and hostilities have ceased, everybody considers the war as over. The only question with us is whether Spain will agree to whatever our government may decide it wants in the Philippines; but we are confident Spain would not renew the war if we demanded entire possession of all the Philippines. So vain is one of the smallest factions in this question. The parties to be considered are the nations of Europe, since by entering the far East we would make our country a factor in the great and interminable Eastern Question, which will probably never be settled until it is settled in blood. The present strained relations between England and Russia is an important fact for our commissioners to bear in mind in settling the problem of the Philippines. Of course, the interference of other nations will not be tolerated, but only the interests of the United States and of humanity will be considered. What will our controlling the Philippines involve? This is a far-reaching question, not to be settled off-hand, and we congratulate President McKinley in not committing this country to any definite form of settlement.

We look now for better times. The war stimulated trade in cer-

tain lines, but on the whole, it injured trade. New territory with new avenues to wealth the war has opened to our people. The fact that the popular war loan of \$200,000,000 was subscribed more than six times over indicates the amount of idle capital among us. This will now seek paying investments, and money will become more plentiful than it has been for years. We are glad of this, because we are glad to see our people prosperous, but mainly because, now that new mission fields are opened to us, our Foreign and State Boards will be able to meet their new responsibilities, and our struggling educational institutions will be able to secure adequate endowments.

PASTOR C. W. HALLOMAN, of Haines, Oregon, writes as follows:

By reference to John's Baptism, p. 215, by Dr. J. R. Graves, I notice a reference to the WESTERN RECORDER, saying that three Presbyterian churches in Greece, one established by the Southern Assembly, had adopted immersion.

Will you please tell me at what towns or points in Greece they are located, when and by whom they were established, i. e., if you can spare the time, I would be glad to see an editorial by you on this subject.—May God bless the RECORDER and its editor.

We have not at hand the desired information as to the establishment of these Presbyterian churches, but as to their practice of immersion we can give testimony. When two years ago last May the editor of the RECORDER was in Athens, Greece, he called on Dr. Kalopathekes, the veteran Presbyterian missionary there, who was long at the head of the Presbyterian mission in Greece. On the subject in hand the following dialogue, so nearly as the editor can reproduce it, took place:

Editor.—"I have heard, Doctor, that the Presbyterians in Greece practice immersion for baptism. Is it true?"

Dr. K.—"I have received some letters from America asking the same question. The matter seems to have awakened some interest over there."

Editor.—"How did you answer those letters?"

Dr. K.—"I replied that we allow the parties to choose the mode of baptism."

Editor.—"And how do they choose?"

Dr. K.—"The large majority choose immersion, since that is the mode to which they are accustomed. But occasionally one chooses affusion."

Editor.—"When affusion is administered, how is it done?"

Dr. K.—"When we baptize by affusion we put the party in the water up to the neck, and then dash a handful of water over the head."

Editor.—"Such, then, is the way you administer affusion when that is preferred to immersion, is it?"

Dr. K.—"Yes, sir."

Editor.—"Then you do not ever simply put a few drops of water on the head, or pass a wet hand over the head for baptism at all?"

Dr. K.—"Oh! no. We never do that at all."

According to Dr. Kalopathekes, the Presbyterians in Greece immerse outright nearly all their candidates, and in a few cases they put the candidates in the water up to the neck, and then throw water over the head. This last is almost equivalent to an immersion. The fact is, the people in Greece know what the word *baptizo* means, and to tell them it means sprinkle or pour only makes them laugh. They talk Greek in Greece.

In his charming Literary Recollections, Prof. Max Muller gives the following incident which has been paralleled in many a preacher's experience:

When I lectured for the first time on the science of language, I had in the beginning cleared the ground of many prejudices, and, among the rest, to dispose of what was then almost an article of faith—namely that all the languages of the world were derived from Hebrew. I gave a whole lecture to this question, and when it was over an imposing old lady came up to shake hands with me and to thank me for the "beautiful lecture" I had delivered. "How delightful it is to know," she continued, "that Adam and Eve spoke Hebrew in Paradise, and that all the other languages in the world, English not excepted, have come out of the Hebrew." I felt very much humiliated, and when Faraday came up I told him what had happened. "Oh! you must not be discouraged," he said. "I hardly ever lecture on chemistry without an old dowager coming up to me with incredulous smiles and saying, 'Now, Mr. Faraday, you don't really mean to say that the water I drink is nothing but what you call oxygen and hydrogen?' Go on," he said, "something will always stick."

Many a preacher has been amazed and humiliated at finding what members of his congregation have understood him to say. Sometimes, as in the case of Prof. Muller, the preacher is taken to mean exactly the opposite of what he did mean.

The trouble is two-fold. 1st. The people do not give proper attention to the sermon. Their heads are often full of thoughts of business, politics, fashion, pleasure, &c., &c., so they do not really attend to what the preacher says. They catch a phrase here and a sentence there and so get a vague idea of what is said on the subject discussed. From such uncertain data they are liable to draw strange inferences as to what the preacher said.

2nd. Preachers are often not clear. We take it that Prof. Muller, in the lecture mentioned, was too learned and profound for the dear old lady. She may have listened well without being able to see the Professor's points as he made them. In the case of some preachers, however, the sermons muddy and obscure, so that the closest attention would not give the hearer any clear-cut ideas on the subject discussed.

We need, therefore, clearness in the pulpit and attention in the pew. And these two mutually help each other. If the preachers would be clearer the people would listen better, and if they would listen better, the preachers would be clearer. Obscurity in the pulpit promotes listlessness in the pew, while inattention in the pew promotes laziness and vagueness in the pulpit.

While it is comforting to be assured by Prof. Faraday that "something will always stick," yet we should strive to make as much stick as possible. Each hearer should be determined to get as much as possible out of each sermon, and every preacher should firmly resolve that each hearer shall get as much as possible from the sermon. If hearers and speakers would thus heartily co-operate, the millennium would be hastened.

There is one great difficulty in the case of preachers which is not in the way of lecturers on the science of language. The devil is eager to catch away the good seed of the kingdom from the hearts of the hearers, lest it take root and bear fruit. Not so in the case of the professor. The devil does not care what people believe about Hebrew, but he does care what they believe about God. Prof. Muller met no Satanic opposition in his lecture, but every preacher of the pure

Gospel does meet such resistance in every sermon. Herein is a most important factor in the problem, and herein is a powerful reason for preachers being as clear as possible, for hearers listening as well as possible, in order that as much as possible may stick, and that it may stick long enough to take root, and to yield "some thirty, some sixty and some an hundred fold."

All Christians are glad to hear of direct answers to prayer when the cases are well authenticated. Crosby relates an instance which is of special interest from the men who were engaged. Crosby was Benjamin Keach's son-in-law, having married his youngest daughter, and he spoke what he did know.

Benjamin Keach was one of the leading Baptists for the latter half of the seventeenth century. He was often in prison, was once at least in the pillory. He had several discussions, one with Richard Baxter; and before his death he was known as the "famous Mr. Keach." His life was considered of great value to the Baptist cause. There was much grief when he was dying at the early age of 49. The physicians had given him over, his brethren and his relations had "taken their leave of him as a dying man and past all hopes of recovery," to quote Crosby's words.

Hanserd Knollys came in to see his dying friend, knelt down by his bedside and prayed very earnestly to God to raise him up and give him as many years as He gave to Hezekiah. Rising from his knees, he said, "Brother Keach, I shall be in heaven before you," and went quickly out. Benjamin Keach recovered and lived fifteen years, in which he did valiant service in his Master's cause. God answered Knollys' prayer exactly, giving Mr. Keach the very number of years of life for which he asked.

Crosby wrote in 1738, and his father-in-law had died thirty-four years before. He says in his history that some were incredulous in regard to the prayer, but there were living witnesses whose testimony was incontestible.

In those days of sore persecution, God granted to his people many evidences of the fact that He is an ever-present help in time of need. And this direct answer to the prayer of Hanserd Knollys was one of them.

In the old diocesan library at Toronto there is a copy of the Works of Wm. Perkins, published in London in the year 1626. On page 73 Perkins thus speaks of baptism: "Baptism is a sacrament by which such as are within the covenant are washed with water in the name of the Father, the Son and the Holy Ghost."

On the very next page (74) he explains what he means by "washing" and says: "Of washing there be three parts. The putting into the water, the continuing in the water, the coming out of the water."

This shows that immersion was practiced in London in 1626; and it also shows what the men of that time meant when they spoke of baptism as a "washing." It has been argued that this "washing" was not immersion, but affusion.

Man may follow a thousand de-lusive meteors, but the only true light is the light of God's countenance.—F. W. Farrar.

Editorial Varieties

A total of six thousand known conversions is given as a result of the Grande Ligne Baptist mission in the Province of Quebec.

When Spurgeon began his ministry, he declared: "I would rather be the means of saving a soul from death than be the great-est sinner on earth."

An old man used the following argument to prove the inferiority of man to nature. Nature needs many tools to make a goose, while a man can make a goose of himself with one.

The Rochester Post-Express calls General Joseph Wheeler "the most famous living ex-Confederate soldier." When he is Fitzhugh Lee, Stephen D. Lee, John B. Gordon and James Longstreet?

The use of half dye has greatly increased in England, of late years. The preference given to young men seeking employment over old men has led to the use of hair dye by those getting gray in order to conceal their age.

A Unitarian writer asks reproachfully why other denominations are doing so much in missions while the Unitarians are doing practically nothing. The reason is very simple. If Unitarianism be true, missions are needless.

It is proposed that an educational society in Canada should change the names of some of the letters of the alphabet. It is suggested what they will call learning one's "a, b, c's." In Virginia they call it "zed" and in the West they call it "zee."

Dr. Donald, of Boston, is a trustee of Amherst, and, in speaking of choosing a successor for President Gates, D.D., said: "We want the best man we can get." He went on to say that his religious views made no difference he might be a Unitarian or a Roman Catholic.

Through an honored friend, we have received a report of a recent address of Dr. E. B. Andrews, who has accepted the charge of the Chicago city schools, leaving Brown University to find a new president. Dr. Andrews believes that men seeking work in a general European war and that this country will be involved in it. He thinks we should hold to the Philippines permanently.

The critics now are discussing the "self-consciousness" of the characters of the Bible, and even the "self-consciousness" of Christ Himself. What Moses thought of himself and what Paul thought of himself, for example. We wonder if it was the "self-consciousness" of the critics that suggested to their minds this line of study. By all means let each critic tell us what he thinks of himself. Some of them are not loth to let the world know what they think of other critics.

Recently a Congregational council in Cambridge, Mass., refused, by a vote of 21 to 70, to ordain a man because he is a Universalist and because he denied the authoritative inspiration of the Bible. It is significant that 30 congregational ministers should want to ordain a man with such views. The claim is made that these views are "taught in several, if not in a majority, of the Congregational Theological Seminars in the United States." This shows how the congregationalists have drifted.

Soon after Dr. Broadus' death, it was announced that Dr. Robertson, his son-in-law, would prepare a memoir of his work on the subject has been published lately and some have supposed that the matter has been dropped. Such, however, is not the case. Dr. Robertson is at work at the memoir, which will be published by the American Baptist Publication Society. The book will be issued next year. Dr. Broadus made a point of preserving his correspondence, and so his biographer is unusually well supplied with material for a memoir.

Dr. A. H. Newman is engaged upon a manual of general church history, which will be published next year by the American Baptist Publication Society. It is sure to be the book on the subject, and to have a wide circulation. It will be a comprehensive work and the first one of the kind ever written by a Baptist. While many Baptists have written denominational histories, or histories of particular times and peoples, yet we are not aware that any Baptist has written a comprehensive work on general church history. And it is high time for such a work to be published.

