

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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It is an easy matter to commend patience when there is no danger of any trials, to extol humility in the midst of honors, to begin a fast after dinner.

PHILLIPS BROOKS said on one occasion: "You must help your fellowmen. But the only way you can help them is by being the noblest and best man that it is possible for you to be."

THE *Congregationalist* says that many of its people are not aggressive enough in promoting their faith. "They are so afraid of being called sectarian that they are not sufficiently denominational—a very different thing." It is surprising how cowardly some are before that word "sectarian."

A *METHODIST* writer makes this claim for Arminianism, which is undoubtedly a true one, "its adaptation to the catholic spirit of the modern Christian world." This is too true. But Calvinism has always been known for its adaptation to the Bible and to the spirit of deep reverence for the great and holy God.

THE *N. Y. Christian Advocate* approves the action of the President of the Primitive Methodist Conference in forbidding the use of the new Free Church Catechism in Methodist Sunday-schools, and adds, "While favoring it for many other purposes, we should oppose, with all the energy at our command, the use of this catechism as a Church Catechism for our denomination."

At the meeting of the Baptist Union the address which the late James R. Spurgeon had prepared was read. In it, in speaking of all this sping of Rome, he said: "I can and do respect an avowed Roman Catholic, though I am bound to withstand him to his face; but these illegitimate children of Rome are debauching the manliness and straightforwardness of our national life."

In 1888 a little Syriac book, "History of the Patriarch Mar Yabballaha and of Rabba Sauma," was published in Europe. N. McLean has translated part of it into English. The book is an account of the visit of Sauma and party to Europe in 1287-8. They were sent as an embassy by the Mongolian king Arghon and the Nestorian patriarch to enlist the European kings in taking the Holy Land from the Moslems. The monk and patriarch were natives of China and lived near Peking. The book says: "The Mongolian Christians are many."

## JOHN FOSTER.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

The life of John Foster is of interest to us, not simply because he was one of the profoundest thinkers and most accomplished writers of his time, but also because of his relations to the various currents of religious thought that so perplexed the English Baptist life of the latter part of the eighteenth century and the early part of the nineteenth. Born September 17, 1770, in Yorkshire, in a family that combined, as was very common at the time, the industries of agriculture and weaving, and whose intelligent paternal head had gathered and mastered a select library of Puritan theology, he was brought up in an atmosphere of devoutness, and was encouraged at an early age to read the solid works in which his father delighted. This he did with great eagerness, becoming so absorbed, while still a boy, in this somewhat grave literature, as to lose a taste for boyish sports and social recreations, and to suffer seriously in health and spirits. At this period of life his sensibilities are said to have been excessively acute, and the beauties of nature charmed and enthralled him. Among his literary favorites was Young's "Night Thoughts," whose sombre and intensely realistic views of life deeply impressed him.

His parents were both keenly alive to spiritual things, and through their influence, supplemented by that of their Baptist pastor, Dr. Fawcett, when about seventeen years of age he had a profound experience of divine grace, and was baptized into the fellowship of the Baptist church at Hebden-bridge. Urged by his pastor and others to devote his gifts to the gospel ministry, and prompted thereto, as he believed, by the Holy Spirit, he soon afterward became a resident at Brearley Hall, where Dr. Fawcett conducted a private school chiefly for the training of candidates for the ministry. Here he devoted himself assiduously to acquiring the elements of a classical education, read a large amount of evangelical theology, and laboriously cultivated his English style, which soon assumed an elegance and maturity astonishing in one of his age and opportunities.

After three years at Brearley Hall, he was admitted to the Baptist College at Bristol, where he distinguished himself for scholarship and character.

It soon became evident that his popular gifts were by no means commensurate with his learning and his power of thought and expression. Short periods as pastor, or stated supply, at Newcastle-on-Tyne, Dublin (Ireland), Chichester, Battersea, and Downend, resulted, in some cases, in the closing of the chapels, in all cases in the diminution of the congregations. In most cases the circumstances were highly unfavorable for successful work. He always attracted a small circle of devoted friends and admirers, and he preached sermons of great logical and literary merit; but his sphere of thought was so remote from that of the ordinary hearer, and his sympathy with the ordinary phases of life was so imperfect, that the masses were repelled. Not that he was misanthropical or supercilious; on the contrary, his philanthropy, theoretical and practical, was most marked. He would make any sacrifice to alleviate the sufferings of the poor and the distressed, and he was eager to be useful to all. His comparative failure as a preacher was due in part, also, to a chronic affection of the throat, which ultimately greatly limited his public activity.

Shortly after leaving college, if not before, he found himself considerably at

variance with his Particular (Calvinistic) Baptist brethren on several important doctrinal points. While his system of doctrine was fundamentally Calvinistic, he came to entertain doubts as to the current trinitarian scheme and was strongly inclined to Arian Christology. On this account he sought and secured a pastorate among the General (Arminian) Baptists (1797-9), many of whom were at that time Socinian in their views. His rigorous predestinarianism (amounting almost to absolute necessitarianism) was quite as obnoxious to the General as was his imperfect trinitarianism to the Particular Baptists. This pastorate is to be reckoned among the failures mentioned above.

His next engagement was as instructor of a body of African youths, who had been brought out by the missionaries to be trained for evangelistic work in Sierra Leone. It is needless to say that such work was wholly uncongenial to him, and that he speedily abandoned it. His failure as a popular preacher was a subject of profound regret. Even in 1799 he was not prepared to admit that the "obstacles were insuperable," or "the causes of failure necessarily perpetual." He admired the evangelistic style more than any other, and he aspired ardently to attain that divine discipleship that would make him zealous and useful. He was eager to make yet another trial of his power.

Apart from the obstacles to success already hinted at, his rigid necessitarianism no doubt gave a gloomy and pessimistic tone to his discourses that would have marred their popular effect. Yet he regarded the "necessarian scheme" as a source of consolation, and holding, as he did, to the strict connection between cause and effect, he felt that it enforced his conviction of the necessity of means and strenuous exertion to the attainment of ends.

Natural inclination and comparative failure as a preacher led Foster into his true work, that of a literary and ethical writer. He aspired to be an intellectual painter. Conscious of the possession of unusual power of thought and expression, he came at last to feel that literature was his true vocation. During his pastorate at Frome (1804-06) he prepared and published a volume of Essays, which laid the foundation of a literary reputation that rapidly increased until he attained to a position of the greatest eminence. The Essays were published in 1805. In 1806 he became a contributor to the *Eclectic Review*, between which date and 1839 one hundred and eighty-five articles are credited to him.

In 1808 he was married to a lady of character, literary taste and social position. His domestic life, though late in beginning, was full of blessing.

In December, 1818, he delivered a sermon on behalf of the British and Foreign School Society, which was afterwards expanded into the "Essay on the Evils of Popular Ignorance" (1819). The labor involved in the preparation of this and subsequent editions of this work was immense. He frequently spent hours over a single sentence. The discourse drew an exceedingly dark picture of the degradation of the masses of the English people, and involved a vigorous arraignment of the political, social and religious system of which such degradation was regarded as the legitimate product. The British aristocracy and the established church were objects of his special aversion. The spirit of the French Revolution, only tempered by evangelical Christianity, gave intensity to his utterances. He looked upon the "utter abolition of that anti-Christian nuisance, the established church," as a principal object of endeavor.

The British government in India, in which an effort was made at the same time to establish Anglican Christianity at the public expense, and to support idolatry among the natives, was held up to merited rebuke. Foster's pessimism found ample scope in depicting the moral and social evils of the time, and there can be no doubt that this and other of his ethical writings exerted a strong influence in the reform movement that speedily followed.

His most popular work was his "Essay on Decision of Character," which passed through eighteen editions by 1845. Among his other writings are "An Introduction to Doddridge's Rise and Progress" (1825), "Lectures Delivered at Broadmead Chapel" (two series, 1844-47), delivered (1822-23) during his residence near Bristol, to a select audience of his admirers.

Among the points in which Foster was at variance with his Baptist brethren was the doctrine of eternal punishment. Here also Socinian influence is manifest. It amazed him "to imagine how thoughtful and benevolent men, believing that doctrine," could "endure the sight of the present world and the history of the past. To behold successive, innumerable crowds carried on in the mighty impulse of a depraved nature, which they are impotent to reverse, and to which it is not the will of God in his sovereignty to apply the only adequate power... to see them passing through a short term of mortal existence... under the world's pernicious influences, with the addition of the malign and deadly one of the great tempter and destroyer, to confirm and augment their inherent depravity, on their speedy passage to everlasting woe—I repeat, I am, without pretending to any extraordinary depth of feeling, amazed to conceive what they contrive to do with their sensibility, and in what manner they maintain a firm assurance of the divine goodness and justice."

Yet he attached the utmost importance to the acceptance of the gospel of Christ as a means of salvation, and regarded failure to appropriate the divinely appointed means of grace as disastrous.

While residing near Bristol he was closely associated with Robert Hall, the famous preacher, whose brilliant career ended with the Broadmead pastorate (1825-31).

His later years were saddened by the death of his only son in 1829 and that of his wife in 1832. He died, after years of weakness and suffering, October 25, 1843.

It is difficult to estimate the value for the kingdom of Christ of such a life as Foster's, in which so much that was high and noble and true was combined with so much that was erroneous and misleading. His deep sincerity and his single-minded devotion to truth and righteousness can hardly be called in question by any one who has studied his writings, including his correspondence; but the unheard-of combination in his thinking of Arian Christology, Socinian eschatology and fatalistic necessitarianism, has seriously marred his influence for good and will ever prevent Baptists from glorying in him, as they otherwise might well have done. It is not probable that any one person has ever adopted all his errors; but his sentimental objections to evangelical eschatology are no doubt still doing valiant service.

It should be said that even after he had become famous as a writer, and had for his public Churchmen and Pedobaptists of all parties, he was ever staunch in his protest against infant baptism, which seemed to him evil and only evil in its origin and influence.

BY T. L. LEWIS.

Christendom is slow in waking up to the fact that long before the days of Luther there were influences at work that made the great Reformation possible. Slowly but steadily the close study of history, its prime causes as well as results, are bringing to a clearer light the real reformers that prepared the Reformation.

In 1892 Dr. T. M. Lindsay, Professor of Church History in the Free Church College, Glasgow, Scotland, read a paper before the Pan- Presbyterian Council at Toronto, in which he makes some surprising statements. For several years he had been devoting special attention to the Reformation of the sixteenth century, making that period a special study. He spent much time in examining contemporary documents and went down to original sources in his investigations. In that address we find some of the results of his laborious research. In speaking of the influences which made the Reformation possible in that age, he gave the Baptists the larger share of the credit. He says:

"The revival, which we call the Reformation, came in answer to earnest, long-sustained prayer. History has forgotten the men who prayed in the Reformation, but God has not, and the church should not. Shortly after the traces of the praying-circles of the *Gottesfreunde* (Friends of God, 1300 to 1400) and the brethren of the *Common Lot* (1340 to 1500) died out, the careful reader in the byways of later medieval religious life can discern the slow growth and quiet spread of little communities that met to pray for an outpouring of God's Spirit on his faithless church. In the Rhineland, in Wurttemberg, in the Black Forest, in the north belt of Switzerland, westward from Basel, we come upon the real reformers before the Reformation,—men and women who met for quiet worship, and who formally united in prayer for a pentecostal blessing. We, of the Reformed Churches, have to thank God for these men, and I am grieved to say that we have repaid their services with anything but thanks. They were called, in the times immediately before the Reformation, *Old Evangelicals*. Their immediate descendants were the despised and slandered *Anabaptists*. Their leaders were not the outrageous, ignorant fanatics they have been so frequently described; but gentle, pious men, whose rare scholarship won them entrance into the famed Erasmus' circle. They welcomed the revival when it came. But, alas! the Reformed leaders refused their friendship. For these Old Evangelicals held three things that the majority of fathers of the Reformation either could not accept, or had not the courage to face: (1) They held that infant baptism *versus* adult baptism might be an open question in the Christian Church; (2) they pleaded for a free church in a free State, and repudiated both State support and State control; and, above all, (3) they insisted that the realm of conscience was inviolable, and that no man should suffer civil pains or penalties for his belief. So they were not included outwardly in the Reformed churches which sprang out of the very revival they had prayed for so earnestly and so long. But we have only to look around and mark how our Baptist brethren, their lineal descendants, have spread and prospered, to see how God has blessed these Old Evangelicals, to whose prayers he sent abundant blessings when he gave his church the Pentecost of the Reformation."

We want to emphasize a few facts as brought out by this learned professor's paper. (1) The revival which we call the Reformation was but the "answer to earnest, long-sustained prayers." (2) Before the Reformation there were praying bands of men and women, praying for an outpouring of the Holy Spirit. (3) They were called the Old Evangelicals, and their immediate descendants were called Anabaptists, or re-baptizers. (4) They were repudiated by the reformers because they held (a) to adult baptism; (b) separation of church and state, and (c) because they plead for freedom of conscience, soul liberty for all humanity.

(5) That the blessings of God are visibly demonstrated on the Baptists as the lineal descendants of the Old Evangelicals, or the Reformers before the Reformation. These are remarkable statements coming as they do from a learned Presbyterian D.D.

Minneapolis, Montana.

ELEMENTS OF POWER IN SOME GREAT PREACHERS.

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

I have been requested to indicate some of the elements of power in several great preachers whom I have heard, and shall speak of those who are no longer living. As all the planets in the skies shine only in the reflected light of the sun, so all the best Gospel-preachers reflect the divine light of the Sun of Righteousness; yet one trumpet-star differeth from another star in glory. God never intends that any of his ambassadors shall succeed without more or less of the "power from on high."

I shall begin with the prince of preachers in this century, Charles H. Spurgeon, whom I knew well, and heard often from his youth up. His was an extraordinary combination of powers. He was a master of the raciest and simplest English dialect, the language of the Bible and of Bunyan. His melodious voice reached the mightiest assemblies without a break or an atom of hoarseness. His faith in God's infallible Word was so adamant that he preached it without a quaver of doubt; and his marvellous memory held the whole Bible so perfectly that he could weave it through his discourses, which were always extemporaneous. He had a keen humor, immense common sense, a lively imagination and a great loving heart. He was tremendous in appeal, and weak only in the pathetic. To all these gifts he added great skill as an executive organizer. His crowning glory was that his inner life was hid with Jesus Christ, he was mighty in prayer, and he probably won more souls to the Saviour than any minister in modern times. Not a twinkling star was he, but a planet of the first magnitude.