The Baptist Standard expresses "the kindest feeling" for the WESTERN RECORDER (which is reciprocated), does not always agree with us; this also is respected; and speaks of our being "metallic." This means that we are solid and are not lacking in "metal." Some of our denominational papers are lacking in these respects. People honored the great Wellington by calling him the Iron Duke and Monmouth's soldiers called him the Iron Chancellor. Perhaps the Standard meant that we are of more precious metal; but, for instance, we would not think of claiming to be pure gold, however; but we are comforted by remembering that pure gold is too soft for practical uses. Some alloy is necessary to adapt the gold to the needs of the race. Yet there can be too much alloy.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street—Bro. L. W. Doonan preached at 11 o'clock.
Broadway—Bro. A. T. Robertson preached in the morning. No meeting at night.
Chestnut-street—Pastor Weaver preached in the morning and in the tent at night.
East—Bro. A. F. Baker preached. One baptized.
McFerran Memorial—Bro. W. J. McElrothlin preached in the morning. No services at night.
Twenty-second and Walnut—Pastor Hunt preached at both hours.
Franklin-street—Pastor Edwards preached. Four received for baptism. Three of them from Bro. Farrar's meeting on the Point.
German—Pastor Wm. Ritzmann preached. He began a series of night sermons on the "Tabernacle."
Highlands—Bro. T. B. Ray preached.
Logan-st—Pastor Lowe preached as usual.
Parkland—Pastor Gordon preached as usual.
Portland-avenue—Pastor Shelton preached. He returned from a visit to Montgomery, Ala.
Southgate-st—Pastor McFarland preached. Two joined by letter.
Third-av.—Pastor Boyet preached. Two received by letter.
Twenty-sixth and Market—Pastor Thompson preached. One baptized.
Clifton—Pastor Masters preached.
East Mead—Pastor Whittinghill preached as usual.
Glensview—Bro. T. T. Eaton preached at both hours.
Eight-mile—Bro. J. L. Wise preached as usual.
Oakdale—Pastor Leger preached. Protracted meeting began Monday. Bro. Shelton preaching.
Preston-st. Mission—Bro. Farrar began a meeting with Pastor Leonard and with the Gospel tent.
Tabernacle (New Albany, Ind.)—Pastor Long preached. One profession of faith.

THE STATE.

Pastor I. W. Martin, at Plum Creek, has been aided in a meeting by Bro. F. W. Taylor. There were 19 additions, 17 baptized, of whom 13 were young men.
Bro. J. B. Ferrill writes: "Please change the announcement of the time of meeting for East Lynn Association to September 22. The nearest railroad station to Mount Carmel church, the place of meeting of the association, is Campbellsville."
Pastor T. B. Rouse writes: "I closed a very successful meeting yesterday at my home in Cracker county. The Lord was with us in great power. Church greatly revived, 14 professed faith in Christ and 12 baptized. To God be all the praise."
Pastor W. B. Rutledge writes from Cloverport: "We begin a meeting tomorrow, August 18, at Goshen and will have the assistance of Bro. Weston Bruner, of Baltimore."
Pastor J. M. Joiner writes: "Mt. Zion church, four miles from Trenton, where I preached Sunday afternoon, closed a meeting on the 6th inst. in which were 15 professions and 11 received for baptism. It was said to be the best meeting the church had had for many years. Bro. J. A. Bennett, of Fairview, did the preaching most acceptably."
Pastor J. I. Willis writes: "Please note three very precious meetings that I have been engaged in with Bro. T. C. Ecton, of Mason, Grant county. Our first meeting was held at Mason in June, and continued 15 days, which resulted in 10 additions, 6 by experience and baptism and 4 reclaimed. Our second meeting was at Stewartville. It lasted 13 days and resulted in 15 additions, 11 baptized, 1 restored and 1 by relationship. Our third engagement was just closed with the church at Allansville, Clark county. It lasted 13 days, and resulted in 15 additions, 10 for baptism, 2 by relation, 1 restored and 1 under watchcare. Bro. Ecton is pastor of the Allansville church, and also pastor of the Junction City church, Boyle county. He is one of the Georgetown College stu-

dents, and one of the rising young ministers of the State. He has a fast hold on his church. The church will be enjoyed being with him in the work."
Pastor J. S. Gatten writes: "We closed a very precious meeting with Buck Creek church, Shelby county, on the 11th inst. The brethren and sisters were greatly revived and strengthened, and 20 new members were added to the church, 15 by letter and 10 by experience and baptism. Bro. I. T. Creek, of St. Joseph, Mo., was with us during the entire meeting and preached the Gospel with closeness and earnestness. This is the second meeting in which he has aided us with this church, and by grows more and more in favor with the people. He is truly a good minister of Jesus Christ. The Buck Creek church is good for almost a century as a monument of God's favor and love, and perhaps has never been in a more prosperous condition than at this time. She has within her membership a very large percentage of good people, who are well known. May the Lord help pastor and people to be faithful to the trust committed unto them."
Pastor F. M. Masters writes from Clifton: "During the past week I have been assisting Bro. S. T. Williams in a meeting. The Lord manifested his power over men's hearts throughout the meeting. The church was revived and 17 new members were added, 14 being by baptism. Bro. Williams has done a good work during his two pastorate. He goes next week to assist Bro. R. H. Holder in a meeting at Valley Creek, near Elizabethtown. Pray for us."
Bro. S. G. Hatcher writes from Hiseville: "Bro. W. H. Smith, our pastor, began a meeting with our church on July 25 and continued 12 days. He preached the Gospel, which was done with great ability and earnestness. There were 21 additions to the church, 1 by letter and 20 by experience and baptism. At the close of a meeting all the candidates were baptized as was also that had joined before. So there were 21 baptisms, 1 from the Campbellite and 1 from the Methodist churches. The church was very much revived, and now in a good working order, though we had grown very cold before. We reorganized the prayer-meeting that we had adjourned a few weeks before, and I believe we will pray twice as much for missions this year as we did last year. We were called by this church to be the pastor in December last. He preaches on the fourth Sunday and Saturday before for us, but there is talk now that this church should employ him for one year. He is a good man, growing in favor with this people at every coming together. Bro. J. R. Winn, who is an ordained minister and a member of this church, rendered very efficient aid to Bro. Smith in the work. You can see that this young minister, and greatly beloved by this church."
Bro. W. D. Strode, clerk, writes: "You will please change the date of Boone Creek Association. You have it September 14. It should be September 15."
Pastor T. M. Green writes: "Have just closed a 10-days' meeting at Mt. Gilend church. The pastor did the preaching. The interest was deep from the beginning. Despite rainy weather, death and road-working, we had great meetings in many respects. There were 45 added to the church, 4 by experience and baptism and 1 by letter. The church has taken on new life. The Lord was with us. Pray for us, brethren."
Pastor W. M. Nevins writes: "I have just closed a meeting at North Fork church, Franklin county, where I have been preaching for two weeks. We had a glorious meeting that resulted in 36 additions to the church, 31 by baptism, 1 restored and 4 by letter. To God be all the glory and to the brethren in love in this revival to my church in Bourbon county, where I shall begin a series of meetings to-night, assisted by Bro. W. M. Stallings, of Springfield. I hope that we shall have the prayers of the brethren in our behalf that God shall bless us."
Bro. H. J. Davis writes: "We closed a most precious revival meeting at Little Mount last Friday night. Bro. J. N. Edwards, of Louisville, was with us and preached 11 days and nights to large and enthusiastic congregations. He won all hearts. The church was graciously revived. There were 20 additions for baptism and 4 by letter. Among those received for baptism were 5 men, heads of families. Bro. Harvey was with us August 8 at Waddy and preached a fine sermon on 'The Perpetuity of the Church.' It was a masterly effort, and was highly appreciated by the large congregation that heard it. The people are in a glorious revival. The Waddy church has re-

cently paid off its old debt on the house and look hopefully to the future. The Clayville church will begin special meetings on the third Sunday in September. Bro. B. B. Bailey, of Winchester, will be with us, and we naturally look forward to his coming with bright anticipations. By recent acts of special kindness on the part of individual members of all my churches the pastor and his wife have been brought under renewed obligations. Certainly no pastor ever served a more loyal, generous people."
OTHER STATES.
Many friends of Pastor T. N. Crumpton in this state will congratulate the Fuller Memorial church of Baltimore upon his acceptance of the call to its pastorate.
The Elm Spring church, Missouri, has set apart Bro. Samuel P. Gott to the full work of the Gospel ministry.
Thirty have been added to the fellowship of the Laurel church, Ala., as the result of a recent meeting.
Pastor R. M. Hunter, of Alabama, has assisted in two meetings, in Oak Grove and Spring Dale churches. There were 13 additions in the first and 16 in the second.
Thirty have been added to the fellowship of the Gligent church, Ala., all by experience and baptism.
A church has been constituted at Brookston, Ala.
A nine days' meeting in the Mud Creek church, Jefferson county, Ala., closed with 11 additions to the fellowship of the church.
The Southside church, Wintington, has excluded from its fellowship T. H. Leavitt, an evangelist. Churches and pastors will do well to make a note of this for self-protection if he should ever come among them.
Elder B. H. Matthews has baptized 13 into the fellowship of the Bear Creek church, N. C.
Twenty have been added to the fellowship of the Enon Chapel church, N. C., as the result of a recent meeting.
The Arzela church, Mo., has set apart its new house for the worship of God.
A 300 weeks' meeting in the Claylura church, Robeson county, N. C., closed with 10 additions to the fellowship of the church.
The Mt. Vernon church, N. C., has set apart its new house for the worship of God.
The Centennial church, Knoxville, Tenn., has set apart Bro. A. E. Cate to the full work of the Gospel ministry.
A meeting in the Stapleton church, Ga., closed with 20 additions to the fellowship of the church. The meeting was remarkable in that old men shed tears in their penitence as they sought the forgiveness of their sins.
A meeting in the West Creek church, N. C., closed with 40 additions to the fellowship of the church.
Eld. A. C. Wilkins held a meeting in the Rosemary church, S. C., which closed with 13 additions to the fellowship of the church, all by experience and baptism.
Fifteen have been added to the fellowship of the Green Pond church, Sparta Association, S. C., as the result of a recent meeting.
The Falmouth church, Va., has set apart Bro. H. T. Musselman to the full work of the Gospel ministry.
Bro. A. L. Scott in the Word and Way warns Baptists against one W. M. Hicks, in regard to whom many warnings have been sent out before, if it is the same man with varying initials.
The Ebenezer church, Ala., has held an eight days' meeting in which the church was greatly revived and 15 added to its fellowship.
Fifteen have been baptized into the fellowship of the Elm church, Birmingham Association, Ala., as the result of a recent meeting.
A meeting in the Good Hope church, Pike county, Ala., greatly blessed the church by healing an old breach, and added 15 to its fellowship.
A meeting in the Furman church, Ala., closed with 9 additions to its fellowship. Among those baptized were a father and son.
REV. G. H. CARTERS, my best friend, died in Knoxville, S. C., last Tuesday night, and the funeral was preached by me in the First Baptist church of that city, Thursday, 10 A. M. He was sick only a day or two and died suddenly. He was spending a short vacation in Greenville with relatives and loved ones. He was so many walk in the dark themselves who carry a lantern for others.