Forty years ago the *London Times* declared that Dr. Thomas Guthrie of Edinburgh was the most eloquent man in Great Britain. Macaulay, Ruskin, Thackeray and other nobles who spent a Sunday in Edinburgh joined in the throng that packed St. John's Presbyterian church; and the marvel was that the discourses which so charmed the people of high and low degree were all written out and committed to memory! Doctors Chalmers and Guthrie, the two kings of Scottish pulpit eloquence, wrote every line of their sermons; and their impassioned delivery electrified the audience. Guthrie's forte was in the pictorial and the persuasive; he was intensely evangelical, excelled in vivid illustration, and his voice was an orchestra. He possessed heart-power, and the man who lacks that can rarely captivate and conquer an audience. I never had the good fortune to hear Bishop Matthew Simpson, but I imagine that in stature, voice and magnetic oratory, he was more like Guthrie than any American preacher has ever been; both gave full rush to their holy emotions. It seems to be the fashion in these days to cultivate a calm, quiet and colloquial delivery; but the ghosts of Chalmers, Whitfield, Guthrie, Duff, Simpson and Beecher rise up in indignant protest and truly declare that the preacher of the glorious Gospel who stifles and strangles red-hot emotions sacrifices half his power. Brethren, in God's name, I beseech you, *fire up!*

One of the striking examples of the magical power of a fine delivery was Edward N. Kirk. I once asked Albert Barnes in Philadelphia, "Who was the greatest preacher that you have ever heard?" His reply was, "I cannot say—but the greatest Gospel-preaching I ever heard was a sermon by Mr. Kirk during a revival in my church. He was full of the Holy Spirit, and swept all before him." Kirk, when I heard him in his early prime, had the advantage of personal beauty, splendid voice, and intense spiritual emotion. He preached for souls.

Yet those discourses which produced such great effects read very tamely when put into cold type. It was just so with the elder Dr. Stephen H. Tyng. His fervid extemporaneous sermons were like the rapid discharge of a galling gun, and did great execution; but they would not bear printing. No matter for that. Forty-nine out of every fifty sermons are made to be heard and not to be read; what is demanded is the immediate effect upon the reason, the consciences and the wills of the auditors. The preacher who does the most good is the best preacher.

I shall break my resolution in regard to living preachers in order to say a word about my beloved friend, Dr. Alexander MacLaren of Manchester, and I do so because his sermons are more widely read in this country than those of any foreign preacher since Spurgeon. The peculiar elements of his power are twofold. The first is his marvellous insight into the meaning of the Holy Scriptures; and the second is the freshness and beauty of his illustrations. His style is faultless. He prepares only one sermon a week, and delivers it fervently. Every sermon points to Jesus Christ.

If I had the space, I would love to speak of the majestic oratory of Dr. Stephen Olin, and the holy fire of Charles G. Finney (king of all soul-awakening evangelists) and the fascinating discourses of Dr. Joseph Addison Alexander; but I cannot close without saying that the most overwhelming burst of sacred eloquence that I have ever heard from human lips was Dr. Alexander Duff's famous discourse for foreign missions delivered in the old Broadway Tabernacle. Dr. McCosh told me that he had heard Duff in Scotland, when he surpassed Chalmers. The packed assemblage in the Tabernacle that evening contained over one hundred ministers. In delivery Duff was utterly reckless; he swung his long arms like windmills and sometimes he leaped up several inches from the platform. For nearly two hours he held that vast audience breathless; he was so inspired by his great theme that his "face shone as it were the face of an angel," and at the close of his magnificent peroration, he sank back into his seat perfectly overcome by his emotions. "Now," said Dr. James W. Alexander, "shut up this Tabernacle; who will dare to speak here after this?" I thank God that I ever heard that address; it gave me a new conception of the power of an ambassador of the living God when his soul was all aflame with Jesus Christ, and he was under the Holy Spirit's baptism of fire.—Evangelist.

MIRACLES.

BY JOHNSTONE MURRAY.

And so, my boy, you think you would find it easier to have faith if you could see a few miracles like you read about, with your own eyes. I am not sure of that. I imagine that if you saw what you call a miracle, you'd puzzle over it a little while and either hunt around to find an explanation, or else give it up and forget all about it. If you'd hear that a dead man was going to rise up from his grave to-morrow afternoon, you might walk out to the graveyard to see about it, but I doubt it. And if you did join the crowd, and did really see the man, you'd turn around to your neighbor and say, "Say, do you suppose that fellow really was dead?"

And your neighbor would likely say, "Oh, I don't know. It's some sort of a trick, I reckon."

And then you'd both go on to the races or back to business, and you'd forget all about it in a week's time. Now, wouldn't you?

It wouldn't matter how genuine the miracle was; that's about as much faith the world would put in it.

But didn't it ever strike you that it's a great piece of impertinence for you to be asking for a miracle for your especial benefit?

Suppose, when I came along here to-day, you had met me at the gate and asked me to come into the house and try some of the fine fruit you had, and I, instead of accepting the invitation, had said:

"How do I know you have any fruit? How do I know it's worth going after? To be sure, your brother said he has tasted it, and has found it good, but more than likely he is deceiving himself. Bring me some proof that you have the fruit!"

You would decide that I was a very cranky, impertinent old man, wouldn't you?

Well, when the world stands up and replies to God's invitation to "come and taste and see," with cries of "Proof! Proof! Bring us proof!" I am very much afraid it is worse than impertinence that we are guilty of.

If you will examine the records of God's miracles, I think that you will find that not many of them were performed for the mere purpose of manifesting his power. God's servants and prophets have never been showmen. Religion is not a dime museum. There is always a good reason for the miracle. The waters of the Red Sea were not turned back for the purpose of impressing either the children of Israel or Pharaoh's hosts; the sea was divided for the simple reason that God wanted the children of Israel to pass on the other side, dry shod. God sent them manna in the desert because they were hungry. Moses smote the rock because the children of Israel were thirsty.

Miracles have never been depended upon as means of conversion or conviction. Once in a while God has given the children of men a sign and a wonder, but only once in a while, and only when there has been an exceptional reason for it.

Elijah called down the fire of heaven to consume his sacrifice on Mt. Carmel in the presence of all Israel, that the people "might know that thou art the Lord God"; but it was because the people had been led by their wicked rulers away from the true God, and needed a reminder of his power.

And then the sacrifice on Mt. Carmel was something more than a miracle. It was beautifully symbolical of Israel's return to the worship of the true God. The lesson of the sacrifice overshadowed the miraculous feature. There on Mt. Carmel was the broken-down altar which man must himself rebuild; there was the sacrifice which man must prepare; there was the faith which man must have to lay the sacrifice on the altar before the whole nation and to ask God for the fire—and then, after that man had done his part, God did his. The lesson was too plain to escape the people.

And I suspect that the priests and worshipers of Baal are just as stiff-necked as they were in the days of old. Indeed, they have before their eyes to-day greater miracles than ever Elijah revealed. The Church of God is redeeming the world to-day. Can you think of a greater miracle than that? The vile are made pure; the wicked are turned from their evil ways; men who loved darkness now love light; Peace comes into hearts and homes where Discord dwelt; Doubt gives way to Faith; Joy takes the place of Sorrow. What greater miracle can the world ask?

No, my boy, it is not miracles that the world needs. Another Mt. Carmel would not redeem the world. Mt. Calvary is for the world's redemption. The world has One greater than Moses and the prophets; if they believe not him, neither will they believe though one arose from the dead.—Ex.

REPENTANCE has to do with sin. It goes with faith as the two hands of the soul that reach out for the Saviour. "Repentance and faith toward our Lord Jesus Christ" was the message of the Apostles in every nation. Like faith, it is the gift of the Holy Spirit, but, like faith, it is exercised through the human faculties. When it comes from the soul, it seems to be our very own action, but a closer analysis shows the marks of the Divine Spirit. Repentance may come with a shock like the earthquake shaking the soul to its foundations, or it may come as the still, small voice that leads us to hide our face and whisper, "God be merciful to me, a sinner." Genuine repentance, however, is not tested by our feelings so much as by its fruits in our lives.—Ex.

Questions Answered.

BY SENEX.

A brother is greatly troubled because his pastor teaches the possibility of a true Christian's falling from grace and being finally lost, and says that Baptists hold this doctrine. He wishes to know if Baptists hold this view, and what the Bible teaches concerning it.

This is an old theological question which has come down to us from the early Christian ages, and has been a source of disquiet and of polemic discussion in every generation. It marks the border line between Calvinism and Arminianism.

We reply that Baptists do not hold the doctrine of falling from grace, and do not believe it is taught in the Bible. While there may be individual Baptists who hold or favour it, the Baptists as a body most emphatically reject that view of the matter. Neither the Confession of the Seven churches in 1643, the London, the Philadelphia nor the New Hampshire Confessions teach it—they combat it. Individual Baptists, like other people, may adopt and declare any strange theory, but the denomination should not be held responsible for such vagaries. The eccentric Satan Jones said, "Methodists believe in falling from grace, and they practice it, too." Now Baptists practice to a sad extent backsliding, which is the Scriptural idea of the condition into which a child of God may fall; but the doctrine of falling from grace is found in the Bible, and is condemned by the teachings of both the Lord and his Apostles.

The passage usually put forward and mostly relied on to prove a final and fatal apostasy from God and hopeless perdition is Heb. 6:6, which, according to the received version, reads thus: "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and are made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son afresh, and put him to an open shame."

The early fathers, and many who followed them, as Justin Martyr, Aquinas, Michiallis, Este Lapide, Earnest and others, interpret this as apostasy from the church and not from God; that those who had denied Christ under stress of trial, or for fear of martyrdom, could never be renewed, and were to be rebaptized. Being "enlightened," they held, received baptism, which it is well known was called the "illumination" after the dogma of baptismal regeneration became current. And testing of the heavenly gift and the word of God was applied to the Lord's Supper. Sacramentalism was general, and salvation was held to be in the "sacraments," and not by faith and an inward spiritual change. The Spirit, they held, worked savingly through the ordinances.

Modern expositors do not give this patristic interpretation. Many with Grotius, Calmet, Schmidt, Bengel and others give it special application by holding that it refers to final alienation from God and final perdition.

Now note; this text does not say that any will fall away and perish; but if they do fall, the said result will follow. It is simply an hypothesis: supposing such persons should fall away and crucify to themselves the Son of God afresh, putting him to an open shame, they could never be renewed to repentance. Mark; that could not be renewed to repentance. Without repentance toward God and faith in our Lord Jesus Christ there is no salvation. He that cannot be moved to repentance cannot be brought to salvation.

Note further that the theory of falling from grace has never been proved by any means, either by experience or observation. Many persons may be found who seemed to be converted, who convinced the church and the world that they had passed from death unto life, who ran well for a time, possibly in a brilliant Christian career, and have then fallen away gradually until they are abandoned, condemned, reviled and cursed the whole Christian system. But who can prove that they ever knew the power of saving grace? Who can fathom the "depths of Satan," who himself sometimes appears as an angel of light? Simon Magus gave good evidence, but Peter said he had never known him, and he never had salvation. On the other hand, who can say how far a converted man may backslide and yet return to his first love with sincere repentance?

The passage cited from Hebrews 6:6 is the strongest proof-text usually quoted to substantiate this doctrine. But there are several others which are cited to corroborate this, and supposed to favor the same sentiment, as Romans 11:20, John 15:6, 2 Peter 2:20. There is acknowledged to be a sin unto death, a sin that hath no forgiveness, a sin unpardonable. If the theory of falling from grace be admitted, these Scriptures would give strength; but if the theory be denied, these Scriptures would not prove it. They would all have simply the force of cautions, of warnings, or exhortations to be on guard, for each to take heed how he walks. They have the force of danger signals set to men's eyes, and caution to be vigilant, lest they fall, lest they miss their every path, and smelt from every point.

As to the final security of all the true children of God, through the abounding grace of God, it is sufficient in this place to cite a single testimony from the sure word of Christ. The argument, whether from Scripture or rea-

son, would make this too long. Jesus said (John 10:27-30): "My sheep hear my voice, and I know them and they follow me. And I give unto them eternal life, and they shall never perish; neither shall any one pluck them out of my hand. My Father who gave them me is greater than all, and no one is able to pluck them out of my Father's hand. I and my Father are one."

Observe here these facts. They are his sheep, his people of whom he speaks. He knows them, and they follow him. He gives unto them eternal life. How can perdition await them then? They shall never perish by any process of spiritual decay. Eternal life is their heritage. No one shall be able to take them out of his hand. He holds them, and they are secure. Moreover, the Father, who is greater than all, holds them also in his hand, and no one can take them from the Father's hand. There is the double security of the omnipotence of the Father and the Son for his true redeemed and regenerate people unto eternal life.

Similar in purpose and in purport was the declaration of the Lord on a previous occasion (John 6:40): "And this is the will of him that sent me, that every one that seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day." And further on in his discourse (v. 54) the Lord declares in similar strain, "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." A firm foundation for the faith and hope of his saints has given us in his excellent word. And it seems a most ungracious endeavor to attempt to prove that they can fall away out of his hand, and utterly perish.

GETTING THE RIGHT EMPHASIS.

BY O. P. KACHES.

We are living in a fermenting and yeasty age, when new conditions confront the church and new demands arise. It requires great wisdom to make the right confession of faith and adjust the church to its environment. The Christian and the church must always be rightly adjusted to the facts of the times, anchored to its true mission. Paul said of his ministry: "I determined to know nothing among you but Jesus Christ and him crucified." He put the emphasis of his ministry upon Jesus Christ as Saviour, as Mediator. He then, from this central fact, this central fact, this central person, treated of all the questions of the times. There were burning questions in those days, problems, differences of opinion. He discussed the relation of the sexes, marriage and divorce, the morality of social customs, personal purity. He pressed questions, unsolved problems, all men up against Jesus Christ. He began his ministry with the teaching of a suffering and risen Christ; this was his commanding teaching (1 Cor. 15:3). He was not a social reformer, an ethical teacher, or a political agitator. He raised political questions of the day. He was, in truth, a social reformer, a radical, presenting doctrines that would reconstruct and reorganize society. He would reconstruct society by regenerating it. It is a notable defect of the social reformers of to-day that they forget the fitting ministry. The Christian and the social necessity of a redeemer. One may read Bellamy's Looking Backward and find no word for sin, no trace of any inherent defect in human nature, no tendency to wrong-doing. He would reconstruct society from the outside by improved economic laws, by adjusting outside conditions, and by social reforms, equalities, schools, helpfulness from improved laws, but there is no shadow of improved characters needed, no moral and spiritual uplift from Jesus Christ and his teachings. There is a danger to-day, a peril to the ministry and the church that they should find a kindly way to the past and be instead of taking Paul's remedy, a personal Christ, who redeems and reorganizes a man from within.

A pulpit that discusses tenement-house reform, improved sanitation, parks, kindergartens, currency reform, new suffrage laws, and finds little place for Christ, that pulpit is leaving its fitting ministry. The Christian and the church, which is simply an enlarged Christian, ought to be concerned with all things that may reasonably concern the personal Christ to-day. But it must look out upon the world in the same way in which Jesus looked at the world. He lived in a dark age, crowded full of intolerance, and selfishness, and uncharity, and hardness in religious conception, unjust dealings one with another, yet he went on his way through life aiming to bring about a reformation on the earth by getting men right with God. He did not denounce so much as announce right teachings. He aimed to make a large contribution to be able to pay such writers, and yet charge only \$1.00 a year for the magazine. Published in New York City, German Herald Building.

over again of the method of the Lord Jesus and of Paul."

Spurgeon lived in days that were full of exciting questions in England. Men were discussing the widening of the suffrage, alliances with other nations, disestablishment, the control of the public schools. He was deeply interested in all these movements, he gave them the impress of his own weight of character. But in the end, as in the case of our country, the chief aim of his life, of his pulpit, of his church, was to reach a higher national life by reaching a higher personal life. Nor was his ministry unproductive of real public good. The Earl of Shaftesbury said of him that without discussing problems of government he had done more for social reform in England than any statesman of our era.

He did this work in Paul's way. Some pulpits dwell on a sociology with a capital S, and a salvation with a common s. John G. Paton transformed an island in the South Seas, not by first civilizing them, but by Christianizing them. The chief aim of the work was the enlarging outward life followed as a necessity. At Banch Mantoko, on the Congo, attempts to reach them from the outside failed, the getting hold of the inner life captured the outer. This is the New Testament teaching. Every Christian may and ought to be concerned in every effort to brighten the physical life of men, but the outward life of man might be changed into a Fifth Avenue of enjoyments and luxuries, and there might be a social immorality that would rival that of the alums. The church must get a new grip on the need of salvation for the church may deal in sociology, in social reform, in an uplift for society, in improving environments, but it must emphasize salvation through Jesus Christ. The only man who can save a soul or a society is the Lord Jesus.—Commonwealth.

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.

MAGAZINES. The Treasury of Religious Thought for August has the following contents: Rescue Work; The McAuley Mission; Sermons—The Kingdom of Truth, Rev. S. H. Cox; A Beautiful Portrait of the Christ, Rev. K. H. Tupper, D.D., LL.D.; The Saviour of Life out of Death, Rev. H. T. Cross; Outlines of Sermons—Obligations of Citizenship, Pres. H. W. Rogers; Connection Between the Living and the Dead, Rev. J. F. Carson; Progress in Religion, Pres. J. H. Barrows; The Mercy of God, Rev. A. MacLaren, D.D.; Moral Ethics, Rev. W. E. Parham; The Two Kingdoms, Rev. H. M. Patterson, D.D.; Humility Divine, Rev. G. S. Payson, D.D.; Timely Occasion—Labor Day, The Eight-hour Day, Gov. T. Roosevelt; Combination of Labor and Capital, Pres. S. Low; The Poor and the Rich; Editorial; Movements Among the Churches, Rev. C. H. Small, H. D.; The Soul or Spirit, Rev. C. A. Eaton; The Sanctified Church as a Power, Rev. G. H. Hubbard, M.A.; Christian Education, &c., &c. E. B. Treat & Co., Publishers, 241-243 West 23rd Street, New York.

The most important article in the New England Magazine for August is an account of "The International Peace Conference at The Hague," by Dr. Benjamin F. Trueblood, of Boston, secretary of the American Peace Society, who was present at The Hague during the entire session of the conference. Being there brought into close contact with the leading representatives in this assembly, he found this notable gathering an interesting study, and gathered much important information concerning its proceedings. His paper is accompanied by pictures of places at The Hague and by fine half-tone portraits of the leading peace commissioners, the frontispiece of the number showing a group of the six American delegates.

The Gentleman for August opens with a story by Grant Allen, and follows it with a continuation of The Elentop Mystery, by Geo. Parsons Lathrop. The Gentleman must have a large circulation to be able to pay such writers, and yet charge only \$1.00 a year for the magazine. Published in New York City, German Herald Building.

The American Monthly Review of Reviews for August.—The special features of this number are an illustrated sketch of the late Robert Bonner, and an account of the preparations for the coming yacht race for the America's cup, with the record of past contests (fully illustrated); a study of "Porto Rico from a Woman's Point of View," by Mrs. Guy V. Henry; the story of the recent defeat of "seven-day journalism" in London, by Dr.

Henry S. Lunn; a paper on "Education in the Southern States," by the Hon. J. L. M. Curry; a presentation of the American side of the Alaskan boundary dispute, by William H. Lewis; and an article on "Play as a Factor in Social and Educational Reform," by Prof. E. A. Kirkpatrick.

The Homiletic Review for Aug. is an unusually strong number of an able magazine. "Back to Christ Through Faith," by Prof. W. C. Wilkinson, is as timely as it is able. "The Death of the Pew," by Prof. T. W. Hunt, will do all pastors good to read. The criticisms on church methods and church work, as made by laymen and quoted by Hon. Silas M. Giddings, ought to be studied by all. Who would like to fall to read Joseph Parker on "Commonwealth, whether he agreed with Parker or not? And this list by no means exhausts the good things in this number.

Disc, a monthly magazine published in Baltimore, is chiefly remarkable for its up-to-date illustrations. Its artistic excellence is its strong point, but the literary matter is good, consisting to a great extent of stories and poems. It has received much commendation from the press. It is published at 9 South Charles Street for the low price of \$1.00.

In connection with the death of Robert Bonner much has been said in the papers of his great success with the New York Ledger. When he took charge of the Ledger he was but little known, but by the widest advertisement he ran the circulation up to 500,000. A similar success, or rather two such successes, have been achieved by the Curtis Publishing Co., of Philadelphia. They took the Ladies' Home Journal when it was known to few, and the famous old Saturday Evening Post, founded in 1728 by Benjamin Franklin, but which was almost dead, and advertised them very widely. The circulation of both is now in the hundreds of thousands. Of course, the Curtis Company had the good sense to make the Home Journal and the Saturday Evening Post such publications as would hold their subscribers, and they were won by the advertisements. They are both most excellent, each in its own way.

The Centennial Volume is filled as usual with news from the Veterans, and correct accounts of their deeds of valor in the past. It is of the greatest value to the Veterans and to the children of those who fought in the Southern army. Price, \$1.00 per year. Published in Nashville, Tenn.

CHRISTIANS AND LUXURY.

The drift to-day is toward excess. Christians may be easily swept along by the world currents of display and extravagance, which come to their shameful culmination in 100 days of Christmas and the days of the prodigal and profligate days. There are at least three conditions under which Christians have no right to luxuries, when indulgence means disaster to their spiritual lives and faithlessness to their Master.

A Christian has no right to the shadow of a claim upon a luxury which he cannot afford. If, in order to spread his table more bountifully, dress his children more beautifully, or to reside in a fashionable community, he is spending money that belongs to his creditors or assuming risks and obligations under which he will continually chafe, he is doing wrong. And his obligation resting on him is more just than the debt which he owes to God. Whether he lithe his income or halve it, he is bound to have an understanding with his Lord and to fulfill it, even if over and again he has to forego a luxury that seems to him to be almost a necessity.

A Christian has no right to a luxury which materializes him. The one thing he is after is strength and symmetry of spiritual life. If some splendid picture of the holy mother or of kneeling saint, or of transfused Christ, as it hangs upon his wall, heartens him for the day's work, makes him more true and tender, if it has a right to it if he can afford it. But if he buys his pictures by the yard, simply that he may tell his visitor how he paid for them, that luxury is making him less rather than more of a man, and is, therefore, baneful.

A Christian has no right to a luxury which isolates him from his fellowmen. Why is it not a good thing for a man to spend six months in Europe and the other six at home, giving generously all the time to charity and doing many good deeds in that portion of the year when he is supposed to be at work? Simply because such a programme cuts him off from the vast majority of his fellow-beings. It is not a good thing for a man to make one less sensitive to the tremendous struggle that is going on all about us, a struggle often not for delicacies for the table, or for an occasional trip abroad, but a struggle for daily bread and for shelter by night.—Congregationalist.

In these days of extravagance keep down the accursed spirit of grasping. By all means live within your means. You do not need all the coal in Pennsylvania to heat your little oven. Most of my readers may have as large possessions now as they can give good account of. It is not a good thing for a man to spend his contentment in great wealth. A millionaire once said to me, "I never got any real happiness out of my money until I began to do good with it." Be useful if you want to be cheerful. Always be lighting somebody's torch, and that will shed its brightness on your own pathway, too.—T. L. Cuyler.

# SUNDAY-SCHOOL LESSON.

SUNDAY, AUG. 30.

## THE RIVER OF SALVATION.

Ezekiel 47:1-12.

**MOTTO TEXT.**—"Whoever will, let him take of the water of life freely."—Rev. 22:17.

Ezekiel had now been in Babylon about thirty-five years. The national spirit and the desire for freedom and the worship of the temple was not strong in the younger generation which had grown up. They had known no other country, and did not feel, therefore, that they were exiles. They were slaves, but they had many comforts. The journey was a hard one to Palestine, and that land was waste and desolate. They could worship God here in Babylon. In spite of the best efforts of Ezekiel, Nehemiah and others like them at the end of another generation, when Cyrus allowed them to return, a majority preferred to stay. Only the elect are faithful.

To these people Ezekiel tells the vision of the river of salvation and the glories which should be in their promised land if only they would return unto their God and worship him in the beauty of holiness.

Ezekiel has described the temple as the symbol of God's presence, the heart of the Jewish national existence. An angel had showed him the temple and its dimensions. "Afterward he brought me again unto the door of the house."—When he had finished his examination of the temple. The forefront of the house was toward the east and from under the right side and at the south side of the altar of sacrifice flowed a stream of living water. There was a spring of water connected with the temple whose waters flowed into the valley east of the city, and it was the only natural spring in the city. The vision may have had no reference to this at all, but the memory of it in the minds of the older people would serve to make the impression more vivid. "The stream flowed not only from the temple, but apparently from the Holy of Holies, and flowed close by the altar of sacrifice."—Peloubet.

"Then brought he me out of the way of the gate northward."—In the court of the temple Ezekiel could not see the progress of the waters outside. The eastern gate was kept shut, hence the angel led him out of the north gate and around towards the east, and there the waters were running out from the eastern side of the threshold of the gate.

"And when the man that had the line in his hand went forth eastward," the angel who had already measured the dimensions of the temple. He followed the course of the waters. "He measured a thousand cubits, and he brought me through the waters; the waters were to the ankles."—Thus the waters ran quite a distance without acquiring any great depth.

Measuring off another thousand cubits the angel again led the prophet from one bank to the other. The waters were now up to the knees, and doubtless the river had widened proportionately. A third time the thousand cubits were measured, and the third time Ezekiel walks from

bank to bank. The water then reached the loins.

When the fourth thousand of cubits had been measured the stream had become a mighty river, waters too deep to be walked through, and no measure was taken of their depth. There is no reason to think any special significance attaches to the thousand cubits, still less that they symbolize a thousand years with the inference that the millennium will come either at the end of four thousand years after the return of the Jews to Jerusalem or after the crucifixion of the Christ.

"Son of man, hast thou seen this?"—Had he observed it thoughtfully, and did he understand its significance? It would seem that he did, for the angel led him back to the brink of the river. Where Ezekiel had gone we do not know, probably no further than to some knoll from which he could see the further course of the river.

"At the bank of the river were very many trees on the one side and on the other."—Compare Revelations 22:1, 2 and what is said in Genesis of the tree of life. So rapidly did the waters bring fertility to the soil that trees were already growing along the banks. "These waters issue out toward the east country."—He must ever bear in mind whence the stream of salvation flows.

"And go down into the desert, and go into the sea."—The desert is the valley of the Jordan, and the sea is the Dead Sea. "Which being brought forth into the sea, the waters shall be healed."—The Dead Sea is so brackish that fish cannot live in it. Hence its name. Sometimes the fish from the Jordan are carried into it, but they soon die. It was a fit emblem of sin, as the waters were of salvation.

"And it shall come to pass, that everything that liveth, which moveth."—All forms of animal life are indicated by these words. The Gospel is sent to seek and to save all sorts and conditions of men, and is not confined to the Israelites.

"And the fishers shall stand upon it from En-gedi even unto En-eglaim."—En-gedi is on the western coast of the Dead Sea; Jerome says En-eglaim is at the mouth of the Jordan. These were two springs which emptied fresh water into the Sea. The idea is that the fishers shall stand all along the shore of the Dead Sea and find the waters full of fish, so great shall be the change which the river of life shall make.

"But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt."—The water did not reach these, and their sterility was unchanged. The Gospel is the only remedy, and those who do not seek the pardon of their sins are left in their guilt, though all around them the saved are rejoicing.

Verse 12—"Salvation must present itself above all in the form of saving grace. Besides the nourishing fruits, therefore, are named also the healing leaves."—Lange.

### BEWARE OF QUINTEITS FOR CATARRH THAT CONTAIN MERCURY

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. **KAL'S CATARRH CURE**, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying KAL'S CATARRH CURE, be sure you get the genuine. It is taken internally, and is made in Toledo, Ohio, by F. J. Cheney & Co. Sold by Druggists, price 50c. per bottle. **KAL'S Family Pills** are the best.