CRITTENDEN AND BRACKEN ASSOCIATIONS.
We attended Crittenden Association last week at Knoxville church, Pendleton county, near Dry Ridge, Grant county. The attendance was large. After greatly enjoying the first day, we hastened, in company with Mr. J. W. Warder and Miss Mary Hollingsworth, to Clatskanie and reached Augusta, where Bracken Association was in session, early Thursday morning. The attendance at Bracken was not large, but the church were represented by many of their leading members. I arranged with other brethren to report proceedings of each Association, and hence do not propose to attempt a regular report.
We were agreeably surprised at seeing the beautiful house of worship at Augusta. It is in design altogether modern, and was built for less than \$5,000. I mention the cost because generally people think that such a building would cost much more.
In my notes I must not fail to mention Elder Cleon Keys, who was present. He is totally deaf, and his eyesight is failing. He looks well for a man of his age, and speaks as usual with great power. He is greatly revered and loved, and he deserves to be, and all seem to vie with each other in honoring him.
Returning home through Mayeville, I spent Friday night with my friend and brother A. R. Glascock, who is the proprietor, in connection with his son Arthur of the celebrated Edgfield Dairy Farm. The arrangements for a first-class dairy are not only all modern, but most complete in all details required in the business. Machinery does almost everything, but milk and feed the dairy. The cream is separated from the milk by horse power, and the temperature of the milk that is sent to town is reduced from 80 or 90 degrees to 45, and goes sterilized to customers. The herd numbers about 30 head, representing the finest strains of the Jersey breed. Everything up to date, so far as a dairy farm is concerned, can be seen. Every improvement to save labor and in the line of economy are here utilized. In the cream barn are two large silos. One is a pit or vat for packing away green fodder for winter use, so as to exclude air and outside moisture. The corn is cut when passing the roasting ear state, and baled to the barn, where by a great power stacker blades and corn are cut into half-inch pieces and carried by an arrangement like a straw-stacker, into the silo, and through the winter it is fed, and will keep it as well as they do when fed to them fresh from the field, and it greatly adds to the quantity, quality and flavor of the milk. The preparation is known as ensilage, and costs, ready to feed, not over 10 cents per ton. It is short, moist and no doubt the best feed that can be fed to milk stock, and is also good for horses and mules. Brother Arthur Glascock is a scientific as well as a practical farmer, and the latest improvements are promptly adopted by him. He is enterprising, and his herd is made up of the best specimens of the most celebrated Jersey families. Any one in the dairy business, or thinking of going into it, can be greatly profitably by visiting Edgfield Dairy Farm.
W. P. H.
MINISTERS' MEETING.
The following is the programme of the Goshen ministers' and members' meeting, to be held Friday, October 15th, Sunday 16th, October, 1898:
1. The Baptist and his Bible—J. R. Ward and W. B. Rutledge.
2. The state of the soul between the death of the body and the resurrection—W. V. Harrell and M. P. Compton.
3. Upon whom rests the responsibility to give the Gospel to the world?—J. N. Lynch and J. T. Lewis.
4. What shall be the final state of the wicked after the resurrection?—J. W. Vallandigham, J. D. Duncan and E. T. Layman.
5. The nature and extent of human depravity—H. B. White and J. Oldham.
6. Evidence of regeneration—A. V. Armstrong, R. B. Basham and H. Veesh.
7. What kind of faith, if any, precedes repentance?—J. Duggins, I. M. Washburn and L. A. Sturgis.
M. P. Compton, J. T. Lewis, Committee.
A CHRISTIAN, when he makes a good profession, should be able to make his profession good. It is an easy matter to profess, but it is not so easy to walk in the dark themselves who carry a lantern for others.

DISTRICT ASSOCIATIONS.
Time and Place of Meeting 1898.
AUGUST.
Ten Mile—Pleasant Home church, 31st.
Shelby County—Mt. Vernon church, 18th.
Green River—Cane Creek, Grayson county, 20th.
South District—Bruner's Chapel, 23d.
Concord—Owenton, 24d.
Bethel—Mt. Gilend, Allensville, 23d.
Barren River—Capital Hill, 25d.
Gaspar River—Green River church, 23d.
Campbell County—Licking, 24th.
Franklin—Forks of Elkhorn, 24th.
Ohio River—Union church, Crittenden county, 24th.
Cumberland River—Salem, Putnack county, 30th.
Tate's Creek—Stanford, 30th.
Union Blauket Creek, Pendleton county, 31st.
SEPTEMBER.
Baptist—Gilbert's Creek, 1st.
Irvin—Pleasant Point, Clay Co., 2d.
Central—Bethlehem, 6th.
South Cumberland River—Union church, Wayne county, 6th.
Ray's Fork—Black Jack, northeast of Franklin, 7th.
Greenup—Cathertown, 7th.
Little Bethel—Friendship, Muhlenburg county, 7th.
Long Run—Hessland, Pleasure Ridge Park, 7th.
Lynn—Actua Grove, 7th.
Owens—Harmony, Owen county, 7th.
Bowling—Athens, Owsley county, 9th.
Greenville—New Salem, Menefee county, 9th.
Mt. Zion—Corbin, 9th.
North Concord—Fellowship church, Knox county, 9th.
Steaton's Valley—Mt. Pisgah, Cumberland county, 10th.
Nelson—Bardstown, 13th.
Boon's Creek—Winchester, 13th.
Second North Concord—Clear Fork, Russell county, 14th.
Russell's Creek—Elkhorn, Taylor county, 14th.
North Bend—Madison-avenue, Covington, 14th.
Sulphur Fork—West Port, 14th.
Gosport—Girdler, Knox county, 21st.
Landmark—Red Lick, 21st.
Salem—Hinde's Creek, 21st.
East Lynn—Mt. Carmel church, Taylor county, 22.
Freedom—Burksville, 23d.
South Union—Patterson's Creek, 23d.
Edmondson—Holly Springs, 28th.
Goshen—Sandy Hill, 28th.
Laurel River—London, 30th.
South Concord—Beaver Creek, 30th.
OCTOBER.
Blackwell—New Hope, Hancock county, 2d.
Little River—Donaldson church, 5th.
Warren—Bothany, 5th.
West Kentucky—Fulton, 5th.
Enterprise—Had's Creek, Pike Co., 7th.
West Union—Antioch, 12.
Ohio Valley—Zion, Henderson Co., 18th.
Blood River—Central City, Marshall county, 19th.
Graves county—Farrington church, 26th.
East Union—
Rockcastle—Sinking Valley church, Putnaski county.
If changes are desired, write to the WESTERN RECORDER.
Please prepare statistical table with care and send two copies of your minutes to me as soon printed.
J. K. NICKS, SULLY, Sec'y.
HOME TREATMENT FOR CANCER.
DR. D. M. BYE'S Balm Oils for Cancer is a positive and painless cure. Most cases are treated at home, without the service of a physician. Send for book, telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes, and restores the patient to health. Thousands of cancers, tumors, catarrhs, pleura, plica and malignant diseases cured in the last six years. If not afflicted, cut this out and send it to some suffering one. Address Dr. D. M. BYE, Box 25, Indianapolis, Ind.
He that hath light thoughts of sin never had great thoughts of God.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

LOVE AND PET ME NOW.

BY MRS. R. A. WILDES.

Take my withered hand in yours, Children of my soul, Mother's heart is craving love, Mother's growing old, See the snow of many years Crown my furrowed brow, As I've loved and petted you, Love and pet me now.

Lay your hands upon my head, Smooth my withered hair, I've been growing old the while You've been growing fair, I have totted and prayed for you— Ask not why or how— As I've loved and petted you, Love and pet me now.

Take my withered hands in yours, Children of my heart, Mother's growing old, your love Makes of life sweet part, Touch with love my faded cheek, Kiss my anxious brow, As I've loved and petted you, Love and pet me now.

Take my withered hands in yours, Hold them close and strong, Obey me with fond caress, 'Twill not be for long, Youth immortal soul will crown With its wealth my brow, As I've loved and petted you, Love and pet me now.

Take my withered hands in yours, This your heart will prove; If you owe me anything, Pay the debt in love, Press me in your strong young arms, Breathe a loving vow, That as I loved and petted you, You'll love and pet me now.

—The Standard.

A MIDDLE HALF DISCOVERY.

BY INA BREVOORT.

It was an evening in early spring, and the windows of Mrs. Darlington's room had been opened to admit the fresh air, laden with promise of summer. But, alas! the breeze carried with it something more—the sound of a violin played very badly.

"There's that dreadful noise again. You will have to close the windows," said Mrs. Darlington to her maid, who laid down the curling tongs and obeyed her mistress. Mrs. Darlington turned from the silver-laden dressing-table before which she sat, and confronted her husband, who was on the other side of the room reading his paper.

"It's no use, James," she said, rising anger and petulance mingling in her tones; "I simply can't stand that noise. You must speak to that man to-morrow."

"My dear," answered her husband, in a slightly amused tone, "how many times must I tell you that I should be making myself ridiculous? The man has a right to play on his own violin in his own house."

"Play! Do you call that playing?" "It is what every beginner has to go through, and by whatever name you choose to call it, it is nothing to which we have any right to object," said Mr. Darlington. "If he played at unreasonable hours, or we had illness in the house, I should have some excuse for complaining."

"Illness, indeed. And what do you call illness, I should like to know? If this annoying noise continues my nerves will be worn to nothing in a short time."

Her husband thought this might be a very good thing, but he did not say so. He was too wise a man for that. Instead, he returned to his paper and silence reigned, but not for long.

"There, now you may go, Jane; I will ring when I want you again," said Mrs. Darlington when the last strain was waned and her hair had been carefully dressed.

When the maid had noiselessly left the room Mrs. Darlington said, somewhat impatiently; "I do wish you would attend to my hair."

"What is it, my dear?" said her husband, mildly, again laying aside his paper.

"What is it?" "You don't listen to a word I say," said Mrs. Darlington, her paper was not taken up again until her wife had entered her carriage and been driven rapidly away.

"The idea of putting such a house in this neighborhood! It was a ridiculous thing to do," said Mrs. Darlington to her intimate friend, Mrs. Mason, as she sat at lunch together

on the following day in the great dining-room in the former's house. The massive sideboard towered above them majestically, its burden of silver and cut glass sparkling in the sunlight which penetrated through the closed blinds. The air outside was soft and fragrant, but Mrs. Darlington's head ached—hence the dim light.

"Who owns the house, and why did you allow me to build that?" asked Mrs. Mason. "You told me once that you intended buying that lot for a rose garden."

"I did," replied her friend, "but I thought there was no hurry. I did not suppose the man who owned it would die and leave the lot to some nephew, who would obstinately refuse a good offer because he wanted to build his cottage there. It is a cottage—noting but a cottage, and finished, settling down her teacup with a force that made both cup and saucer rattle.

"It certainly is a pity," said Mrs. Mason, as they rose from the table and strode to the parlour, she was inviting hammocks and comfortable chairs. Unconsciously they both looked over at the offending house. It stood on the next street, so that its back windows faced the back windows of Mrs. Darlington's establishment, and the two yards were divided by a light iron fence.

The little cottage was so new and clean and neat that it looked like a toy house. Each window pane shone like a diamond in the sunlight, and the whole porch, from the brackets of its lines of snowy glass towels hung along one side, to the tiny flower garden and the lawn that resembled a pocket handkerchief, was a marvel of neatness and order.

"They ought to take great pride in the place," said Mrs. Darlington. "I have been in a number of such houses when I've been visiting my poor, but they usually look very untidy. I can tell you just what they probably have in the parlour. Matting on the floor, horsehair furniture with worsted tidies; one table with photograph albums and another with a stand of wax flowers. They may have a black walnut whatnot, but I doubt their having arrived at that distinction yet, as they were only just married when they moved in, four months ago. The furniture man comes probably every week and collects two dollars."

"You see, I know all about such people, and I feel sorry for them. I do all I can to help them, but one doesn't want them living right under one's own nose," finished Mrs. Darlington, pathetically, if a little vulgar.

"That is the trouble with a city house. The best street, or to-day either in the slums or full of shops to-morrow," said Mrs. Mason, who only rented her own town house.

"Are they quiet, well-behaved people?" "Quiet? Well-behaved?" echoed Mrs. Darlington, in a high treble.

"Why, the man is actually trying to learn the violin. Where he got the money to buy it is a mystery."

"The man is very annoying, isn't there something you can do about it?" asked the other, vaguely, in polite acquiescence.

"I asked James to speak to him, but he says the man has a perfect right to play on his own violin, and that he is not disturbing the peace as he doesn't play in the middle of the night, or something of the sort. But my mind is made up. As James will do nothing I shall take the matter in my own hands and speak to that man's wife. I shall tell her the noise must be stopped, and I will take her a package of tea and another of sugar, which will have the effect of making her shut her husband in the attic when he wants to play. So I shall speak to her at the first opportunity," ended Mrs. Darlington, and then the conversation turned to other matters.

The opportunity presented itself on the following afternoon. Upon consulting her watch, as she was being driven home after making a round of calls, Mrs. Darlington discovered that it was much earlier than she had supposed.

This was the time to go and speak to the woman about the violin, and having first stopped at her own door, and sent the footman into the house to get the tea and sugar, she directed the coachman to drive her to the cottage.

She had never seen the front of the house, and she eyed it curiously. It was small and square, with a porch across the front and a bay window on one side, and the paint was a light yellow, with white trimmings. At the top of the porch a tiny flag fluttered in the breeze, and on the porch stood some small chairs, and several palms and rubber plants in jardinières.

"Tell John not to wait, I will walk home," Mrs. Darlington said to the footman.

footman as he touched the electric bell for her. She was richly and tastefully dressed, and under her spring cape of silk and lace she carried the tea and the sugar.