### THE LATE DR. J. R. GRAVES.

The statement having been made in at least two papers that the late Dr. J. R. Graves had taught that out of the Baptist church salvation is not possible; I feel called upon and abundantly justifiable in stating what I knew personally and well of the teachings of Dr. Graves. Having been his pastor and associate editor of his paper, hearing him preach very often and reading his writings for years, I have had every opportunity for knowing fully and well his views upon all the great doctrines of the Bible, and I cheerfully bear testimony that upon the doctrine of salvation by grace through faith, without the deeds of the law or of works, I have never heard an abler, clearer or sounder man. The blood before the water, salvation an absolute and indispensable qualification for baptism and church membership stood in his paper for years as axiomatic propositions, not to be disputed or called in question. No one hearing his great sermons on the text, "They have taken away my Lord, and I know not where they have laid him," "Jesus only," "Rending of the veil of the temple," etc., could ever doubt his firm and unswerving belief in the doctrine of salvation by grace, or his most decided, unqualified and emphatic opposition to the doctrine of baptismal regeneration and all forms of ritualism. Not Paul, Martin Luther or any other exponent of the sacred teachings was or could have been bolder, more outspoken and emphatic on the grand old doctrine of salvation by grace than was J. R. Graves. He was thoroughly Calvinistic in his views upon this great, soul-saving and God-honoring doctrine, and the attributing of any such dangerous and unscriptural teaching to him does him the greatest possible injustice.

I do not want to believe any brother capable of doing another such palpable injustice, and I hope that some satisfactory explanation may yet be made of the sadly unfortunate and misrepresenting statement. The dead should be allowed to rest in peace, and the mantle of charity should be thrown over the faults they may have had, and of which none are free.

Just while I am writing that truly good man and able minister of the gospel, Bro. William Tucker, has come into my study, and he has with him writings of Dr. Graves clearly and unmistakably showing how thoroughly Calvinistic he was in his views and teachings. I am astonished beyond expression that such an erroneous and damaging statement should have been made.

O for grace to heed and obey the "Golden Rule." "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets."

A. B. MILLER.

Little Rock, Ark.

**DEAR RECORDER.**—The Fourth Circle of Bethel Association met at Trenton Baptist church on Saturday before the fifth Sunday of July, 1899. Prepared for business by electing A. N. Couch chairman pro tem., the Vice-President being absent, and W. J. Dickinson clerk. We had a very interesting programme, which was discussed by Revs. J. A. Bennett, A. N. Couch, W. M. Wood, W. S. Ryland and Bro. Harrison, of Bethel Female College.

Rev. J. A. Bennett preached on Sunday morning on the doc-

trine of consubstantiality, after which the presbytery, consisting of Bro. Ryland, Bennett, Couch and Wood, ordained three deacons.

Dr. W. S. Ryland preached on Sunday evening from the subject of "Mission."

This meeting certainly marks an epoch as far as circle meetings are concerned, for it was a grand success, and we hope hereafter no such subject will come for discussion as "Shall the Circle be abandoned?" A. N. Couch, Moderator.

W. J. DICKINSON, Clerk.

### THE LORD'S OPPOSITION.

BY REV. WILLIAM ASHMORE, D. D.

On a notable Parliamentary occasion, many years ago, when Disraeli was objecting to certain measures of the government which he considered unwise, he was met by the affirmation, conspicuously made, that he was opposing "Her Majesty's Government." To this Disraeli replied that he represented "Her Majesty's Opposition." His epigram disclosed a profound truth. The best interests of a realm, while usually promoted by the administration force, may at other times be better conserved by a judicious opposition. Verification is seen in all political proceedings. The vital interests of a nation at large are not infrequently helped by its "opposition." It does not follow that because a party is in power its measures must certainly be advantageous. Therefore wholesome scrutiny is needed.

The same thing is true in religious interests. The Bible is replete with instances. On one occasion a question was up about going up to Ramoth-Gilead to battle. The government party were four hundred in number, and they all said, "Go! Only one man, Micaiah, the son of Imlah, stood up as 'the Lord's opposition.'" In that case the opposition was right. So the prophets, nearly every one of them, were found, at one time or another, leading the Lord's opposition to the great organized mass of ecclesiastical builders. The welfare of the nation was indicated often by a meager opposition of one or two or three men against several hundreds. The Lord himself had often to form his own opposition to the scribes and Pharisees who sat in Moses' seat and were builders on whom the structure of the spiritual temple depended. Paul, too, had at times to form the Lord's opposition—once against Peter and at another time against a whole body of mistaken teachers.

Our Foreign Missions are not exempt from the common contingency. Neither were New Testament Foreign Missions before us. The good brethren at Jerusalem, headed by the stalwart James, were inclined to certain lines of policy against which Peter had to stand up to represent the Lord's opposition. Peter carried his point. There have been periods in our mission history in which the very prosperity of our missions has depended on the faithfulness and fearlessness of a devout and judicious opposition. It would be easy to specify cases if needed. Recently we formulated a policy and method of carrying on mission work. The Rochester platform was adopted with an abundant show of hands. Practically

it is now the policy of our denomination. It is an ungrateful task to be found striking an inharmonious note. Yet it seems to us that now, if ever, we need to hear the voice of "the Lord's

opposition" to certain features of that new policy, if, indeed, we rightly comprehend its meaning. Some things about it are vague and not at all well defined. On such points we ask for more explicitness. Other things ought to be scrutinized with exceeding carefulness before we launch forth on uncertain ventures. It is objected that we only hinder and hamper the Union by criticizing its operations. It is true that the indulgence of a critical spirit, ready at all times to hold up an imperfection, is apt to be hurtful; and it is also true that our opposition may only be factious, and not be the Lord's opposition at all. But which it is depends upon the nature and magnitude of the issues at stake, and the vitality of their bearing on the work in its totality.

Though it may bring down upon us the censure of our brethren, we feel constrained to ask whether we know just what we are proposing to undertake in some of these six measures accepted at Rochester in the paper of Dr. Duncan, and certain features of affiliated policy attended upon them. In the interest of missions, and in the interest of the denomination, we ask the question.

There comes the question of industrial training. We raise up question about the needs of Telugu brethren. Their circumstances are peculiar. Under the iron clamps of caste these poor people have been desperately straitened. They need something special to lift them up. Anything that promises to do so is worth trying; outsiders will watch the progress of the movement with keen and sympathetic interest. But now it would appear that the Union proposes a general policy for all our missionaries. Is technical education to be made the order of the day? It is predicted that such an adjunct as technical education will revolutionize missionary conditions. So they will; but not for the better, as we believe. Let the missionaries from China and Japan be heard from so far as their own fields are concerned. Has any such request come from them to any general extent? When the time comes some of them will surely be heard from. Meanwhile let our people at home look before they leap into this new responsibility. It may be that here again the Lord may have an opposition to which the denomination might do well to give heed.—Journal and Messenger.

REPENTANCE is a change of mind or purpose concerning sin. It has in it an element of sincere sorrow for the sin. It also has a sincere purpose to forsake the sin. It sees through born sorrow and purpose the love of God in the forgiveness of sin. These three elements enter into every true act of repentance. There may be sorrow for the consequences of sin which is not repentant sorrow. The thief may be sorry that he is caught, not that he stole. The guilty child may cry because of fear of punishment, while still impenitent with respect to the guilt itself. Tears are not as good a test of penitence as turning. Many a drunkard weeps over his folly who turns to his cups again. Genuine repentance is heart turning from sin.

The balances of God never lose their adjustment. With them a pound is a pound, and right is right, and wrong is wrong, and a soul is a soul, and eternity is eternity.—Talmage.

**SOUPS**  
OFTEN LACK RICHNESS  
AND A DELICACY OF FLAVOR.  
ADULT EASILY REMEDIED BY USE

**LEA  
&  
PERRINS  
SAUCE**

THE ORIGINAL AND GENUINE  
Worcestershire.

It has more imitations  
than any other brand  
ever produced.

John Hancock Sons, Agts., New York.

DEAR RECORDER—The WESTERN RECORDER, date of April 27, has just reached me, and reading it afforded me such relief. To live here and to live the way I did during last year are two different things. But what I want to say is this: I am so much rejoiced to learn that Walnut-street church has taken action on the whiskey question. If congratulations are in order from one so far away I want to extend mine to every member of the church, especially to those with whom I am well acquainted. In my judgment, this act will bear more fruit and bring better results than any act the church might have done in ten years past. The old mother church has done great work for God, and now her future is brighter than ever before.

I reached my regiment on May 15, and since then have been up to my neck in sin and moral filth of every kind known to the catalogue of wrong. However, I am as yet untouched by contamination. In the army one can see clearer than anywhere else the harm whiskey does. This evil is so apparent that everybody opposes it but old drunken sots, many of whom are unfit for service and a disgrace to our good government. What do you think of an army officer who spends \$90 for whiskey in three months? What do you think of an army officer whose salary is \$4,500 a year and who curses our government because she does not pay his whiskey bill? The former is in this regiment, but the latter is not.

I am preaching three or four times every week, trying to convince men that it is wrong to steal, to curse, to gamble and drink whiskey. I am making the hardest fight of my life, and have only the support of about five of the officers and about sixty privates, six of whom are preachers.

I take great courage when I read, "The weapons of our warfare are not carnal, but mighty through God to pulling down of strongholds." Surely the "strongholds" of sin are mighty, but, as my strength is in God, I shall labor on with full hopes of seeing them give way very soon.

I thought for a while that I would remain here two or three years as missionary, but I met too many undecided every day. I guess I will return with the regiment and be mustered out at San Francisco in regular order.

This is a great country, and its future is the brightest of all countries. God has provided everything for both man and beast, and well prepared and laid it right at his door. The gospel is worse needed here than anything else, and I believe this war has given us an "open door."

In many respects the natives are geniuses, and in others they are very superstitious. The human mind in its primal state is ready to grasp the first heresy that comes along in the name of religion, and hence Romanism in its worst form has long since seized the entire Islands. Hitherto not to be a Roman Catholic meant death. But, with all this, I believe any man preaching the gospel here or at Manila would have an easier time than Paul had at Athens or Rome.

We have about one hundred men in the regiment from good old Kentucky, and they are acquiring themselves as brave soldiers. I am well, but very hot. When the sun shines here it is hot enough to roast an egg or fry batter-cakes, and when it rains it just pours down.

Yours truly,  
FRANK M. WELLS,  
Chap. 1st Tenn. U. S. A.  
Hollo, P. I., June 21.

SAVANNAH, GEORGIA.

Soon the writer will turn his face towards old Kentucky for a few weeks' stay at Dawson and Allensville. "The better half" will accompany me. The vacation will be from August 14th to October.

Our summers are no hotter here than in Kentucky. They are longer, but we have a delightful sea breeze, which is very refreshing.

So Dr. Kerfoot is to be Home Mission Secretary and come to Georgia! All Georgia will rise up and bid him welcome. No better man in all our ranks could be found for the place, and no more important place could be found for the man. Dr. Kerfoot is great and good anywhere.

Our work has been greatly blessed during the year for which we are deeply grateful. I feel quite at home in Georgia now, the brethren here and throughout the State have been very kind to me. Now and then I have a little home-sickness for old Kentucky.

I send loving sympathy to the family of the beloved Bro. J. T. Barrow, and to the noble churches that he was serving at the time of his death.

Affectionately yours,  
JOHN D. JORDAN.

WESTERN RECORDER: Yesterday by invitation I attended services with Fairview church, which I once served as pastor for seven years. Pastor W. H. Moore is strongly entrenched in the hearts of his people. He is an earnest, zealous and efficient minister. A good degree of interest was manifested. Four came forward for prayer and a deep solemnity prevailed. It was decided to continue the meeting in a protracted series.

I have decided to serve Union-town church another year under auspices of the State Board. This is a hard field, but a very important one, needing much cultivation. Missionary work could scarcely be put to better advantage anywhere. We earnestly ask an interest in the prayers of God's people for our work.

Ohio Valley Association is to meet with this church October 17. We hope members of the State Board will attend and see the field for themselves, and thereby become better acquainted with its great needs, and with the highly important interests involved.  
T. E. RICHKY,  
Princeton, Ky.

There is no good substitute for wisdom, but silence is the best that has as yet been discovered.  
—E. W. Shaw.

CHURCH UNITY.

The *New York Observer* is staunchly orthodox, very able and is famous for being very mild and courteous. Sometimes it has seemed that its mildness was carried too far, and we have wondered if anything could rouse it to pious indignation and godly wrath. To see the *Observer* angry would be about on a par with seeing a dove fight.

But at last something has happened to stir the *Observer* to indignation. Bishop Potter accused the Presbyterians of having deposed Dr. Briggs through ignorance and malice, and the *Observer* answers in its dignified way but with spirit.

Now that the Episcopal church has received the Rev. Dr. Briggs into its bosom by reordination let us hear no more about church unity from that quarter. The Episcopal Bishop and his associates could not have said more clearly and decidedly that they had no respect for the Presbyterian church, its right to ordain or discipline a minister of Jesus Christ, nor for the correctness of its doctrinal standards, than has been done by their acts. Explain or disguise it as they may, they have practically and publicly declared to the Presbyterian General Assembly that it is not recognized as a church of Jesus Christ by Protestant Episcopalians. It is true that the disparity in numbers and influence between the two bodies makes the action seem insignificant from some points of view, but it has much significance from the standpoint of Christian Union. There can be no union without mutual respect, and it is evident how much respect the bishop of New York and his supporters have for the Presbyterian Assembly. This body after a careful and deliberate investigation of the teachings of Dr. Briggs, condemned them, and suspended him from the ministry. The Bishop of New York, having been duly certified by the standing committee of the diocese of the fitness of this suspended minister as a candidate for holy orders in the Episcopal church, ordained him as a deacon and then as a priest, thereby restoring him to the ministry from which the Presbyterian Assembly had suspended him. Not only so, but the bishop goes on to say, in so many words, that "The outcry against the author of 'The Introduction to the Study of Holy Scripture' is chiefly to be deplored because it betrays such a lamentable ignorance of the progress of sound learning and the judgment of the best Christian scholars;" and further, "The author of 'The Introduction to the Study of Holy Scripture' has simply stated conclusions which the best learning and the most devout minds have accepted before him. I do not myself accept all of them; but that any of them denies or impugns any fundamental doctrine of the faith can only be shown by mutilations or perversions of what the author has said, which are as malignant as they are unscrupulous." The Presbyterian Assembly is therefore held to be "ignorant of the progress of sound learning," and "malignant and unscrupulous" in its mutilations and perversions of what Dr. Briggs has said. Such an acknowledgment of one church by the acknowledged representative of another erects a serious barrier against any cooperation or united effort. How can two walk together unless they are agreed?