The door was opened by a young woman whom Mrs. Darlington had often seen in the back yard attired in a neat calico dress and a gingham apron. She now wore a house dress which she supposed to be the best of its kind. It was not a wrapper, nor what is called (heaven knows why) a tea gown, yet there was something in its loosely gathered folds that suggested the privacy of home.

"Is Mrs. Madison at home?" asked Mrs. Darlington, cordily. "I am Mrs. Madison. Won't you come in?" said the young woman. She was tall and rather slender, with rich blue eyes and great masses of light brown hair that showed care in its arrangement. Her face was pretty, but there was an intellectual quality about it that made the beauty a secondary consideration.

Mrs. Darlington's face was a study as she followed the other woman through the hall, with its square staircase of polished wood, its oak hatrack and umbrella jar, to the parlor, which was larger than one would have judged by the outside of the house.

Mrs. Darlington paused uncertainly in the center of the room and looked about her helplessly. She did not quite know how to begin.

"Won't you sit down," Mrs. Madison said, gently. The elder woman sank into a seat, but still she could think of nothing to say. She who had generations of culture and wealth behind her, and who had signed her marriage, with an acknowledged social leader, was at a loss.

"It is a charming day, is it not?" said Mrs. Madison. "I intended making my call this afternoon, but I am glad now that I did not, because then I should have missed you."

"How fortunate for me!" murmured Mrs. Darlington, feeling the other's quietude a relief. "I am glad to see you."

Having taken the tea, Mrs. Madison soon put her guest at ease. She evidently considered the call a social affair, and it became harder each moment for the other to under-estimate her.

After a short time Mrs. Madison excused herself and went out of the room. Left to herself, Mrs. Darlington looked about her. The room seemed to be parlor, library and music room combined.

There was a piano, a music rack, a perfectly appointed tea table, several easy chairs, and at her side was an immense bookcase. She glanced at its contents. All the works of standard writers, the best poetry and the latest fiction were there.

The carpet was a soft, thick moquette with light flowers trailing over a damask ground, the pictures, though few, showed taste in selection, and the curtains at the windows were real lace. Moreover, the whole arrangement of the room produced a dainty and harmonizing effect which Mrs. Darlington had often studied in vain to produce in her rooms.

Mrs. Madison reappeared in the curtained doorway holding a steaming kettle of burnished copper, which she carried to the tea table, where she proceeded to make tea, which she served to her guest in a frail cup and saucer.

"You must pardon my leaving you, but you see I am a maid as well as a mistress, and occasionally the two roles clash," she said, without a trace of embarrassment in her manner.

Mrs. Darlington's thoughts were many and varied as she slowly sipped her tea and ate a cake. Among other things, she thought of the package which she had so far kept successfully concealed under her cape. Had she been forced to earn her own living she would no doubt have made an excellent juggler; for it certainly requires a good deal of skill to still keep spectators ignorant of the fact that one has a bundle under each arm.

Mrs. Madison talked easily and well. If she had a fault, it was that she indulged in personalities about her husband, but that is to be expected in one who is still a bride.

"He is a dear fellow," she said, "and so ambitious. Just now he is studying the violin. I hope his practice does not annoy you."

"Not in the least," replied Mrs. Darlington. At last she rose to go, forgetting her parcels for the first time. As she got up the sugar slipped from under her skirt, and the bag bursting as it struck the floor.

Mrs. Darlington looked from her hostess to the sugar, and back again in confusion. "Oh, I am so sorry," she began.

"Pray don't apologise," interrupted the other brightly. "It is really not worth thinking about, though I know such accidents are very embarrassing."

"You see," began Mrs. Darlington again, trying to think of a good reason for making a call with a package of sugar under her arm, "I did not intend to come here when I started out. I meant to take the sugar to my own home, but the way was so lovely, and so—had you not coming here so long—that—"

"I shall take the sugar up carefully and give it to the woman who comes to do my sweeping for me. It's an ill wind that blows nobody good, you know, so please think no more about it," and Mrs. Madison resolutely talked of something else until the door closed upon her caller.

"Well, my dear," said Mr. Darlington that evening at dinner, "did you call our young neighbors to account to-day? John told me when I inquired for you that he had left you at Mrs. Madison's."

"What happened there," said his wife, "when you were with me, your complaint? Did she promise to make him hang up de fiddle?"

"I did not make any complaint." After a brief struggle with her pride Mrs. Darlington told him the whole story, and at her pathetic rendering of the sugar incident he laughed till the tears rolled down his cheeks.

When Mrs. Madison returned Mrs. Darlington's call it chanced that Mrs. Mason was also there. Mrs. Madison's costume left nothing to be desired, and her manner was easy and gracious, though she naturally followed the conversation instead of directing the choice of topics as she had in her own.

She accepted the ministrations of Mrs. Darlington's servants with the same grace she had shown when opening the door for and serving tea to that lady.

When she had taken leave, after staying just the proper length of time, Mrs. Mason turned to her friend.

"My dear," she said, "is that the woman you told me had horsehair furniture and wax flowers in her parlor?"

"I was mistaken," said Mrs. Darlington, faintly.—Housewife.

A STRANGE FOLLOWER.

In a certain street off one of the main thoroughfares of the Borough, being not the best of character, I was one afternoon making a few calls, when I noticed a big, hulking fellow standing at a corner, closely watching me. I judged from his appearance that he was a foreigner, though he was fairly steady on his legs. There was at the time a great "strike" on in the South of London. As I was about to pass him the man suddenly stepped in front of me.

"What's your name, wot's th' little game on now?"

"That's my business," I replied, looking him straight in the face.

"We don't want any interfering down here," he said, speaking roughly.

"I'm not interfering with any one, simply about my business."

"An' I'll find out what yer business is if I follers yer till midnight," interlarded his speech with sundry Latin unecessary in the case.

"Come along then; there will be no difficulty about that," and I walked on.

"I hardly thought he would do so, but he seemed in earnest about the matter, and started off, keeping about a dozen yards behind as I passed along two or three short streets. Rather amused, though somewhat puzzled to know what to do with the man, I thought it would do no harm if I did go down to the hall, and therefore took the next turn in that direction.

"Come along," said I, as he seemed to be lagging a little behind, "there's nothing to be afraid of."

"Who's afeard?" and he hurried up a little.

Coming to the hall I quietly opened a side door and invited him to enter a passage leading to one of the ante-rooms. He hesitated for a moment.



The drummer who tries to talk a merchant into buying a bill of goods may be handicapped by a face rendered unattractive by pimples and blotches and by a foul breath. Some men imagine that bad health does not handicap them in business. A bigger mistake may be the biggest kind of a detriment to business man. An unattractive skin is caused by impurities of the blood. A foul breath means a weak stomach, an impaired digestion and an entire lack of appetite, makes digestion and the bowels regular. It is an indication of a thoroughly constitutional weakness. Dr. Pierce's Golden Medical Discovery strengthens the stomach, facilitates the flow of digestive juices, gives edge to the appetite, makes digestion and assimilation perfect, invigorates the liver and purifies and enriches the blood. It is the great blood-purifier. It makes the eye brighter, the skin clearer, the breath sweeter and the nerves stronger. It imparts both mental and bodily activity. 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"Now then," said I, taking down from the cupboard a pledge-book and placing it before him, "my business is to take from you the teetotal pledge."

"Good Lord!" This exclamation was not made in reference to my remark in connection with business, his whole attention being fixed on one of the portraits, and that he did not seem to hear what I had been saying.

"What's the matter?" I asked. "Why, that's M—! He's lookin' at me! I can feel th' touch of his hand on my shoulder, and his whole frame trembling with excitement, he sat down, or rather fell into a chair just behind him."

I could see that he was strangely moved by some memory of the past the sight of the portrait had revealed, so quietly watched him for a minute or so. He sat staring at the portrait for a while, and then began, as if talking to it:

"Don't a' look at me like that, mister! I won't do it, s'he'll me God!" and he bowed his head on the table, shaking his big frame with sobs.

I thought I would give him time to recover himself in his own way, and did not therefore disturb the poor fellow. Presently he looked up. "I say, guv'nor, I made a mistake in follerin' you. I was half drunk at th' time or shouldn't a' done it, but I'm sober now, no fear," and he rose up as if to go.

"Please keep your seat," said I; "you haven't yet heard what I have to say about my business."

"I beg your pardon, an' I'm very sorry I interfered w' you in any way."

"Then you'll listen while I just explain that my business is to take your name in this pledge-book," and I pushed it toward him.

"I say, guv'nor, do you know what little job I'd got in hand when I spoke to you at the corner?"

"Certainly not, and I don't wish to know unless you desire to tell me."

"I'd better out with it, guv'nor. I shall be a bit better in my mind then. When I stopped you at th' corner I was waitin' for a pal o' mine, an' we was goin' to have another drop or two an' then off into th' country to crack a crib as had him marked; a s'p'nt of mine, an' he end not on a job in robbery but in murder, for we're neither on us very particular when on a job. When I came in here an' saw that face lookin' down on me 'twer all up w' crackin'." I could see his eyes fixed on me, an' I feel his hand on my shoulders, and hear his voice whisperin' in my ear, just th' same as he did when I was goin' wrong twenty years ago."

"He being dead yet speaketh," I said, "and you have only to look into his face to think of what he is now saying."

"I can see him now, guv'nor, as plain as I can see that pictur'." I was comin' out o' th' Lambeth Baths. "George," said he, puttin' his hand on my shoulder, "let me warn you against evil men, bad ways, and strong drink; you are goin' the wrong road, my lad; turn round at once, take th' first turnin' to th' right, an' keep straight on. Let the first step be to sign th' pledge, my lad, an' it seems to be speakin' now just in the same way. I can't think what made me feller you guv'nor, or what made you bring me down here."

"Perhaps it was the hand of God. He might have brought us together here to give you another opportunity of warning the wise counsel you then neglected. I feel this to be a very solemn moment. Let this opportunity slip and such another may never come. Now is the accepted time, to-day is the day of salvation."

"I again called his attention to the pledge-book, slipped a pen in some ink and held it out to him. He took the pen in his hand and made as if to sign; then suddenly dropped it on the table."

"Wot's th' good? I've gone too far down th' wrong road to turn back again now."

"No, you have not," I replied; "remember the words spoken—take the first turning to the right and keep straight on. You are now close to that turning. Man alive! don't pass it, for you may never come to another."

"Well, then, here goes," and without further hesitation he took up the pen and signed his name; then looking up at me, asked in quick, decisive tones, quite unlike his previous speech, "Now, guv'nor, what's the next move?"

"I was rather taken by the abruptness of the man, and hesitated for a moment as to the 'next move', but, obeying an inward impulse, I said:—

"Let us pray."

"One does not care to write more as to this, but I might say that when we again sat down, and tried to look

at one another, neither could see very clearly by reason of the dimness. "You have taken the first turn to the right," George— that appears to be your name. Keep straight on, and you will soon find yourself in a new world. I expect you will have to do a bit of fighting, but pull yourself together and stand up to it like a man. You'll never want for a helper as long as Christ lives, and that is forever."

The man sprang suddenly from his seat, and smiting his great chest with one hand, he lifted the other on high, crying aloud:—

"In God's name, I'll win!" "That's the way," said I. He then dropped into his chair again, turning pale, as if overcome by some thought or feeling.

"What's the matter, George?" I asked. "I—I wuv thinkin' about th' missus an' th' two kids," and he bowed his head on the table."

"I have never thought how strangely mysterious is the quickening of a man's conscience, even when it seems, as it does in some cases, hopelessly dead. Thus the conscience of David was suddenly and fully quickened by the simple words of the ewe lamb drawn by the prophet. So also as regards the subject of our little story. One glance at the portrait of a noble Christian worker with whom, years before, he had been brought to some relationship, suddenly quickens the conscience. Moreover, the quickening is full as it is sudden, otherwise why should the man be so touched by the thought of his wife and children for whom he had not even a sitting-room, even the instinct of a brute? It must be that the Spirit of God works with the rapidity of lightning. Though I have in many similar cases tried to watch the effects, thus rapidly shown, it is impossible for me to give any psychological explanation. But, thinking of my story, I would ask, why should we not make a greater use of the portraits of the good men who have been taken from us? Let the portrait of the late W. J. Palmer, for example, be thrown on the canvas at a lantern lecture in the South of London, and one would not be surprised to hear of the conscience of some drinking reprobate being quickened by the sight of his face, so full of tenderness, and the memory of his kind words and generous deeds. The reader will kindly pardon this little dissertation.

George went home that evening—of course, I was carried with him—a changed man, and he is now enjoying the new world in which he lives, as useful as well as a happy Christian worker. It is unnecessary to say that the best portrait to be obtained of M. occupies the place of honour in his regenerated home.—Temperance Record.

MADE A MAN OF HIM.

An inspiring anecdote of the crisis of a life is related by The Evangelist.

"Nothing better could happen to the kind of young man who has the right kind of grit than to be thrown on the world and his own resources. A well-to-do judge once gave his son a thousand dollars, and told him to go to college and graduate. The son returned at the end of the first year, his money all gone, and with several extravagant habits. At the close of the vacation the judge said to his son, 'Well, William, are you going to college this year?' 'I have no money, father.' But I gave you a thousand dollars to graduate on.' 'It is all gone, father.' 'Very well, my son; it is all I could give you; you can't stay here; you must now pay your own way in the world.' A new light broke upon the vision of the young man. He accommodated himself to the situation, again left home, made his way through college, graduated at the head of his class, studied law, became governor of the State of New York, entered the Cabinet of the President of the United States, and has made a record that will not soon die, for he was none other than William H. Seward."

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 by the
Biſhop of Sarum.

"Water was a very proper Emblem to ſignify the paſſing from a Courſe of Deſilement to a greater degree of Purity."

"By the firſt teaching or making of Diſciples, muſt go before baptiſm. When any were brought to acknowledge the Saviour and Redeemer of the world—they were to baptiſe them."

"They led them into the water with no other garments but what might cover nature, they firſt laid them down in the water, as a man is laid in the grave, and then they ſaid theſe words, 'I baptiſe thee in the name of the Father and of the Son and of the Holy Ghoſt.' Then they raiſed them up again; from thence came the Phraſes of being baptiſed into Chriſts death; of our being riſen with Chriſt, and of our Putting on the Lord Jeſus Chriſt; of putting off the Old man and putting on the New.

"Upon the Inſtitution and Commiſſion given by Chriſt, we ſee his Apoſtles went down Preaching and Baptizing."

"Peter ſaw the Holy Ghoſt viſibly deſcend upon Cornelius and his friends, he upon that immediately baptiſed them, and ſaid, 'Can any man forbid water, that theſe ſhould not be baptiſed which have received the Holy Ghoſt as well as we?'"

"Our Saviour has made Baptiſm one of the precepts, tho' not one of the Means neceſſary to Salvation. A MEAN is that which does ſo certainly procure a thing, that it being had, the thing to which it is a certain and neceſſary MEAN is alſo had; and without it the thing cannot be had, there being a natural connection between it and the END. Whereas a Precept, is an inſtitution in which there is no ſuch natural efficiency; but it is poſitively commanded, ſo that the neglecting it is a contempt of the Authority that commanded it; and therefore in obeying the precept, the value or virtue of the action, lies only in the obedience. This diſtinction appears very clearly in what our Saviour has ſaid both of FAITH and BAPTISM."

Baptiſm
 by
Archdeacon Philpot, B.C.L.
A. D. 1555.

"In our days the Anabaptiſts denied the baptiſm of children."

"The Anabaptiſts feign the baptiſm of children to be the popes commandment."

"The Anabaptiſts do gather by the order of the words in the ſaid commandment of Chriſt, that children ought to be taught before they be baptiſed, and to this end alledge many places of the Acts, proving that ſuch as expreſſed their faith firſt, were baptiſed after.—p. 280.

Baptiſm
 by
Biſhop Hooper.
A. D. 1553.

"Baptiſm—the new life cometh not until ſuch time as Chriſt be known and received. Now, to put on Chriſt is, to him, a new life. Such as be baptiſed, muſt remember, that repentance and faith preceded this external ſign, and in Chriſt the purgation was inwardly ordained before the external ſign was given. So that there are two kinds of baptiſm, the one interior which is the cleaning of the heart, the draw-

ing of the Father, the operation of the Holy Spirit, and this baptiſm is in man, when he believeth, and truſteth in Chriſt, the only Author of his Salvation. Though baptiſm have no power to purge from ſin, yet it confirmeth the purgation of ſin, and the act itſelf pleaſeth God, for becauſe the receiving thereof obeys the will of his commandment. The form and manner how to celebrate baptiſm conſiſteth in two parts—in the word, and in the element. The word—"I baptiſe thee in the name of the Father and of the Son and of the Holy Ghoſt," theſe words ſhoweth the form of baptiſm, and alſo, that ONLY MEN, REASONABLE CREATURES, ſhould be baptiſed (Mark xvi). The matter and element of baptiſm is pure water. He believeth, is cleaſed from ſin by Chriſt, he hath the living God given unto him. No Chriſtian ſhould neglect to put on Chriſt in baptiſm." P. 75. E. O. WHITE.

"SCORCHING."

Among the many new words which bicycling has introduced into our vocabularies, two of the moſt ſignificant are "scorching" and the "scorcher." "Scorching" is riding at the top of one's ſpeed, ſimply to ſee how faſt one can go. There is no purpoſe to get anywhere in particular, but juſt to go, and go faſt. The "scorcher" is a familiar figure. Doubled up like a humpback, with cheſt contracted, head down, and heart beating to burſt, he daſhes along regardless of peril to life or limb of others, inſanely and literally bent on beating his own record for ſpeed, as though ſpeed were the main thing in exiſtence.

"Scorching" is not confined to wheeling. Unfortunately, it is typical of much of the life of the day. Everything and everybody muſt be on the go, and muſt go faſt. Not deſtination but movement is the great thing. No matter where you go, you muſt go. Inceſſant activity is miſtaken for ſucceſſful accompliſhment. Meditation has given place to palpitation. In our country eſpecially we have ſet life at a killing pace. The "scorcher" is everywhere, in buſineſs, in ſociety, in college, in cabinet, in camp, and even in church; and thoſe who would not hopeleſſy be left behind muſt do their beſt to keep up with the mad proceſſion. The wreckage is found in the lunatic aſylums and the penitentiaries.

No obſerver can be blind to the evil reſults of this tendency. It may be truly ſaid that we are an intelligent people, but it is queſtionable whether we can aſſurely claim to be a thoughtful people. The reſtleſs and ruſhing Zeitgeist is altogether unfavorable to thoughtfulness. Yet a nation is ſtrong only as it thinks ſtrongly. Movement is not achievement. The whirl of activities of the paſt half century on this continent has already brought us up ſharply face to face with problems that cannot be ſolved by continued whirl, but demand paſe and reflection, and the utmoſt wiſdom of all who are wiſe, unſeſs we are to whirl off into the vortex of ſocialiſm, ſcepticiſm and anarchy.

Nowhere is the "scorching" ſpirit more diſaſtrous than in the church, yet, here, too, it is more and more maniſeſt. The church is in the world, while enjoined to be not of it, and cannot eſcape its environment. So little, indeed, does it eſcape that often it ſeems doubtful whether it is the church in the world or the world in the church with which we have to do. Church ſucceſs, like world ſucceſs, is meaſured by the ſpeed

with which things are moving. The queſtion aſked is not ſo much what are you, as what are you doing? The danger is that the demand for activity will obſcure the neceſſity of ſpirituality. The truth is that a very active church may be a very ineffectual church, ſo far as true foſtering of religious life is concerned.

In ſaying this word of caution we are not criticiſing or condemning activity. A true church of the living God will be a living church, alive through and through with the Holy Spirit, and this life will find expreſſion in all forms of helpful influence and benevolent ſervice. But life will not be miſtaken for what is only the appearance of life. A family of woodpeckers in a tree make a great noiſe and clatter and keep up an inceſſant activity; but they mean death and not life to the tree. So there may be in the church a great deal of noiſe and a conſtant flutter of activity, and yet it may indicate only the decay of the church. It all depends on whether the activity is the expreſſion and outgrowth of a deep and perennial ſpiritual life, or whether it is "scorching," that is, movement for the ſake of movement, going faſt ſimply for the excitement or pride or ambition of going. A buſy church is a bleſſed and bleſſing church only when all its work is permeated by the Spirit of God.

The effect of much "scorching" whee is what is now denominated the "bicycle heart." In the recent examinations for the army the ſurgeons found a very large number of volunteers afflicted with the diſeaſe. By "scorching" the action of the heart had been forced until it had become weakened and unfit for ſtrain or endurance. The men in this condition were rejected as unfit for ſervice. The trouble with the church "scorcher" is likely to be the ſame—weak heart action. And when the heart is not right, the church-member of all others is unfit for good ſervice. When the paſtor is a "scorcher," as not frequently happens, ſince congregational demand brings miniſterial ſupply, the caſe is about as perilous as it can be, and the warning may well be put up, "Look out for falls." Short paſtorates are the common record of "scorching" paſtors. Large numbers but little inſtruction in righteouſneſs characterizes the Sunday ſchool run by a "scorching" ſuperintendent. Many organizations but few conversions mark the "scorching" church.

In this period of ſtreſs and high preſſure the church needs to ſeek power at the true ſources of power. More hours for meditation would mean more power for miniſtration. Strength for ſervice is to be found not in "scorching," but in the Quiet Hour. In our hurried life we need to heed daily the words of the Maſter to His diſciples, ſpoken in the miſt of preſſing duties and activities, "Come ye apart into a ſolitary place and reſt awhile." Reſting with Jeſus in the between whiles by the way—this is the only antidote for the diſaſtrous and unſatisfactory "scorching" ſpirit of the age.—Watchman.

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DUTY TO THE LIVING.

BY H. A. A.

Ever since the fall of man the human race has been under the shadow of death, the certainty of dying, the uncertainty of living. How few homes in our broad land but what have been visited by the "angel of death," for young and old are alike to him—the just and the unjust, each come under his hand. To the Christian death many times comes as a happy release, a call home, and the weary one welcomes the summons gladly. We must ever feel differently when one we love "falls asleep in Jesus" it leaves us so sure of their joy that our grief should be lessened when we think of their gain.

It is hard, however, to give up our loved ones, and many Christians are often rebellious, or, what is as sad, I think, the ones left behind make more sorrow for the heart which is even then full of sadness, and keep their thoughts in the past thinking over what might have been, and torturing themselves with what was left undone, when all, and far more than could have been expected was done for the dear departed, whose life was shielded in every way.

To such it seems as if all sunshine has gone out of life, and all duty to the living seems lost in gloomy weeping over the dead. My Christian friends why will you so far forget your duty as to make one think your trust and faith in God, "who doeth all things well," is weak and of no moment?

Leave your dead in his loving and tender hands: trust him, for it was with his knowledge your dear one was called away; it was in mercy, no doubt, and to save a life of misery. Oh! my friends, you who cannot see into the future, do not try to understand the ways of God.

"He giveth his beloved sleep." Oh! how beautiful, restful sleep, when one awakens refreshed, with the bloom of health in the faded cheeks, and the brightness of a new and perfect life in the tired eyes, sleep. Ah yes, and only an awakening in the land where there is no sorrow any more, or weeping, where everything speaks of a full and quiet joy, and where there are no more partings forever.

And yet I see the tears of despair in your eyes! It is not a brave spirit which forces those tears. They are not for the loss of companionship, and you think because you can say you are resigned, and that only a few more short years separate you, that you have given up your soul in resignation. Have you? Then why not put the past into God's hands? You did what you understood was your duty as a Christian, and for very love let the past be buried with the dead, and instead of mourning, now that all is over, and nothing can be changed, do as did "David" long years ago when they brought him news that his child was dead. He arose, washed himself and put on fresh raiment, for when the child was ill he grieved, but when he was dead that grand old king said, "The child could not return to him, but he could go to the child."

If we would try to forget ourselves more and realize we have only a short time at best to make happy the dear ones around us, I do not think we would let our lives go to waste.