DEAR RECORDER:—The Fifth Sunday Missionary and Sunday-school Convention of South District Association met with Deep Creek Baptist church, Mercer county, July 29-30. J. W. Scott was elected moderator and the writer clerk.

At 10 o'clock Saturday Eld. J. W. Smith preached the introductory sermon. Text: Heb. 7:24, 25. Several hundred people were present on Saturday, and on our arrival it reminded us of the good, old-fashion associations we attended when we were young. Thirteen churches were represented, and every subject on the programme was discussed. The following ministers were present: B. J. W. Smith, J. L. Wills, E. Summers, J. W. Campbell, T. H. Coleman, J. M. Bruce and G. W. Wheatley.

At noon Saturday all present repaired to a grove near by and there found an abundant supply of good things to eat, prepared by the good sisters of that community.

At 1 o'clock the church organized for business and, with the aid of visiting brethren, ordained six deacons who had been chosen to that office.

At noon Sunday Eld. J. M. Bruce preached a missionary sermon. Bro. H. C. Mullens led the choir, and the music both days was very good.

At 1 o'clock, after giving a vote of thanks to the members of Deep Creek church for their kind hospitality during the meeting, the convention adjourned "sine die," all feeling that it was a good and profitable meeting.

J. B. GUTHRIE,  
Perryville, Ky.

SERMONIZER OR PREACHER.

Among the many aspirants for great favor there is likely a great majority of them who are anxious to become "great sermonizers," to excel in their sermon preparation, to lead in making sharp divisions and nice distinctions, etc., and, to a certain extent, this is a legitimate ambition; but it must be carefully guarded or evil will result. If one allows himself to be wholly a "sermonizer," in the strict sense of the word, he will circumscribe his usefulness in the Master's cause to his own great damage. The people, as a rule, cannot, or will not, hear or heed a "sermonizer" as he spins his line-cut points to a precise nicety; it is too hard to think so intensely, as it is necessary to catch and hold all these fine threads of thought, and they are not accustomed to think in this line, and the sermonizer wastes his strength in beating the air.

There are many differences between the sermonizer and the true preacher: The sermonizer is forever hunting something to embellish his sermon; to make a "beautiful sermon," a "grand sermon," a "remarkably striking sermon," etc., and his mind runs on what he must say, and how he must say it, in order that he may make a "taking sermon." It is not so with the true preacher; he is hunting how he may do good to and for the hearers; in other words, the sermonizer hunts sermons; the preacher hunts souls; the sermonizer saves sentences; the preacher saves sinners; the sermonizer uses his sermon to play upon the sinner; the preacher uses it to help him. The sermonizer has his sermon as his object of his life; the preacher has the sinner as his object, putting all his strength in ornamenting and beautifying his sermon; the sermonizer exalts himself, but the preacher exalts Christ. The

**MEN  
AND  
WOMEN**  
Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness soon disappear when the kidneys are out of order or diseased. For pleasant relief Dr. Kilmear's Swamp-Root, the great kidney remedy. At all druggists. Sample bottle by mail free, also pamphlet. Address, Dr. Kilmear & Co., Birmingham, N.Y.

people praise the sermonizer when he talks; they praise the Lord Jesus when the preacher talks. The sermonizer beautifies his sermon, the preacher beautifies Christ. The sermonizer's sermon is talked about; the preacher's Saviour is talked about. The sermonizer occupies the tongues of the people; the preacher occupies their hearts. The sermonizer gets a great name for himself; the preacher gets a great name for Christ. I am uneasy when I hear the people talk too much about the sermons; I fear they listen to a "sermonizer;" but, when the people talk much about Christ and his blessed work for us, it is sure they listen to a "preacher."

If the object of your life is to preach "fine sermons," you have missed your calling; true, it is, indeed, that the "preparation and delivery of sermons," is one of the important parts of a minister's life-work, but if your work in that direction is simply to strive to make "fine sermons," and to deliver them in a "striking manner," you have made a grievous mistake. Sermon-making is not the object of a preacher's life; it is only a means toward the object, and that object is to lead souls to Christ.

The hunter is a simpleton who goes out and fires off his gun just to hear it crack loud, but he is not half the simpleton the preacher is who makes and delivers sermons to hear them "crack loud." The hunter wants game when he fires his gun; how much more should the preacher want souls when he preaches! If I may continue the figure, the hunter loads suitably for his game, and when he has found it he takes the best aim he can and fires; likewise prepare your sermons for some person, or class of persons. The hunter who aims at nothing will surely hit it, and so will you.

Don't be simply a "sermonizer," my brother, it is not the right object for which to spend your life and energies. Never attempt to exalt yourself with a "grand" sermon; don't worship your sermon; there is something far better to worship, even Christ. Use your sermon to exalt Christ and to lead sinners to him and he will take care of your reputation. Be willing to sink low that Christ may rise high. "He must increase, but I decrease," said one of the greatest of Baptist preachers. Be a preacher, my brother, and be a "sermonizer," only that you may become a better preacher.  
D. Y. BAIRD.

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it and how would it draw to itself the most invisible particles, by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold.—Oliver Wendell Holmes.

The Lord loveth a cheerful giver.—Bible.

FOR ALL OUR NEEDS.

BY EMMA HALE.

He giveth strength, else who could  
bear  
The heavy load of grief and care  
That some must carry on life's way.  
Until we reach the realms of day?

He giveth grace that we may stand,  
Upheld by his own gracious hand;  
Of weary soul he speaks to thee—  
"My grace is rich, and full, and free."

He giveth joy unto his own—  
The joy the world has never known—  
When we our blessed Master meet  
In rare communion rich and sweet.

He giveth peace when billows roll  
In raging anger o'er the soul—  
The peace that stills life's raging sea,  
And soothes the heart to melody.

He giveth rest when worn with strife,  
The heart is weary o'en of life;  
He saith, "Come to me and rest  
All that are weary and oppressed."

He giveth sleep when all is o'er,  
And we shall never sorrow more;  
No more our weary eyes shall weep,  
"He giveth his beloved sleep."

OUR PULPIT.

REJOICING AND REMEMBERING.

BY O. H. SPURGEON.

We will be glad and rejoice in thee, we will remember thy love more than wine.—Song of Solomon 1:4.

It is a very blessed habit of saints who have grown in grace to enter into actual conversation with the Well-beloved. Our text is not so much speaking of him as speaking to him: "We will be glad and rejoice in thee, we will remember thy love more than wine." Of course, in prayer and in praise we speak to God; but I suggest that we should seek to have much more of intense and familiar intercourse with the Lord Jesus Christ than the most of us at present enjoy. I find it good sometimes in prayer to say nothing, but to sit or kneel quite still and to look up to my Lord in adoring silence; and then sometimes to talk to him, not asking anything of him, but just speaking familiarly with Jesus, realising him to be present, and waiting to hear him speak until some precious word of his from Scripture comes into my soul as with living accents newly-spoken by those dear lips which are as lilies dropping sweet-smelling myrrh.

If you, dear friends, have not lately conversed with Jesus do so now in the quietude of your own spirit. Think that his shadow is over you; do not let it be mere imagination, but let it be what is better far than that, a true realizing faith, for if he be present where two or three are met together in his name, rest assured that he is not absent where this great assembly of his people has come together to commemorate his passion and his death. Thou art here, blessed Master; we are sure that thou art, and we worship thee, and speak with thee, as really as if we could see thee with that vesture on, woven from the top throughout—as truly as if we saw thee now lifting that beloved pierced hand and laying it upon us; and we would say to thee from the bottom of our hearts, "We will rejoice and be glad in thee, we will remember thy love more than wine." This text is not so much for me to explain, dear friends, as for you to enjoy. Forget all about the preacher, but take the text and part it among yourselves; extract as much as you can of its spiritual nourishment, and feed upon it.

I. As you do so you will no-

lice, first, that we have here a double resolve: "We will be glad and rejoice in thee, we will remember thy love more than wine."

I may say of that resolve that it is, first, a necessary resolve, for it is not according to human nature to rejoice in Christ, it is not according to the tendency of our poor fallen state to remember his love. There must be an act of the will with regard to this resolve; let us will it now: "We will be glad and rejoice in thee, we will remember thy love more than wine." There are so many things that try to come in between our souls and our Saviour, so many sorrows that would prevent our rejoicing in him, that we must be resolved to be glad in him, whatever our sorrows may be. Down with you, sorrows! Down with you! We have said unto the Lord that we will be glad and rejoice in him, and we mean to prove our words to be true. Then there are so many troublous thoughts that come flying in to mar our full fellowship with our Lord. However tightly windows may be closed, and doors may be shut, those thoughts will find an entrance, and we get remembering the sick child at home, or some care that has afflicted us during the week. Oh, but, Lord, we will not remember these things now! We say to thee from our hearts, "We will—we will—remember thy love." Away with thee, care, sorrow, grief, away with thee! Come to me, O Holy Spirit, and help me now to have a happy time, to be glad and rejoice in my Lord—and to have a holy time, to remember his love, and to member nought beside! You must will it most intensely, dear friends, or it will not come to pass. It is not sufficient merely to walk into a place of worship and put ourselves into the posture of devotion and then to imagine that, doing whatever is proper to the place and the hour, we shall have fellowship with Jesus. Oh no, beloved; oh no! We must worship him in spirit and in truth, not in fiction and in sham; not mechanically, as though we could have true fellowship with him without earnest and intense desire. No, there must be these two utterances of our holy resolve, "We will be glad and rejoice in thee, we will remember thy love more than wine."

And truly, dear friends, as this resolve is necessary, it is also a right and proper resolve. Should we not be glad and rejoice in Christ?

Why should the children of a King  
So mourning all their days?

Why should the children of the  
Bride-chamber fast while the  
Bridegroom is with them? With  
such a husband as we have in  
Christ, should not the spouse re-  
joice in him? Would it be be-  
coming for a heart that is mar-  
ried to Christ to be in any other  
condition than that of rejoicing  
in him? I know you have many  
things in which you cannot re-  
joice; well, let them go. But you  
can rejoice in him—in his  
person, in his work, in his offices,  
in his relationships, in his power,  
in his glory, in his first advent,  
in his second advent. Surely,  
these are not things that can be  
thought of without delightful  
emotion; it is most proper that  
we should be glad and rejoice in  
our Lord. There ought to be a  
reduplication of our joy; we  
should joy in him and then re-  
joice in him, we should "be glad  
and rejoice" in him.

It is most proper that we should  
be glad in the Lord, and what  
can be mere proper than that we

should remember him? What a shame it is that we ever forget him! His name should be so deeply engraven on our hearts that we cannot forget him. Let us remember his love, for surely, if there is anything that we ought ever to remember, it is that undying love which is our choicest portion on earth, and which will be the main constituent of our highest bliss in heaven. Then, by the help of God's Spirit, let us make this resolve at this moment. Whatever we may do when we get out of this building, at any rate for the next half hour, let us resolve to stand to this double declaration, "We will rejoice, and we will remember."

Do you not think also that this resolution, if we carry it out, will be very helpful to ourselves? What a help it is to a Christian man to be glad in the Lord! I know what it is to be depressed; I do not suppose there is any person in this place who knows what it is to be cast down so low as I sometimes am. Then I feel that there is no help for me, and no hope of my living and working, except I can get out of that sad condition and get to be glad in the Lord; and I cry, "My heart, my heart, what art thou at? Why art thou cast down, O my soul? And why art thou disquieted within me? Hope in God; for I shall yet praise him, who is the health of my countenance and my God." There is no way of getting right out of the Stygian bog of the Slough of Despond like rejoicing in the Lord. If you try to rejoice in yourself you will have a poor reason for joy; but if you rejoice and be glad in the Lord you have the real, abiding, exchanging source of joy, for he who rejoices in Christ rejoices in him who is "the same yesterday, and to-day, and forever;" and he may always rejoice in him. Come, then, and for your own good hang up the sackbut and take down the saltery; put away the ashes. What if men do call this season "Lent?" We will keep no Lent-to-night, this is our Easter-tide, our Lord has risen from the dead and he is among us, and we will rejoice in him. Come, beloved, surely it is time that we did, for a while at least, forget our pain, and griefs, and all the worries of this weary world; and for one I must, I will be glad and rejoice in my Lord, and I hope many of you will join with me in the happy occupation, which will be helpful to yourselves.

Certainly, it will also be for the good of others. I think that believers do much harm if they allow their depressions of spirit to be too conspicuous. There is another meaning besides the first one to that text, "Thou, when thou fastest, anoint thine head and wash thy face, that thou appear not unto men to fast." But if you can get right out of your sorrow and can actually rejoice in the Lord, and if you can so remember him as to be glad and rejoice in him, you will allure many to the fair ways of Christ, which else will be evil spoken of if you go mourning all your days. Come, ye weak on s, come and feast on bread that can make you strong. Come, ye whose eyes are red with weeping, take a handkerchief that shall dry your tears and make your eyes as bright as diamonds. Remember Christ and be glad and rejoice in him. Angels round the throne can have no higher joy than this, and they cannot enter so fully into it as you can, for he has not loved even them as he has loved you.

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

This, then, is what I earnestly commend to you, this double re-

solve, that we should all truly say to our Lord, "We will be glad and rejoice in thee, we will remember thy love more than wine." But, dear friends, we cannot carry out that resolve without the help of the Holy Spirit. Therefore, let us breathe it unto the Lord in prayer; and, as we tell him what we mean to do, let us each one add, "Draw me, O Lord; then I will run after thee. Help me to come to thee; manifest thyself to me, and then I will be glad and rejoice in thee."

II. Now I want to go a step further and say that I think the resolve of the text is a suitable resolve for this occasion: "We will be glad and rejoice in thee, we will remember thy love more than wine."