That dear, kind husband, do you know how you are grieving him and the children who are in

your home? Will your unnatural sadness make their lives happy, think you, and are you not losing the beauty of your home for a shadow, that home full of love, and sanctified by the blessing of God. Your little circle is unbroken. How thankful you should be that the kind husband and father was not put away from your tear-dimmed eyes. You think your life is hard, your sorrows great, but do you ever pause to think it is largely you who make more of your trouble than what was placed upon you, and you are not the only one to whom sorrow has come? Look around your own family. Why will you complain when your sister, widowed and childless, has taken up her cross and, with a brave smile, is bearing her burden? Go into your closet, shut your door and pour out your heart to God, who understands you better than you do yourself, and who will give you help.

THE TEMPERANCE CAUSE.

It is of the utmost importance that the Christian people of the State should give all due attention to their associational meetings this summer to the cause of temperance. By a recent decision of our Court of Appeals it has been rendered practically impossible to hold any more county elections, and ere long many of the counties that already have local option will be able to have it only in certain precincts. At the last session of the State Legislature the House of Representatives and many Senators spurned an earnest petition from a large inter-denominational temperance committee for a fair local option law. These Representatives and Senators were not impressed before they went to the Legislature with the wish of the people in reference to this matter. The cry that went up to them from all over the State from hundreds of churches went too late. It ought to have been heard before these men were nominated for their positions. If the Christian people do not take this matter in hand in their own counties and elect men to the Legislature who will respect their wishes, it is absolutely useless for any temperance committee to try to convert members of the Legislature after they reach Frankfort. The whiskey ring has means of influencing Representatives and Senators at Frankfort that no temperance committee can possibly have, and they use these means without scruple. Would it not be well for every District Association in the State to take this matter up, and give those who are ambitious for office clearly to understand that they cannot have the votes of Christian people if they do not propose to respect the reasonable wishes of these Christian constituents after election. I have been asked as chairman of the Inter-denominational Temperance Committee to call the attention of the people to this matter. Will the brethren who are interested in the cause of temperance take notice, and do at the District Associations what they conscientiously think the occasion requires? Unless a new local option law is soon secured the labor of years will be lost as the result of this recent decision by our Court of Appeals. Brethren, the case is urgent. The politicians must be made to understand that the people are in earnest about this matter.

F. H. KERFOOT,
Chairman Inter-denominational Temperance Committee.

He who persists in genuineness will increase in adequacy.

OLD-TIME REVIVALS.

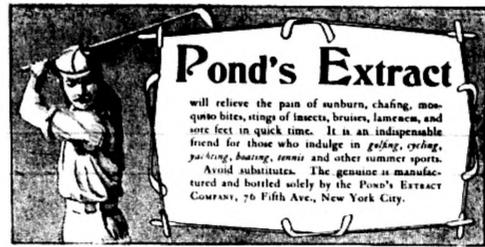
BY AN ANTE-BELLUM WOMAN.

As we sit, in the present day, under the ministrations of some modern evangelist in his "Gospel meeting," or read of his "testimony meetings," in which such large numbers "witness for Christ," some of us go back a few decades to the revivals and experience meetings of our youth. Then, as now, in our Southern churches, we had a sound Gospel meeting fifty-two Sundays in the year, and frequently one during the week. At every appointment the pastor presented the claims of the Gospel so faithfully that when he announced "a meeting of days"—sometimes protracted into two weeks—he had only to invoke the aid of a brother pastor, gifted like himself in proclaiming the same blessed truths, to supplement his pastoral labors.

In these meetings the doctrines of grace, the work of the Spirit, and the duty of repentance were emphasized in the sermon, and penitents who needed more definite and personal instruction were invited to the front, to be prayed for and conversed with by the ministers. It was by no means that the place thus designated was called "mourner's bench," or "the anxious seat," for those who resorted thither were under conviction of sin, mourning over their lost condition, and anxious for the salvation of their souls. The exhortations and prayers were interspersed with hymns charged with atonement message: "Come, humble sinner, in whose breast," "Approach, my soul, the mercy seat," and "Come ye sinners, poor and needy," being favorite selections. It was under these softening influences that we would sometimes see the tears raining down the cheeks of the old-fashioned brother, and hear the impressionable sister shout aloud for joy. Yes, there were more tears than smiles in our meetings in the olden time.

This was about the usual order of worship in both town and country. In the city, the protracted meetings were during the winter, the long evenings permitting a longer service and drawing a larger attendance. Sometimes there was an early morning prayer-meeting, and generally an "inquiry meeting" in the afternoon. In the rural districts these meetings were appointed in the late summer or early autumn, when the planters' busy season was over, and before the "fall seeding" began. There was preaching morning and afternoon, with an hour's intermission for dinner, each discourse being enforced by earnest exhortations, fervent prayers, and vigorous singing. There was no formal "service of song," but as soon as a dozen or two persons entered the church a tune was raised—not unfrequently by a godly woman—and the building resounded with the penitential notes of "Alas! and did my Saviour bleed?" or the plaintive tones of "Do not I love thee, O my God?" or the excellent strains of "When I can read my title clear."

The social feature of these "all-day" services, while not very prominent, involved considerable sacrifice. Much had to be neglected on the plantation, and much additional labor to be performed in the house, in the preparation of an elaborate dinner and for the entertainment of guests at home. Among the hundreds who flocked to these meetings there were few who were not respectful and attentive



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listeners. Giddy girls and thoughtless young men there were, but they were usually subdued into reverence by the sermon for its effects to be dissipated by an hour's intermission for gastronomic indulgence, while the atmosphere of the homes in which they were visiting was generally such as to repress any inclination to levity.

The city church, divested of this element of hospitality, had the decided advantage in the enjoyment of a protracted meeting and in working for its success. The exercises, while substantially the same, were more quiet, but none the less impressive, and the results were equally as far reaching and permanent. There was not such mania for counting converts in former times; there was less impurity brought to bear upon the inquirer, and greater deliberation in his making a profession of faith. Comparatively few of the penitents, in either town or country, were converted the first time they presented themselves as subjects of prayer. Some times it was days, and occasionally weeks, before they could realize a "good hope through grace," but they were "content to wait," as did Bunyan's pilgrim, till they "came to the place of deliverance"—at the hill of the cross.

During these revivals there was frequently house-to-house visitation, when the interests of the soul were pressed upon the individual; a whispered word in the marts of trade, accompanied by a pressure of the hand; a helpful book given or loaned to the friend met in social intercourse—men and women being efficient co-workers with the preachers in these unobtrusive private ministries.

The revivalists of those days were not usually men of wide culture, but they were "mighty in the Scriptures," and in their hands King James' version, with all its defects and misarrangements, became a very Damascus blade to pierce the heart and produce conviction. But there were giants in intellect, as well as in faith, and when the master spirits of the meeting were the master minds of the generation, then were they truly "masters of assemblies." With lips touched with a live coal from the altar, conceive of the effect of the graphic illustration and weird word painting of J. S. Reynolds, the model evangelist; or the unanswerable logic and thrilling eloquence of A. M. Poindexter, swaying immense audiences as the heart of one man; or the touching simplicity of the "old, old story" delivered in the matchless colloquial style of

John A. Broadus?

In the reception of candidates for baptism, it was not simply a confession of faith that was required, but a relation of their Christian experience, elicited by questions on the work of grace in their hearts, their views of baptism, their purpose to lead a new life. With what exalted enthusiasm was sung on such occasions—or at the water's edge, if in the country—"In all my Lord's appointed ways," or "How happy are they!"—making the welkin ring with the jubilant notes.—Religious Herald.

THE MARKETS.

LIVE STOCK.

Report for week ending Aug. 18.

Cattle. Monday the market opened firm and active on choice butcher cattle, selling readily at an advance of 10c. Bull market slow and lower. No change in the market on Tuesday. On Wednesday and Thursday the market ruled at quotations. No change during remainder of week.

Hogs. Monday the market ruled steady with choice veals selling at \$4.65 to 5.00, while common, grassy veals were sold at quotations. Thursday choice veals sold at \$5.25 to 5.50.

Sheep and Lambs. Monday the market ruled steady, choice lambs selling at \$4.00 to 4.25, best fat sheep at \$3.00 to 3.25, stock ewes in good demand at \$4.25 to 4.50. No change in the market during remainder of week.

CATTLE.

Extra good export steers, 1,500 lbs. and up	\$4 00 to 4 50
Light shipping, 1,200 to 1,500 lbs.	\$3 75 to 4 00
Best butchers	\$4 00 to 4 25
Fair to good butchers	\$3 50 to 4 00
Common to medium butchers	\$3 25 to 3 50
Thin, rough steers, poor cows and scullaways	\$1 50 to 2 00
Good to extra oxen	\$3 50 to 4 00
Common to medium oxen	\$2 50 to 3 00
Feeders	\$1 00 to 1 50
Stockers	\$3 75 to 4 00
Bulls	\$3 00 to 3 50
Veal calves	\$5 00 to 5 50
Milch cows—Choice	\$8 00 to 9 00
Fair to good	\$5 00 to 6 00

HOGS.

Choice packing and butchers, 25 to 300 lbs.	\$6 00
Fair to good packing, 100 to 300 lb.	\$5 00
Good to extra light, 100 to 150 lbs.	\$4 50
Fat hogs, 120 to 150 lbs.	\$4 25 to 4 50
Fat sows, 100 to 120 lbs.	\$3 50 to 4 00
Pigs, 60 to 100 lbs.	\$3 00 to 3 50
Roughs, 150 to 400 lbs.	\$2 00 to 2 50

SHEEP AND LAMBS.

Good to extra shipping sheep	\$5 00 to 5 25
Fair to good	\$4 50 to 5 00
Common to medium	\$3 50 to 4 00
Wethers	\$3 00 to 3 50
Wethers and scullaways, per head	\$2 00 to 2 50
Extra Spring lambs	\$4 00 to 4 25
Best butcher lambs	\$3 50 to 4 00
Fair to good butcher lambs	\$3 00 to 3 50
Tail-ends	\$2 00 to 2 50

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The sales having been suspended, no report will be given until next week.

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STACKING SMALL GRAIN.

If round stacks are to be made, put four in a place, two on either side of a space seven feet wide, for each setting of the machine. When ricks are built it is the common practice to stack two in a place, or four, two on either side of the space left for the threshing machine, with the long dimension of the stack at right angles to this space. This latter form makes it more difficult to get the bundles to the machine, but where a large amount of straw is wanted in one place the plan is the best that could be adopted.

A good foundation is essential to a good stack. On many farms it is possible to use log sleepers, across which rails or poles are placed. This keeps all the grain off the ground and gives a firm base. However, most grain stacks have no specially prepared foundation, and keep well. Begin by setting up bundles in the form of a shock at the point where the center of the stack is to be. Continue placing bundles around this nucleus until the base is of the desired size. As the outside of the stack is approached gradually increase the slope of the bundles, but at no time allow the heads to touch the ground.

When the foundation is completed begin by laying a course of bundles about the outer diameter. When the first is completed lay a second, allowing the butts of the second row to just cover the bands of the first. Put on a third row in the same manner, and continue until the entire surface of the stack is covered. At this point see that the center of the stack is high and solid. Place the bundles of the inner rows close together, and step upon them, so that the center will be solid while the outer rows remain loose. In this lies the whole secret of building a stack that will keep. The outer bundles must slope downward and outward. Now, as the center of the stack has to bear the weight of the top, it naturally settles most and unless it is high and much more solid than the outer layer the depression will be sufficient to cause the outer bundles to slope inward, and instead of causing the water to run out will direct it toward the interior. This keeping the center of the stack full and solid should begin with the first layers, and be continued until the stack is two thirds the contemplated height. The top can then be finished with the bundles almost level. It is not absolutely necessary to have a bulge on a grain stack, but it looks well and protects the lower bundles from the water coming from above. The bulge is secured by permitting every outer layer of bundles to slightly project beyond the layer beneath it.

Do not make the stack very wide, so that the roof will have a very marked slope. Other things being equal, the steeper the top of the stack the more readily will it turn water. One problem in stacking small grain is to keep the stack from slipping during the process of construction. This may be done by carefully raking off all loose straw before the two outer layers of bundles are put down. By holding the bundle almost perpendicular and pressing the butts into the outer end of the bundle below, then laying down, this tendency will be largely overcome. It is well also to have the driver pitch one load from one side of the stack, and the next from the opposite side. Each side will then be packed

alike, and there will be little danger of slipping or settling to one side after the stack is completed. Topping is important, and while a number of methods are in vogue, the common one is to insert a long stake in the top of the stack. Spread out the butts of a large bundle and slip over the top, then break down the top, and unless there are exceptional weather conditions the water will not enter. Where it is practical a foot or two of prairie grass on the top of the stack will make an almost impervious cover, but most farmers do not have time or opportunity to secure this.—American Agriculturist.

ABOLISHING HOUSE FLIES.

The Government experts recently have been making experiments for the purpose of finding out how the breeding of flies in stables may be most easily and effectually checked. It is found that a single pound of horse droppings will commonly contain 1,200 larvae and pupae of the house fly. The larvae are small, footless maggots, passing through the usual pupa condition before appearing as perfect insects with wings. On attaining the winged state they look at once for water, and this, as well as suitable food, they are apt to find in the nearest human dwellings. They come straight from the filth of the stable into the house. Their habits are always objectionable, and there is no doubt whatever that they are carriers of diseases, particularly from infectious sores. On the other hand they have a certain amount of usefulness as scavengers.

The Government entomologists have been trying various methods of killing the immature flies in stables. For obvious reasons, it is desired to find some plan that is cheap and easy, so that stablekeepers and stable owners may be induced to employ it. The time will yet arrive when the owner of a stable will be compelled by law to prevent his establishment from becoming a nuisance by the adoption of some mode of preventing the propagation of flies on his premises. It has been discovered by Professor Howard that the development of the larval insects can be stopped entirely by spraying the horse droppings or other manure with kerosene. This also kills the larvae of the biting stable flies, which causes distress to horses, and sometimes even to human beings. It is only occasionally, however, that the biting flies referred to enter dwellings. They look so much like the house fly that only an expert can tell the difference, and hence the common notion that house flies sometimes bite. As a matter of fact, the house fly has no mouth parts for biting.

"Chloride of lime is as effective as kerosene for use in the stable, though more expensive. Much might be accomplished if every stable owner would keep on his premises a little poison in a saucer of water. The flies bred in the stable would go directly to the water, and would thus be destroyed."—Cor. Providence Journal.

No QUESTION about good blood telling. Common stock can be vastly improved by good feed and care, but the same end can be accomplished more quickly, more surely and with a better final outcome by the introduction of new and better blood.

MURIATIC acid will remove ink stains from wood. Rinse thoroughly after using.

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BEST ROUTE FOR YOU.

TRAINS SOUTH.
Leave Louisville.
7:55 a. m.; 8:25 a. m.; 1:30 p. m.; 8:30 p. m.
Arrive Nashville.
7:30 a. m.; 7:55 a. m.; 12:35 p. m.; 7:25 p. m.

TRAINS NORTH.
Leave Louisville.
8 a. m.; 8 a. m.; 11:45 p. m.; 2:35 p. m.
Arrive Louisville.
7:40 a. m.; 11:37 a. m.; 3:10 p. m.; 8 p. m.

TRAINS, JELICO AND SOUTHEAST.
Leave Louisville.
9:00 a. m. and 9:00 p. m.
Arrive Louisville.
6:50 a. m. and 5:10 p. m.

TRAINS, LEXINGTON AND FRANKFORT
Leave Louisville.
7:30 a. m.; 2:30 p. m. and 5:00 p. m.
Arrive Louisville.
8:10 a. m.; 11:37 a. m. and 5:18 p. m.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

ILLINOIS CENTRAL
Union Depot, Foot of Seventh St.
Double Daily Service to Memphis and New Orleans.

Memphis & New Orleans Limited.
No. 201 leaves 9:25 p. m. No. 204 arrives 7:40 a. m.
Through vestibule, gas-lighted trains, with Pullman sleepers and Pullman dining cars.

FREE RECLINING CHAIR CARS.
The fastest and best train leaves Louisville for the South.
Less than 11 hours to Memphis, 2 1/2 hours to New Orleans.
Pullman tourist sleeping cars through to San Francisco every Thursday; arrives returning every Tuesday.

FAST MAIL.
No. 31.
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Pullman Buffet Sleepers to Memphis and New Orleans. Connections for Hodgenville, Elizabethtown, Owensboro and Hopkinsville.
Central City Accommodation.
No. 261 leaves 6:35 am.
For Central City and all intermediate points.
FAST MAIL AND EXPRESS.
No. 262 arrives 8:15 pm.
FROM Fulton and all intermediate points.
No. 263. ACCOMMODATION. No. 262.
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For Elizabethtown, Hodgenville, Lettchfield, Owensboro, Beaver Dam, Central City and all intermediate points.

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Only line with through Dining Car on all day trains.
Night trains equipped with the most luxurious sleepers ever built.

Our agents give to all polite and courteous attention.
Notice the MONON
It is the most popular route.

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lamp-chimney?
But get the Number made
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Write Macbeth Pittsburgh Pa

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FREIGHT PREPAID.



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low table with
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10 years.
Machine is not sat-
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day coach and
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Baptist Hymnal (music)	75c
Hymns New and Old (music)	30c
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Sacred Songs (words)	25c
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Harvest Bells (words)	45c

BAPTIST BOOK CONCERN,
INCORPORATED.
LOUISVILLE, KY.

J. Henry Burnett, Mgr. Book Department.

Improved Schedules to Florida
Beginning July 26, via Southern Railway
and Queen & Crescent Routes.

On account of increased travel to Florida
and other Southern points, the Southern
Railway in connection with the Queen &
Crescent Route, have inaugurated, begin-
ning July 26, through, vestibuled, train
service, on accelerated schedules, from Cin-
cinnati and Louisville to Atlanta, Flori-
diana, Jacksonville, Tampa, Miami, etc.

On this new schedule, the train leaving
Louisville 7:45 a. m. and Cincinnati 8:30
a. m., arrives Atlanta 12:00 midnight, Flori-
diana 8:00 next morning, Jacksonville, Fla.,
m., Tampa 5:30 p. m.—train being a solid,
vestibuled, through train, with first-class
day coaches and Pullman sleepers from
Cincinnati to Jacksonville; Chair Cars from
Louisville to Lexington connecting there-
with.

The night train, leaving Louisville 7:45 p.
m. and Cincinnati 8:30 p. m., will continue
as at present, arriving Atlanta 11 a. m., in-
making connection for all points South.

By these new schedules of the Southern
Railway, in connection with the Queen &
Crescent Route, the time via these lines to
Florida and other Southern points is many
hours quicker than via any other road.

For information apply to any agent South-
ern Railway or connecting lines.

W. H. TAYLOR, Asst. Gen. Gen.
Pass. Agt., Southern Railway,
Louisville, Ky.

Magnificent Train Service
of the Union Pacific from Council Bluffs or
Kansas City makes it the popular line to all
points in Nebraska, Kansas, Colorado, Wy-
oming, Utah and the Pacific Coast. Three
trains daily from Council Bluffs, two trains
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Double Drawers, Buffet, Smoking and
Library Cars, Free Reclining
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For time tables, folders, illustrated books,
pamphlets descriptive of the territory
traversed, or any information, apply to your
local agent, who can sell you a ticket via
the Union Pacific or address J. F. Aglar,
General Agent, St. Louis, Mo.

LOW RATES TO SHELBY COUNTY FAIR
SOUTHERN RAILWAY.

On account of the above Fair, to be held at
Shelbyville, Ky., August 26-30th, the Southern
Railway will sell round-trip tickets
from all stations in Kentucky to Shelby-
ville at the rate of one fare for the round
trip, tickets on sale August 22nd-26th, good
to return August 27th-30th, on the most
agent Southern Railway for information.

W. H. TAYLOR, A. G. & A., Louisville.

LOW RATES TO LAWRENCEBURGH FAIR
SOUTHERN RAILWAY.

On account of the above Annual Fair, the
Southern Railway will sell round-trip
tickets from all stations in Kentucky to
Lawrenceburg at the rate of one fare for the
round-trip—tickets on sale August 18th-19th
inclusive, good to return until August 23rd
on the most convenient train.

W. H. TAYLOR, A. G. P. A., Louisville.

OPIMUM

Items of Interest.
NEWS THE WORLD OVER.

It is doubtful whether even such cold
facts as this will open the eyes of the sim-
ple-minded followers of "Doctor" Dowle of
Chicago. He had used the money which the
two ladies entrusted to him and the court
has condemned him and Judge Gower has
given decision against him. He will find it
difficult to raise the cry of persecution
against the decision of the court as he has
done when denounced by the newspapers.

General Morales, the insurgent leader, has
returned to Guatemala and started another
revolution. It is said the business men ad-
vocate annexation to Mexico to see if Diaz's
strong hand can keep the peace. Ecuador
also has a revolution on hand, though
small one, and these Spanish-American
republics may be said to be happy.

England, France and Italy have de-
manded of Turkey indemnity for the
losses of property their citizens
suffered during the troubles in Ar-
menia. Turkey flatly refuses, says the
losses were caused by the Armenians, and
points to other countries which have not
paid for losses in similar circumstances.

A young lady of Chicago went to Spain to
interview the Queen and Sagasta in favor
of peace. It is needless to say she was
received by neither, but she received a
large amount of free advertising in the
daily papers. She had no opportunity
also to be a martyr, as the law of the United
States fines and imprisons any one who
carries on intercourse with a foreign power
with an intention to influence the same in
reference to any dispute with the United
States. The law will not be enforced in
her case, however, as her intercourse in
Spain was confined to the hotel clerks and
railroad ticket agents, etc.

It is "unpatriotic" to ask inconvenient
questions. Here's a New York paper want-
ing to know what about that foundation
of the Republic of American Independence, the
taxation without representation, if the
United States takes the millions of people
on the Philippine Islands and extends the
tariff laws to them? Evidently that editor
is a traitor or he would not remind us of
inconveniences.

There have many providential things
happened during the war. One of the latest
was the rescue of the transport *Mobile* with
1,200 men on board. She had gotten astray
from the other transports and was in range
of the guns of San Juan. The cruiser
Cincinnati ran up to warn the *N. Y. Evening*
Post says that the Spanish guns could not
shoot eight miles, and thus discovered the
Mobile and convoyed her to safety.

Chaplain Jones of the Texas, who showed
himself as fearless as all Christians ought
to be in caring for the wounded and bury-
ing the dead marines under the fire of
Spanish sharpshooters, is in New York to
recover from the effects of the concussion
of the guns of the Texas. He says that when
Sampson held a conference in regard to be-
ginning to bombard on Sunday, Capt.
Phillip of the Texas protested so effectively
the plan was given up.

The people of Formosa have never sub-
mitted quietly to Japanese rule in the
northern part of the island. But in the
south they made no resistance to their
conquerors till recently. The Japanese sol-
diers having failed to catch some brigands
they were pursuing, turned upon a peaceful,
sleeping village in the night, set fire to the
houses, and when the people rushed out
from their burning homes, murdered men,
women and children. A general rising fol-
lowed and ought to have followed.

A correspondent from Georgia writes to
the *Congressionalist* of Boston that the feel-
ing of the South generally cannot be gauged
by the reconstruction in Atlanta and Chat-
tanooga where there is so large a propor-
tion of Northern men. Things are different
in the smaller towns, he writes, and adds:
"Then the women are not reconciled by any
means to the outcome of the war. The mil-
lennium of a really united country is still
an iridescent rainbow." Evidently some
coquettish Southern girl has been playing
Dixie to him.

When it was seen that the Hindoos and
the Mohammedans in India were mutually
friendly with each other, the English gov-
ernment wisely decided to cease enforcing
the sanitary regulations which offended them
so greatly. Unfortunately those regula-
tions went against their religions, thus
making the enforcement seem to them re-
ligious persecution.

The Educational Commission, with Dr.
Harper at its head, has made its report of
recommendations for the public schools of
Chicago. They recommend that the School
Board be reduced in number to eleven, that
the salaries of the women teachers be re-
duced and the men receive higher salaries
than the women, and that the superintendent
be appointed for six years. One would
like to know their reasons for thinking
men should be paid less than men for the
same work.

DEATHS.

For actual subscribers we insert an obituary
notice of 100 words free. We charge one cent
a word for all over 100 words, invariably
in advance. Count the words and
you know at once what the charge will be.
Unless the money accompanies the no-
tice, it will be held in abeyance.