We are most of us coming to the communion table to eat of the bread and to drink of the cup in remembrance of our Master's dying love. Surely now is the hour, if ever in our lives, to be glad and rejoice in him, and to remember him, for the object of this supper is to commemorate his dying love. It is idle, and worse than idle, to come to Christ's table if you do not remember him; what good can it do you? The use that it is to the spectator is that you show Christ's death "till he come;" but if there be not in the spectator any thought of that death, of what use is the sight of the table with its sacred vessels? And if you yourself do not think of Christ, of what avail to you are the emblems of a forgotten or an unknown Lord? No, we are to commemorate his death, so let us in our hearts rejoice in him, and remember him. Well did we sing just now—


Jesus, when faith with fixed eyes,  
Beholds thy wondrous sacrifice,  
Love rises to an ardent flame,  
And we all other hope disclaim.

Hence, O my soul, a balsam flows  
To heal thy wounds and cure thy  
woes;  
Immortal joys come streaming down,  
Joys, like his griefs, immense, un-  
known.

Recollect, next, that in coming to this communion table, we also commemorate the results of Christ's death. One result of our Lord's death is that he gives food to his people; his body broken has become bread for our souls, yea, it is meat indeed. His blood, which was shed for many for the remission of sins, has become drink indeed. By his death Christ has given us life; and by the completion of his great redeeming work, and by his ever-living intercession, he has given us bread and wine by which that life may be sustained. He has finished it all, and has gone into the glory to secure the results of his finished work. Sitting around his table, we are reminded of all this; the bread is ready, the cup is filled. We have nothing to do to prepare the feast; all we have to do now is to come and partake of it, and feed even to the full upon heavenly food. So, dear friends, if we come to this table in a right spirit, we must rejoice in our Lord, and we must remember his love.

I think also that there is this further reason why we should rejoice in our Lord and remember his love, because at this table the commemoration is made by our Lord to be a feast. They miss the meaning of the Lord's Supper who kneel around what they call an "altar." The very point of the supper is that it should be taken while sitting around a table. It is not meant to be an adoration, it is a communion; we come here that we may have fellowship with him who sat at the table with his disciples and made

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them to be his companions at his last supper. Joy is becoming at a royal feast. What! will ye come to the King's table with sorrowful countenances? Will ye come sadly to see what he has brought you? Now that he has prepared the bread and wine as a feast for your souls, will you come hanging your heads like bulrushes? No, but let this be your resolution, "We will be glad and rejoice in thee, we will remember thy love more than wine." Do kings make feasts, do they lift high the flowing bowl, are there shouts of joy and exultation at their banquets; and shall it be that this world's poor vine, whose juice is often to men like the wine of Gomorrah, shall bring even the semblance of joy superior to ours when we drink of the wine that comes from the vine of God, and the clusters that Christ hath trodden in the wine-press? Nay; higher far be your joy than ever came to them that have made merry at earthly feasts, more delightful, more intense, more real, more true be your hallowed ecstasies than anything that wine or wealth can ever bring. "We will be glad and rejoice in thee, we will remember thy love more than wine." O God help us to carry out this resolution! It seems to me to be specially right, and proper, and fit, when we come to this high festival of the Church of God, that we should rejoice in the Lord and remember his love.

Let us also recollect that, when we come to the table of our Lord, we commemorate a very happy union. Our text speaks in the plural: "We will be glad and rejoice in thee, we will remember thy love more than wine." I do not know how you feel, brethren and sisters; but I should not like to go to heaven alone. If nobody else will go on pilgrimage, Christian must set out by himself and march alone towards the Celestial City until he finds a suitable fellow-pilgrim; but I like best to go with Christians, and Mercy, and the children, and all the company together. Though I should enjoy fellowship with my Lord if I were his only loved one, yet it greatly increases my joy as I look at the faces of many of you whom I have known a score of years, and with whom I have lived in such happy union year after year. Many of you who were once "in the gall of bitterness, and in the bond of iniquity," have been plucked, like brands out of the burning, through the preaching of the gospel in this pulpit; and it seems such a happy thing for us to be communing together at the table of our Lord.

Some of you, my dear venerable brothers and sisters, will soon be home; come, we will be glad and rejoice in our Lord, will we not? Before you quite go away from us, join us in another holy song; give us another of your patient, quiet, happy, restful looks. One dear sister went home this morning, at twelve o'clock, while we were worshipping here. I am sure that her spirit is now rejoicing before the throne, and some of you will be going soon; but till you do go, we will rejoice and be glad together, will we not? We will take the cup of blessing still at the Lord's table, whatever our infirmities and sorrows may be; and we will remember until we drink the new wine in our Father's kingdom above. And you men and women in the very midst of the battle of life, with all your trials and struggles, will stand shoulder to shoulder, will we not? We are one in Christ, and there is between us a bond of union that never can be snapped; it binds us for time and for eternity. We came to this communion table to eat and to drink, not each one for himself only, but each one in fellowship with all the rest; and thus ought to make us glad. If I am not glad about myself, I will be glad to think that you are glad. If I have a heavy burden, I will be glad that you have not; and if you have a burden, and I have not, try to be glad that I have not one; or, if you have one, and I have another, let us rejoice: that we both have the same God to help us to carry them, and let us believe that, as our days, so shall our strength be.

What a joy it adds to this festival when we see the young folk coming among us, the sons and daughters of God's people being brought into the church! Do you not notice how dear Mr. William Olney, whenever he prays for a blessing upon our ministry, always breaks out into thanksgiving to God that all his family have been brought to Christ. There are many others of us who can praise the Lord for the same favour, and it is a great joy to us. Yes, Lord, we will remember thy love—husband, wife, sons and daughters, and some of us can say, grandchildren, too—we will all come clustering around thy table, and together we will remember thy sweet love to our fathers, and to ourselves, and to our children. We cannot help remembering it, and rejoicing and being glad in it.

I must give you just one more thought on this point. It does not become us to gather at this communion table with a heavy heart when we recollect that it is not only a commemoration, but an anticipation. We are to do this "till he come." Did I not try this morning to sound the trumpet of his coming? It would not have startled me if he had come while we were assembled and I was speaking of "the glorious appearing of the great God and our Saviour Jesus Christ." Nor should it startle any of you if, in the dead of this very night, while you are in your beds, you should hear the cry, "Behold, the Bridegroom cometh," for he may come at any moment, and he will come "in such an hour as ye think not." Let us leap up at the remembrance of this glorious hope. We are coming to the table bringing up the memorial of our Lord's first appearing in the flesh, and sure belief of that second appearing when the righteous shall shine forth as the sun in the kingdom of their Father. Where-

fore, let us keep the feast with high hope. With joy-notes sound aloud the silver trumpet of the great jubilee; and as ye come to the table, let your hearts be glad in the Lord, whose love you specially remember at this hallowed festival.

III. I will close in a very few minutes, but I must dwell for a brief space upon what I meant to make my third point concerning this double resolve—let us carry it out. That always ought to be the practical conclusion to every sermon—let us carry it out. We have said to our Lord in the language of the text, "We will be glad and rejoice in thee, we will remember thy love more than wine;" very well, now let us carry out this resolve.

"We will remember thy love." Dear Saviour, what we have to remember is thy love—thy love in old eternity, or ever the earth was, thy prescient love, which

"Saw us ruin'd in the fall, Yet loved us notwithstanding all."

We remember the love of thine espousals when thou didst espouse thy people unto thyself, and didst resolve that, whatever might be the lot of thine elect, thou wouldst share it with them. The Lord Jesus made up his mind that he would be one with his church: for this purpose he left his Father; that he might be one with his bride. I shall get into great depths if I go much further in speaking about Christ's love.

"We will remember thy love"—that love which, having once begun, has never wavered, never diminished, never stopped.

"Love, so vast that nought can bound;

Love, so deep for thought to sound; Love, which made the Lord of all Drink the wormwood and the gall.

"Love, which led him to the cross,

Bearing there unutter'd loss; Love, which brought him to the gloom Of the cold and darksome tomb.

"Love, which will not let him rest Till his chosen all are blest; Till they all for whom he died Live rejoicing by his side."

We remember the love which Jesus bore in his heart right up into the glory at the right hand of the Father; that love which is still as great as when he hung on Calvary to redeem us unto himself. The wonderful part of all this to me is that it should be the love of such an one as Christ is. That ever so divine a person should set his love on us, is very wonderful. I can understand my mother's love, I can understand my child's love, I can understand my wife's love; but I cannot understand Christ's love. Oh, brothers, we are nothing, we are nobodies; yet this glorious Everybody, this All in All, did actually set his love upon us! Suppose that all the holy angels had loved us, and that all God's redeemed had loved us; all put together, it would be only so many grains of dust that would not turn the scale, but Christ's love is a mountain, nay, more than all the mountains in the universe. I know of nothing to be compared with it.

That is the first way in which we are to carry out this double resolve, we are to remember and to rejoice in Christ's love.

Next, let each one of us say to Christ, "I will remember thy love to me." Brothers and sisters, I can believe in Christ's loving you; but there are times when it seems a great mystery that he should ever have loved me. I can truly say that often I have felt that if I might sit at the feet of the poorest, meanest, least of God's servants, and serve them, I would count it a heaven to do it, if I did but

feel sure of Christ's love to my soul. I see so many beauties in my brethren and my sisters that I can admire the grace of God in them; but, often, I do see and feel so many imperfections in myself that I can only wonder that ever Christ should have loved me. I suppose that each of you feels the same; I am sure that you do if you are in a right state of heart, for, truth to tell, there is no beauty in any of us that he should desire us, and there is no excellence in any of us that could have made it worth his while to die for us. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "When we were yet without strength, in due time Christ died for the ungodly," and died for us as ungodly. Come, then, will you not be glad and rejoice that ever Christ should have loved you? Will you not be glad and rejoice, and yet wonder all the while that ever it should have been possible for him to draw you "with cords of a man, with bands of love," and bring you into living, loving, everlasting union with himself?

Still, even that is not all. The text does not merely speak about Christ's love, and Christ's love to me, but it talks about Christ himself. "We will be glad and rejoice in thee"—not only in his love, but in himself. Do try, dear friends, to let your thoughts dwell upon Christ, his complex person, God and man, and all the wonders which lie wrapped up in Immanuel, God with us. Thy work, Lord is fair; but the hand that wrought the work is fairer still. All thy designs of love are full of splendour, but what shall we say of the mind that first gave creation to those designs? The glance, the look of love thou hast given me, is blessed; but oh, those eyes of thine, those eyes which are brighter than the stars of the morning! The Lord Jesus is better than everything that comes from him; his gifts are infinitely precious, then what must he himself be? Come, then, beloved, and let us be glad and rejoice in him, and let us remember his love more than wine.

The text says, "we will remember," but some of you cannot remember because you do not know. A man cannot remember what he has never heard of, or seen, or known. But, brothers and sisters, let us remember what we do know of Christ's love. I remember the first day I ever tasted of his love consciously to myself. Ah! but I look back, and think of the rivers of love that came streaming down to me when I did not even know that I was receiving them; and I remember that many days have passed since first I could give back the glance of love in return for his love to me; but oh, what his love to me since then has been! His love in sickness, in sorrow, in labour, in backsliding, in prayer, in tears, in unbelief, in faith, in varyings and changings as many as the changes of the moon! Yet, his love has always been the same. What a book some of you could write concerning Christ's love to you if you had but a facile pen! What a story some of you could tell of Christ's love if some guest could be detained while you told-out the wondrous story! I sometimes think within myself that, if all the interesting things that are written in all the works of fiction could be put together, I could surpass them all in the literal simple facts of a common life like mine; and I believe that many of God's people here could

## Summer Materials.

90c Per yard for sheer Plain Organdies, colors pale blue, pink, red, violet, cyanoo, navy and black; usual 12 1/2 quality.

10c Per yard for Marvel Minks, in neat checks, stripes and plaids, for Waists and Dresses; 46c value.

10c Per yard for Tucked Dimity, printed or plain colors, new English fabrics, early season price was 40c.

34c Per yard for Faccoue, the new Silk and Cotton Fabric, in black or white, 77 inches wide, for Ladies' Waists and Dresses; worth 50c.

### Black Wash Fabrics.

10c Per yard for Embroidered Fast Black Lawns, in small and medium patterns, sheer quality.

10c Per yard for Grenadine Lace-striped Lawns, narrow and wide stripes, exact copies of fine Silk Grenadine; worth 15c.

12c Per choice of Black India Linen, French Battiste, Dotted Swiss and Black Flannel, cool, dressy fabrics; worth from 15c to 20c per yard.

10c Per yard, Fast Black Dimity, a good quality; usual price 12 1/2c per yard.

### White Goods.

15c Per Plain White Swiss, 40 inches wide, regular value 20c per yard; sale price 15c per yard.

28c Per Plain White Real Swiss, 30 inches wide, extra fine quality, worth 40c per yard; sale price 28c.

18c For extra fine quality Plain White India Linen, 30 inches wide, worth 25c per yard.

15c For Extra Heavy quality Corded Dimity, for Ladies' Shirt Waists; former price 20c per yard.

MAIL ORDERS filled promptly and with the best of goods.

## J. Bacon and Sons,

425 to 429 East Market St., Louisville, Ky.

say the same. A Christian's life is full of interest; last Thursday night, I called the life of a Christian a cluster of Koh-i-noors threaded on a string of divine faithfulness, and I am sure that it is so.

"Wonders of grace to God belong, Repeat his mercies in your song."

Repeat his mercies as you remember them, and be glad and rejoice in him even more than in the mercies that come from him.

In conclusion, I would say that I think the people of God, in gathering to the communion table, should try to be glad and rejoice in their Lord, and in nobody else, and to remember him and nothing else. Let all be a blank except what Christ has written on your memory, let all be a blank except where that dear face appears—

"The head that once was crown'd with thorns,"

but—

"Is crown'd with glory now."

Think only of him. Put the glass to your eye, and shut out all the rest of the landscape, and let that glass take nothing within its circle but just the face of the Well-beloved which we soon hope to see without a cloud between.

God bless you, dear friends! I wish that all of you understood this truth of which I have been speaking. Some of you do not; may the Lord lead you to do so, for there is no life like that which is spent at Jesus' feet, and no joy like that which comes from our dear Lord. I wish you knew it. Believe on him, and you shall know it, and know it at once. Amen.

### RACING.

Mr. Sanford considers the racing system in England, taken as a system, far superior to ours. "They have had more experience than we have, and experience brings the better mind. Their jockeys are vastly superior. They put in their two-year-olds to teach them to run. The heavy-weight keeps them in shape, whereas the light-weight of ninety pounds, put on here from the West, in the shape of untaught negroes, sends the horses reckless and rudderless over the course."

The above is quoted, not to endorse horse-racing, but to "point a moral." In training horses, to make a successful racer, heavy-weights are put upon the animals. The same system prevailed in the ancient gymnastics. In the Olympic games, the racers were trained to run with heavy-weights upon them and with bags of sand fastened to their legs. They were also required to keep their eye fixed upon the crown hung upon a staff at the end of the race-course, which was to be the prize of the winner.

So the Christian, in his race for an immortal crown, is weighted down with sore trials, tribulations, persecutions, afflictions, reverses and sorrows. All these are to try his faith. All these are to prepare him to win the prize. Let him "run with patience the race that is set before him looking unto Jesus"—his glorious crown—"the author and finisher of our faith," and surely he will win the prize of endless and fadeless joy.

T. E. RICHKY.  
Princeton, Ky.

### RACING.

A LITTLE boy who had been blowing bubbles all the morning, tiring of play, and suddenly growing serious, said, "Read me that story about heaven; it is so glorious." "I will," said the mother, "but first tell me, did you take the soap out of the water?" "Oh, yeth; I'm pretty sure I did." The mother read the description of the beautiful city, the streets of gold, the gates of pearl. He listened with delight, but when she came to the words, "No one can enter there who loveth or maketh a lie," bounding up, he said, "I gueth I'll go and thee about that thoop!"—Northwestern Monthly.

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## sam

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

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EDITORIAL.

The value of Baptist literature to make Baptists has been illustrated in the case of one of our churches in this city.

The church bought 38 copies of Grant Truman, The Little Baptist and Theodosia Ernest. A young brother was put in charge of these as a circulating library among the attendants at worship.

Every Sunday the young brother was in his place. The books were eagerly taken and read. Those who took them respected the trust which the church placed in their integrity, and the books were taken care of and returned.

After months in which the books have been widely circulated the good accomplished by them is clearly manifest. The pastor has baptized more than one hundred Pedobaptists. We did hear that the number had reached one hundred and fifty.

The pastor is a thorough and fearless Baptist who does not shrink to declare the whole counsel of God as Baptists see it. He speaks the truth in love and with tact, but he speaks the whole truth. No one could attend his ministry for months and not know what his faith is.

Of course such preaching has been a great factor in the work done. But the books have been of the greatest assistance. Very many of those baptized said they were made Baptists by the books. Others had their consciences aroused, became dissatisfied with their baptism through reading the books, and went to the pastor for farther enlightenment.

Those who have come thus from other denominations to be Baptists are among the best and most earnest Christians. They were those who loved their Lord so much they would obey his commands some times at a bitter cost in the alienation of their friends. They are Baptists from deepest conviction, not from convenience or family ties or careless ignorance of denominational tenets.

The effect on the church itself has been most excellent. For the church-members have read the books as well as the outsiders. They can give a reason for the faith that is in them and hold more closely the points which these books cover.

Nor is that all. Having learned to know more thoroughly and to love more intelligently some Baptist doctrines, they are eager to study them all. They are ready for the Philadelphia Confession of faith, Wayland's Principles and Practices of Baptists and such literature as this. They study their Bibles more diligently. Delighting in the ordinances, they delight also in the great doctrines of grace. They realize as they did not before what it is to be a Baptist in deed and in truth.

Why should not other churches follow this example? The cost of these three books is comparatively small, and surely in every church there is some young brother willing to take the

trouble to look after such a circulating library as this. Go thou and do likewise.

An illustration of the truth of the old adage, "the child is father of the man," is shown in an anecdote of C. H. Spurgeon, published in the Freeman. Spurgeon's grandfather was a Congregational preacher, as is his father, who is still living. His grandfather was pastor at Stambourne, and some of his happiest days were his visits to that place.

When he was only six years old he was visiting his grandfather. He heard his grandfather speak with great grief of a member of his church named Rhodes, who had backslidden so far he had ceased to come to church and frequented the ale-houses.

The boy was much impressed with his grandfather's sorrow. One day as he was going by the public house, he saw the old offender sitting in it with a mug of beer before him. The six-year-old prophet went in, pointed his finger at Rhodes and said, "What does thou here, Elijah, sitting with the ungodly, and you a member of the church and breaking your pastor's heart? I'm ashamed of you! I wouldn't break my pastor's heart, I'm sure."

The rebuke of the child, the knowledge it gave him of his pastor's heart, touched the old man's conscience and heart. He repented, ceased his sin and was ever afterwards seen in his place in church and not in the ale-houses. Spurgeon, like the child Samuel, was early called to the work of the Lord.

The teachers in the public schools in Milwaukee, for some reason or other, decided to give up the discipline of the schools into the hands of the children. But for the law of charity which forbids attributing motives, we would say they desired to shirk the responsibility of the control of children, as the parents had shirked the training of the children to habits of obedience.

The children developed rapidly in the highest art of self-government, as illustrated in the centres of civilization in these closing days of the great nineteenth century. One boy was not as shrewd a politician as no doubt he would have become with a few years more of experience. For he was caught in the work of buying votes for his election as alderman in the school government. No doubt the boy was much surprised at the objection to his walking thus in the footsteps of his elders. But nevertheless the teachers did object.

Soon complaints began to come in from the parents. These complaints are thus summed up: "The system made spies of the children, caused them to be watchful of petty shortcomings, revengeful when arrested, and degraded when brought into the school municipal court." Thus the system failed to please the teachers and parents.

And, strange to say, the children did not like it. They were restive under the efforts of the school policemen to control them. To submit to the authority of parents and teachers was one thing; to be governed by boys like themselves was a very different thing. And when the novelty wore off it was evident that anarchy would be the result. Therefore the plan has been given up, and the teachers resume their old duty of government.

The incident is full of useful lessons. It seems the idea of

the teachers was that the children should thus be taught their duties as citizens. How widely different the plan from that in use in the feudal days! Then the sons of great noblemen were sent to the castles of other noblemen or of the king to be trained to be knights. They were first pages who were required to be strictly obedient to lords and ladies. They cleaned the armor of the knights and performed other similar services. When they proved themselves adepts at these duties, and showed themselves cheerfully obedient to the commands of their elders, they were promoted to the position of squires and allowed to go with the knights to battle.

The old idea was that self-government was to be learned best by cheerful obedience to those who had the rule over them. It was a very old idea. Clearchus said to the Greeks during the famous march of the Ten Thousand, "I will prove to you that I know how to command by showing you that I know how to obey." Children will make better rulers than that precocious boy politician promises to be who are taught strict obedience to parents and teachers.

Mr. W. B. ALLISON, in Christian Work, gives some statistics from a Presbytery which he does not name. The three churches, which are considered the leading ones in the Presbytery are in cities. One, a church of great wealth and large membership, with a great number of societies organized in it, reported one addition on profession of faith during a whole year.

Another city church reported three added to its fellowship on profession of faith. And the third also reported three. These were the largest churches of the Presbytery. They were those who were most "up-to-date" in methods of church work and in extensive machinery for that work.

But a great many of the country churches belonging to that Presbytery reported from twenty to forty additions on profession of faith.

Is there anything similar to this known among Baptists? If so, it is time for great searchings of heart among city Christians to know wherein they have failed in their duty.

SIR GEORGE POMEROY-COLLEY, one of the bravest of soldiers, whose life of warfare in India and in Southern Africa makes a most thrilling story, was killed in the battle of Majuba Hill. He was then Commander-in-chief of the British forces.

Among his papers was found this prayer, which throws a beautiful light upon his character. God granted his prayer, as he died a soldier's death on the battle-field:

Oh! be it mine, when Death must strike, A soldier's death to die; One gasp, and then— From his poor dwelling fly. Lord, ere I join the deadly strife And battle's terrors dare, First would I render soul and life To Thee Almighty care. And when grim Death in smoke wreaths robed Comes thundering o'er the scene, What fear can reach the soldier's heart Whose trust in Thee has been? And if 'tis Thine immortal will My spirit hence to call, "Thy Will be done" I'll whisper And ever trusting till—

Never does a man portray his own character more vividly than in his manner of portaying another.—Richter.

We never knew a more shining example of tithing the mint, anise and cummin and neglecting the weightier matters of the law than the course of the two English Archbishops. Many of the preachers of the established church have gone about all the way to Rome except in accepting the infallibility of the pope. They have introduced all the childish and idolatrous rites and ceremonies in the Catholic worship. They have put up images of the saints and of the Virgin Mary in the very buildings out of which their fathers tore them with scorn.

They have adoration of the Virgin, prayers for the dead and, last and worst of all, they have established the confessional. At this the Protestant laymen of England arose in their wrath, their patience being entirely exhausted. They knew all the awful evils which have followed the confessional; they knew all the far-reaching heresy which lurks under the idea of a man's giving absolution of sin. They had shown a guilty indifference to the previous performances of the Apists. But the confessional struck at the sacredness of their homes and their indifference was gone.

Parliament was forced to heed the protests of the aroused laymen, and the bishops were given to understand that, unless they did something to stop the mad race towards Rome, Parliament would take the matter in hand. Thus roused to the necessity of action, the two Archbishops went solemnly to work. The Protestants were bidden to wait patiently, the heads of the church were considering the state of affairs, and their wisdom would accomplish wonders.

They have considered and pondered and examined, and have taken about as much time as the Venezuelan Commission promises to take. As the result of their wise study and clear insight into the situation, they have forbidden the use of incense and candles.

The confessional, the prayers for the dead, the celebrating "mass," the adoring the Virgin, all these and similar things seem right in their eyes. But two of the comparatively small things must be given up. The old proverb says, "Whom God would destroy, He first deprives of reason." It may be God's time for the disestablishment of the Church of England has come and the fatuity of the Archbishops is hastening it.

Prof. G. W. GILMORE, a graduate of the Union Theological Seminary, of which Dr. Briggs is a Professor, was appointed Professor in the Bangor Theological Seminary of the Congregationalists. He signed the creed of the Seminary, which is thoroughly evangelical, but in his inaugural address he expressed views widely diverging from the statements of the creed.

Yet the Trustees would do nothing to get rid of him, and he persisted in remaining. For six years they kept him there to teach the young ministry of the Congregationalists.

No protests having been effectual, the Congregational churches did not send their young ministers to Bangor. Last year there were only three in the Junior Class. Whether this shamed the Trustees or the Professor into doing the right thing, we do not know, but Prof. Gilmore has gone to teach in the Unitarian Theological Seminary in Pennsylvania.

Editorial Varieties

President F. M. Roof of Howard College, Mont Laha, Alabama, called at our office while in Louisville. Howard College debt is paid and the outlook is most encouraging for our great Alabama Baptist College.

We congratulate the good people of Frankfort on the coming to their city of Professor Winston and his charming wife. Frankfort will have a young ladies' college, such as the center of the good state of Kentucky ought to have.

Recently fifteen candidates were baptized at Isleham Ferry, which is a memorable place because Spurgeon was baptized there. Among those present was a brother who resides in the village and was baptized with Spurgeon on May 2, 1838.

Dr. F. J. Vager, after saying that he had let his subscription get a little behind adds that he has written to the Western Recorder for forty years is not getting back on it now. He is right. The men who have taken a paper for forty years are its most steadfast friends.

A passenger on a stage coach in Yorkshire, England, praised one of the horses. The driver said the horse was not a favorite with him, because "He's a scientific one." The passenger was amused and asked for an explanation, and the driver replied, "I means a 'um as thinks he knows a great deal more than he does."

Mr. John Halmer is Professor of Music at Oxford University, and is famous organist. He says that in England the profession of music is overworked, and that great numbers of musicians of character and attainments are the victims of starvation. What a pity it is that they have not made themselves skilled mechanics and engineers.

The Herald and Prodigier is very severe upon the Christian Scientists, but its severity will commend itself to the country generally: "It is impossible for people of real intelligence to accept it unless they speak in some degree of others by means of it, and it is impossible that people of good moral or religious character should accept it, except as they are duped into such acceptance."

The Independent having said that the confessional statements adopted unanimously by the Northern Presbyterian General Assembly are not "comprehensives," a Presbyterian minister of whom we are not intended to be comprehensives of views that are distinctly condemned by it, nor was it intended to be acceptable to those who set themselves in opposition to the vital truths it defends.

Pastor E. A. Dawes of this city is a strong believer in catechetical instruction, and we wish all of our pastors were like him in this respect. He has a catechism for children who are too young for Spurgeon's. A catechism for the little tots is a good thing, for nothing will be more effective in educating them up to Spurgeon's. We are glad to see that Mr. Dawes has the prospect in which are, after all, the chief thing in a catechism.

Mr. Henry Wood is an influential Baptist layman in England who has the true Baptist pride in our forefathers. In a speech in a recent meeting he said: "We meet here to-night as the successors and representatives of those who in every century—people try to fix us at a very recent date—have made a name and reputation and stand for the world, who were before us to be of God and which were implanted in them directly from the Bible and the Apostles themselves."

This sentence is quoted with a flourish: "Christ's attitude is not one of zealous antagonism, but of grand comprehension." His attitude to the Pharisees, the scribes, the money-changers in the temple is one of calm antagonism. His teaching in regard to the strict gate and the narrow way and his preaching such strong doctrine the multitude of professed disciples went away from him and walked no more with him shows no trace of grand "comprehension."

The Dover Association of Virginia passed a stringent resolution announcing its intention to disaffiliate from the next meeting any church which will withdraw or retain former members in its membership. What the First church of Richmond will do in the circumstances is the question. A prominent Virginia preacher told us a few days ago that, according to the best of his knowledge, there is now no other Association in Virginia which will receive the First church. If he is right, and no man has a wider acquaintance with Virginia Baptists, the First church of Richmond must either follow the example set by the Walnut-street church in this city or "sock by herself."