SHIPP.
Mrs. Caroline Shipp, nee Wright, died of
malaria fever at her home in Kansas City,
Mo., Aug. 6th, 1904, in her 79th year, 7 months
and 21 days. She professed religion at 15
years of age; baptized by Uncle Horatio
Chandler in Pittsburg Creek, then Green
county, Ky., now Taylor, near Campbell-
sville, Ky.; a member of Camp-Beville's Baptist
church up to her removal in 1861 to
Indiana, then Kansas City, Mo.; joined
Calvary Baptist church, Kansas City, Mo.,
in 1880, where her membership remained
until her death. While her loved ones
watched and prayed by her bedside, the
angel of death came and her weary spirit
took its flight and went home to rest.
S. WRIGHT, Her Brother.

MONUMENTS.
Before purchasing a monument or head-
stone, it will pay you to get the estimate of
the Peter & Burghard Stone Co. Write for
prices and designs. Warerooms: 317 West
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St., Louisville, Ky.

A MYSTERY.

In the great eternity which is
beyond, among the many marvels
that will burst upon the soul,
this surely will be one of the
greatest, that the Son of God
came to redeem the world; that
certain individuals became the
first fruits of the new creation;
that to them was committed the
inconceivable honor of proclaim-
ing the glad tidings of salvation
to their fellow-creatures still in
darkness, and that they did not
do it. Centuries were allowed
to move slowly by, while myriads
of the lost race were passing into
that mysterious and awful eter-
nity without the knowledge of
Him who died for them. These
chosen ones in each age who
knew Him were not without love
and loyalty. They did glorify
Him in their lives, and sometimes
by their deaths. They defended
His truth; they cared for His
poor; they gathered for His
ship. But—but—the grand pur-
pose of their existence as the
living, spiritual church—that
they should be witnesses unto
Him "unto the uttermost part of
the earth," is that they should
"preach the Gospel to every
creature"—this they failed to
fulfill; it scarcely occurred to
them that they had to fulfill it.
Here and there an individual
among them would rise to a con-
ception of his calling; a Ray-
mond Lull or a John Eliot would
spend and be spent for the per-
ishing heathen; but the church,
the spiritual church, was asleep.
At last some members of it
awoke. They stirred up others.
The evangelization of the world
was undertaken. Yet how feebly!
And all this while the Lord,
whose promised advent they pro-
fessed to look and long for, was
tarrying because the work was
not done that must be done be-
fore His return.—Eugene Stock.

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BUILDING PAPER.



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C. H. & D. TO MICHIGAN.

3 TRAINS DAILY.
FINEST TRAINS IN OHIO.
FASTEST TRAINS IN OHIO.

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mer. For information inquire of your nearest
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IF YOU GOING TO attend (and it will
what you can ill afford
to miss), you will find
this the best line to take.

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ONLY LINE DIRECT TO THE GROUNDS.
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FRUIT LANDS...

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IDAHO,
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A splendid opportunity for enterprising people
of moderate means to secure a home in
this favored country.

LARGE TRACTS OF AGRICULTURAL LAND
with an abundance of water and the
best of railroad facilities.

PURCHASE YOUR TICKETS VIA THE
OREGON SHORT LINE,
the shortest and best line to all points in the West.

FOR EXCURSION RATES & ADVERTISING MATTER,
call on or address
S. W. ECCLES, D. E. BURLEY,
Gen. Traffic Mgr., G. P. & T. A.,
SALT LAKE CITY, UTAH.



Items of Interest.
NEWS THE WORLD OVER.

Gen. August, the Governor of the Philippines, has arrived at Hong Kong, and reports that Manila would be formally surrendered to Gen. Merritt the next day. Gen. Blanco has resigned and proposes to have nothing to do with the evacuation of Cuba. The insurgents in Cuba are talking largely of attacking the United States forces and having a "Cuba Libre" of their own, but no one heeds their vaporsings. They are trying to get the United States to "pay" their soldiers, but that talk is as wild as the other.

A wind and hail storm struck Moritz Siding, in South Dakota, destroying everything in its path. Eight dead bodies have been found, and it is known there are many others killed.

Secretary Day for the United States and the French ambassador M. Cambon for Spain signed the protocol for peace on Friday. As we prophesied at the beginning, Spain has crashed in like an egg shell, her navy proving to be more corrupt even than her army. If this war would only teach Spain to shake off the vampire of the Catholic church, it would be her salvation.

This protocol has to be agreed to by the Spanish Cortes and the United States Senate. There is little to be feared from either; neither would dare to take the responsibility of re-opening war because the treaty was not exactly to the notion of the members. The danger is over; the victory and glory are won. Now for the taxes and the pensions which the shortness of the war will prevent from being a heavy burden.

The Richmond Conference, Virginia, passed unanimously resolutions condemning the Book Committee for its white-washing report of the book agents Barlow and Smith, and endorsing the action of the bishops in regard to the return of the money. Every Southern Methodist Conference of whose meeting we have read has taken such action. Why the book agents do not resign in the face of this indignation is a mystery.

An unfortunate accident occurred on August 15th, as the locomotives, President of Brazil, was starting on his voyage from Lisbon. Two steamers carrying friends of his who came to tell him good-bye collided and twenty lives were lost.

Mr. Robert Taylor, postmaster at Scarva, County Down, died July 26th. His age was not exactly known, but was between 16 and 18. He marched as fifer with his regiment one hundred years ago. Some months since the queen sent him a photograph of herself. He continued his duties as postmaster to the last.

A monument to Francis Scott Key, author of the "Star-Spangled Banner," was unveiled at Frederick City, Maryland, on the 19th. The oration was delivered by Hon. Henry Watterston. A granite pedestal supports a bronze figure nine feet high. At the base of the pedestal is a bronze group of three figures, and beneath it the group the seal of Maryland is carved.

Alexander Campbell died at Lassie, Ill., on the 15th. He had been a member of Congress and was known as the "Father of the Greenbackers." Col. F. B. Bogn of the Ninth Massachusetts Volunteers died at his home in Charleston from sickness contracted at Santiago.

Joaquin Miller, who has been all over the world in mining regions, has tried the Klondike and says of it: "The Klondike mines are certainly the richest ever found on the face of the earth, but the gold is ten-fold harder to get than in any camp I have ever known."

Now what is fame? We thought the great battle there would make at least this generation know the nation of our native town, Murfreesboro'. But a recent issue of the Outlook puts it in East Tennessee, saying: "When the Department authorized the formation of negro regiments in Eastern Tennessee, Shafter was commissioned colonel of one organized at Murfreesboro' although Gen. George H. Thomas declined to recognize the formation."

Mr. Bevey, President of the American Navigating Company, has returned from China. He reports a fearful drought which is sure to be followed by great suffering, and he thinks the result will be outbreaks over all Northern China. The poor have barely enough to keep body and soul together at best and a drought brings them to starvation.

PRE-REGENERATION.

In the RECORDER of July 21 I gave a short article by Eld. J. P. Bow, calling in question the position of "Senex" on this subject. It is not my purpose to enter the defense of "Senex," but there are some things I wish to say.

Bro. Bow calls pre-regeneration "hyper-Calvinism." In reply to this I wish to say that if he will take the pains to look he will find it taught in every set of the Articles of Faith put forth by Baptists from 1644 to the New Hampshire Confession. And the latter, which was written as a compromise document with the Freewill Baptists, is exceedingly strong on this point (see article 7). Bro. Bow will search in vain to find a general abstract of principles that does not teach this. Among the authors which I note as teaching it will be found the names of James P. Boyce, J. R. Graves, J. B. Moody and many others too tedious to mention. In fact, I do not know of a single author of note who teaches to the contrary. A few, to avoid friction, have "straddled the fence."

Bro. Bow next calls for the Scripture which teaches it. One significant fact I wish to mention is that the inspired writers used the Greek word *gennao* to describe the change under consideration, and nowhere is the process described by this verb made contingent on repentance or faith. Again, no word the equivalent of *gennao* is ever made the object of the verbs repent or believe.

Now, if I have not misread the Bible it teaches from beginning to end that regeneration, or the new birth, comes before repentance and faith. I shall cite in this paper only two passages.

John says (John 1:12-13), "As many as received him to them gave he power to become the sons of God, even to them that believe on his name which were born... of God." The word translated "become" in the twelfth verse is *ginomai*, and is never used in the Bible to designate the beginning of life, but always a change of state. In this passage it has reference to adoption, and consequently comes at faith. But at the time described by the verb believe, in the twelfth verse, they were already born. The word translated "born" in the thirteenth verse is *gennao* (the word used to describe the beginning of life), and is found in the aorist tense, which corresponds to our past tense, and describes an action in the past tense as related to the act of believing.

Again, I John 5:1, "Whosoever believeth that Jesus is the Christ is born of God."

Now if Bro. Bow will take his Greek Testament he will see that it is the perfect tense, and should read, "Every one believing that Jesus is the Christ has been born of God." Now I submit that the perfect tense describes an action complete at the time indicated by the verb in the present tense, hence in this instance, the birth stood a completed fact at the time the believing took place.

J. H. GRIMK.

Waterstown, Tenn. NO MAN will be more deeply mourned than Bro. G. H. Carter, so suddenly called home from his life of usefulness. His influence for good has been felt over a wide area, and he was a power for righteousness in the community in which he lived.

INFINITELY more wisdom is required to know when to keep silent than when to speak.

DEAR RECORDER:—Last May Cover Bottom Baptist church called Rev. G. W. Argabrite to preach two Sunday evenings in each month. He closed a ten days' meeting last Friday night; result, 8 baptisms in the usual way. Bro. Argabrite is one of the most foreible speakers I ever heard. One joined at the water. The spirituality of the church was greatly revived. The meeting would have protracted longer, but Bro. Argabrite was taken sick. He preaches the good old Gospel of the grace of God, of His justice and judgment, and of His condescending mercy and redeeming love—Christ's finished work. We feel that Bro. Argabrite is doing us a good work in many lines in the Sunday-school, and we are building up. God bless the RECORDER, and our beloved Seminary for sending out so many good pastors and preachers.

I have been a Baptist over 57 years. My RECORDER is read in several families. One family whom I commenced sending it to had no Baptists in it; at our last meeting four came out of that family. J. E. SHROPSHIRE. Troy, Woodford Co., Ky., Aug. 8.

RESOLUTIONS.

Resolved that, whereas Long Run Association will meet in Beechland church on the 7th and 8th of September, at Pleasure Ridge Park, on the Illinois Central Railroad, we request all visitors and delegates to write at once to Mr. Newton Tucker, Valley Station, stating whether they will come on the train leaving the Union Depot at 8:30 A. M., or will drive out, also state whether they wish to stay over night or return to the city. By gaining this information each family in the church will know exactly how many to prepare for and all can be assigned to their homes. If they have a preference, they can name it to Mr. Tucker.

We extend a cordial invitation to all interested in the cause of Christ, and hope our church will be blessed in having the association meet with us. We will provide tents for tables and preaching purposes, but, owing to the lack of shade, outing parties will find poor accommodations.

Done by order of Beechland church at our business meeting August 13, 1898.

J. H. NAPIER, Ch. Clerk.

We send a dead coin; Jesus gave himself. Salt never speaks, but it preserves. Leaven is quiet, but it assimilates. Electricity is invisible, but it carries its message to the ends of the earth. The salt is actually there when it does its work. The little leaven plant, four thousand to the square inch, multiplies itself with wonderful rapidity. We stand with our scented robes gathered about us, shun the alleys and slums, and sooth our consciences with a poorly paid delegation. It will not do. We must seek the lost man, stick to him and twine ourselves round him, watch for him as the angler does for the fish, or the mother for the returning child.—Joseph Parker.

TRANS-MISSISSIPPI INTERNATIONAL EXPOSITION, OMAHA.

We have just received from E. L. Loumax, G. P. A., Union Pacific R. R. Co., Omaha, a very ornamental pamphlet of sixty pages in relation to the above Exposition. It contains full-page colored engravings of all the buildings in the Exposition Grounds with full description of the same and is an invaluable publication for any parties who desire to visit or who desire any information in relation to the Exposition. Same will be mailed free on application to Mr. Loumax or to J. F. Aglar, Gen'l Agent, Union Pacific, St. Louis, Mo.

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