A grandiose of Barbara Fritchie gives her true story in the New York. She did not come here but she was General Jackson. Jackson's men did not pass within three squares of her home. She did have her flag on after Lee took possession, but her niece told her she would lose it and she took it down and hid it. Her only successor with Southern soldiers was when some of the men made her they had to be careful to not make her any more. She went to the door, shook her cane at them and said, "Begone, you knave pack." Her niece says, "To the credit of the innate chivalry of their own of the South be it said, they instantly obeyed without an insulting word."

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Bro. W. E. Mitchell supplied.

Broadway.—Bro. J. Wm. Jones preached at both hours. Good summer congregation.

Chestnut-street.—Pastor Weaver preached in the morning. No meeting at night. Received one by letter.

East.—Pastor Christian preached at both hours. The report last week omitted to state that ten were received into the fellowship of the church on the 10th of Sunday. At the business meeting Wednesday night, although this is midsummer, when collections fall off, the church had paid Pastor Christian in full, and its total indebtedness was \$12 in small accounts, with more than money enough in the treasury to pay it.

Twenty-second and Walnut.—Pastor Hunt preached.

Parkland.—Pastor Gordon preached at both hours.

Portland-avenue.—Pastor Tralle preached as usual.

McFerran Memorial.—Bro. J. C. Mansee supplied.

Twenty-sixth and Market.—Pastor Thompson being away on his vacation, services were conducted by the deacons.

German.—Bro. Braddock preached in the morning. Pastor Ritzmann will return from his vacation this week.

Third-ave.—Bro. Cox preached in the morning and Pastor Boyet at night. Collection for the Ministers' Aid Society amounted to \$83.50.

Franklin-street.—Pastor Jenkins preached. One received for baptism and five baptized. The Lord's Supper was celebrated.

Twenty-sixth and Grand.—Bro. J. C. Back preached at A. M.

Clifton.—Pastor Foster preached. One approved for baptism. They paid \$26.75 on "lot debt."

Glenview.—Bro. Dalton preached in the morning.

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

East Mead Mission.—Bro. Cooper preached. Interest growing. Good old-fashion hand-shaking at night.

THE STATE.

Bro. O'Harris reports a good meeting just closed at Knob Creek church. Baptized five.

The correspondents of Dr. J. S. Coleman will hereafter address him at Beaver Dam, Ohio county, Ky.

Bro. S. A. Cooper, of East Mead, is greatly encouraged in his work. The brethren are enthusiastic, and the church is growing in numbers and efficiency.

Pastor G. S. Wilson writes: "The Providence Baptist church has recently closed a very interesting and profitable meeting. The pastor was assisted by Bro. H. C. Risner, from Pewee Valley. Bro. Risner is a very earnest and faithful worker and preacher. He endeared himself to both pastor and people. The church was greatly revived and 18 were added to our number, 11 for baptism, 6 by letter and 1 by relation. We are expecting good results to follow such a revival."

Pastor Wm. J. Agee writes from Sparta: "We closed a meeting Wednesday at Turner's of 17 days duration, which was most profitably assisted by Bro. A. F. Baker, of Versailles. The church was greatly strengthened, and the good influences of the meeting seemed to pervade the entire community. There were 15 additions, 15 by baptism, 1 by letter and 1 by relation. We hope there will be more to follow. The preaching was sublime. From the first we were gradually led up higher and higher in spiritual perception, and were often permitted to realize the preciousness of the divine presence. It was a great meeting, and we ascribe all the praise to our loving heavenly Father. To say we all love Bro. Baker is stating the case mildly, and we most earnestly pray that God's best blessings may attend him."

Pastor W. B. Rutledge writes: "We closed a meeting at Glenside, near Geesban church, on July 27, which resulted in 18 baptisms, 1 by letter, and 1 approved. Bro. J. T.

GOLD DUST THE BEST Washing Powder

Sunday School Board SOUTHERN BAPTIST CONVENTION. THE STORY OF YATES THE MISSIONARY. A GREAT YEAR: JETTS, FULLER, YATES. COOPERATING OF RESTRICTED DENOMINATION. GATHERING OF SOLE TEACHERS. BROTHERS OF GOD AND HEAVEN. HOUSE DEPARTMENT SUPPLIES. CONVENTION ALMANAC, 1900.

Lewis, of Irvington, was with us a few days and did some effective preaching. Bro. Hibbs, of Williamsburg, came in on Thursday of the second week and preached a number of soul-feeding sermons and showed himself an efficient collector for the institute. His method of collecting helps the people spiritually. He raised \$600 with great ease."

Pastor E. Summers writes: "I have just closed two good meetings, in each of which the power of the Holy Spirit was clearly manifest in shedding abroad the love of God in the conviction and conversion of sinners. In the first of these meetings, at Freedom, in Washington county, of 12 days, the gospel was preached by Bro. Wm. Stallings in spirit and power, which resulted in the church being much revived and 21 added to her membership by experience and baptism. The second was just closed at Cornishville, Mercer county, with 6 baptisms and 4 added by letter. This meeting was of great spiritual power, and we feel that the work begun here will soon be restored to perfect health, and continue for many years the powerful man of God he proved himself to be at Cornishville. To God be all the praise and glory for ever and ever. Pray for us."

Pastor H. C. Davis writes: "Have recently held a most pleasant and profitable meeting of 12 days with Salem church, Shelby Co., resulting in 8 additions to the church, 7 baptized, 1 by letter, and the membership greatly revived. I had the assistance of Bro. B. B. Bailey, of Winchester, who, by his strong gospel sermons and delightful social qualities, greatly endeared himself to the people. May he live long to do service in the Master's vineyard."

Pastor A. L. Jackett writes: "We held a gracious meeting with the church at Farmer's in May for 10 days, resulting in 8 additions by experience and baptism and 4 by letter. We were assisted by Bro. Richard French, of Winchester, who won the hearts of the people by preaching the true gospel. Our congregations were large, and a deep spiritual interest in the church and the universal opinion that he must come back and hold another meeting. To God may we give all the praise."

Pastor J. W. Beagle writes from Sellersburg: "We closed a meeting at Elk Lick, Owen county, on the evening of the 23rd of July. Elk Lick church is one of the best

churches that Bro. C. M. Riley was pastor at at the time of his death. After Bro. Riley's death they called as pastor Bro. W. T. Ellis, of Georgetown, Ky., and in response to this brother's invitation I made my first visit to that part of Owen county. We labored there for eighteen days, and God wonderfully blessed our labors, as there were 55 added to the church, 39 of whom were for baptism, and quite a number of these were heads of families, some 80 years old; the entire church was revived and rejoiced in a Saviour's love. Also during our meeting the church realized that they had but one ordained deacon, and he 81 years old; so four of their number were appointed, and sister churches invited to assist in a council—to which they responded freely—on the 18th, and we had a very enjoyable and profitable day."

Bro. J. I. Willis writes from Harrodsburg: "We received three into the fellowship of Mt. Hebron church at our regular meeting on Sunday morning as a result of a few nights preaching at Orchard Grove school-house, a mission point connected with Fort Dix River and Mt. Hebron churches. I was in Cornishville two days last week where Bro. R. L. Purdom is assisting Bro. E. Summers in a meeting. I greatly enjoyed Bro. Purdom's preaching. Everybody knows Bob in these parts, and we have no fears concerning our Master's cause entrusted to him. We held our fifth Sunday meeting with the Deep Creek church. Most all of the speakers were present well prepared with good subjects, delivered to large congregations. There were six deacons T. H. Coleman delivered the prayer and the hands of the ministers present were laid on. Bro. E. Summers is the pastor, and pastor and people seem to be united."

Bro. John A. Middleton writes: "Please announce that the Shelby County Association, in consequence of the continued dry weather, will not be held at Beech Ridge church, as contemplated. I am endeavoring to have a meeting of the Association August 17, and will name the place later."

There will be held a Woman's Missionary Meeting in conjunction with the Daviess County Baptist Association on Tuesday afternoon, Aug. 15, three o'clock P. M., at the First Baptist church, Owensboro. An interesting programme has been arranged, including an address by some of the ladies of the State Central Committee. All missionary societies in the association are urgently requested to send representatives."

Pastor Hall, of Bloomfield, is holding a meeting in his church, assisted by Bro. J. H. Dew. Pastor Hall has been pastor of the Bloomfield church

for more than thirty years, having succeeded Father William Vaughan, of most blessed memory. The Bloomfield church is one of the noblest of churches, and God has greatly blessed it in its pastors.

Bro. Wm. D. Nowlin writes from Lexington: "I dedicated Pleasant Valley church, in Green county, on the fifth Sunday for Pastor T. M. Green. This is a splendid country church, large, commodious house, nicely finished, well lighted and handsomely seated with chairs. Bro. Green is also pastor in Greensboro, where they are completing a very handsome church building. I found that Bro. Green was a great man in that country, very popular, and deservingly so. In the last three years he has accomplished a great work in Green county. We are moving along nicely with our work at Upper-street. Bro. Editor, we send you a special invitation to attend the Elkhorn Association, which meets with Hillsboro church, near Versailles, August 15."

Pastor W. M. Kuykendall writes: "I assisted Bro. W. D. Moore in a meeting of 10 days at Mt. Pleasant, in Anderson county. Closed out last Friday. There were 15 additions, 11 by experience and baptism. I am now assisting Bro. John L. Adkins at Lebanon church, Franklin county. We have had one addition. I have been called back to Mt. Washington after being away six years. I will begin work the first of September."

Pastor Wm. M. Stallings writes: "I assisted Bro. Ellett Summers in a meeting at Mt. Freedom in July. The Holy Spirit was with us in mighty power and 21 souls found peace in Christ and united with his church. August 7th we closed a precious meeting with my church at Mill Creek. The church greatly revived and 6 added by experience and baptism. Bro. R. C. Kimble of Elizabethtown did the preaching. He is truly a man after God's heart; a workman that needeth not to be ashamed."

OTHER STATES.

Eld. M. B. Cooper held a meeting in Siler, Tenn., which resulted in the constitution of a church. A five-days' meeting in the Deep Water church, S. C., closed with 18 additions to the fellowship of the church. All by experience and baptism.

The Mt. Ruhama church, Caldwell county, N. C., has set apart Bro. J. L. Caldwell to the full work of the gospel ministry.

The West End church, Asheville, N. C., has set apart Bro. F. V. Vin to the full work of the gospel ministry. Pastor Charles A. G. Thomas, assisted by Pastors R. N. Cashwell and R. W. Howell, organized a church at Tabernacle, Cumberland county, N. C., August 30, with 25 members, all of whom were present. After the organization there were 18 received, four of whom were baptized by Pastor Cashwell. This church is in the midst of a Scotch-Presbyterian neighborhood. Pastor W. N. Jones has resigned at Maxton, N. C.

Pastor H. C. Rosamond writes from Helena, Ark.: "I have baptized 38, received 4 by letter and 5 stand approved for baptism, making 49 received into the First church during the month of July. I have just closed a good meeting at one of our missions, two miles from the church. About 20 professions. Trenton dedicated a good house of worship, free Kidge church, stating that in consequence of the continued dry weather they deemed it not advisable to hold the Shelby County Association (as expected) with their church on August 17, 1899, whereupon I immediately gave notice to the churches composing said association, and, in pursuance to said notice, a meeting was held this day in Shelbyville, and after a conference, and deciding not to hold it at Beech Ridge, the brethren, delegates to this meeting from Bagdad church, kindly extended an invitation for the association to meet with the church at Bagdad, on the L. & N. and C. & O. railroads, on August 17, 1899, at 10 o'clock A. M. Said invitation was unanimously accepted.

Pastor S. G. Mullins, of Hope, Indiana, is visiting Grand Junction, Col., and surrounding country; taking in the beautiful scenery that the Rockies present, together with that of the western slope. Will here he is supplying for the First Baptist church. Bro. Mullins expects to return sometime in August, so as to attend some of the Kentucky Associations.

Brother J. B. Hunt writes: "The good people of Cox's Creek church, whom it is my honor to serve as pastor, kindly granted me a vacation for the month of August, which I am spending in South Carolina holding protracted meetings with my much esteemed friend and brother, W. W. Jones, who is located at Troy, B. C., and has a fine work. He is highly esteemed by his people here and deserves it well. We are now with his church at Buffalo. This is a strong church of thrifty, intelligent, hospitable, spiritual people. The attendance is large and the outlook is hopeful. We request the prayers of our friends who may read these lines in behalf of our laborers in South Carolina. I find that the people here know a good thing when they see it and therefore some of them are subscribing to the Western Recorder."

TAKE NO SUBSTITUTE FOR GAIL BORDEN EAGLE BRAND CONDENSED MILK FOR BABIES

table, spiritual people. The attendance is large and the outlook is hopeful. We request the prayers of our friends who may read these lines in behalf of our laborers in South Carolina. I find that the people here know a good thing when they see it and therefore some of them are subscribing to the Western Recorder."

Bro. Sid Williams has held a meeting in Farmersville, Texas, which resulted in 122 additions to the fellowship of the church, 88 by experience and baptism. The Lord has greatly blessed the message which Bro. Williams has held in Texas this summer.

Pastor Emmett C. J. Dickens, of Westport, Ind., called at our office. His churches kindly voted him a month's vacation, which he will spend at Vine Grove, Ky.

A church has been constituted 12 miles from Morristown, Tenn., which takes the name of Beulah. Elder W. C. Hall was chosen pastor.

A meeting in the Spencersburg church, Mo., resulted in 16 additions to the fellowship of the church and the doubling of the pastor's salary.

A church has been constituted at Mount Carmel, Alabama.

REV. H. A. BROWN in the Christian Index speaks in these high terms of the treasurer of the Students' Fund:

Bro. R. Pressley Smith, who came from Charleston, S. C., a few years ago, to Winston, N. C., has been selected by the trustees of the Seminary to be treasurer of the Students' Fund. Bro. Smith is one of the best 'all round' men to be found anywhere. I am sure no mistake has been made in this selection. He is a wide-awake business man, a courteous, cultivated gentleman and an earnest Christian. The faculty and the students of the institution will have in him a worthy fellow-worker."

We have received the annual announcement for Ward's Seminary, of Nashville, for its thirty-fourth year. This well-known school was never more flourishing and never more deserving of its success than it is now. There were more than 300 scholars last year.

SHELBY COUNTY ASSOCIATION.

I received on August 1 a written communication signed by a number of the brethren of Beech Ridge church, stating that in consequence of the continued dry weather they deemed it not advisable to hold the Shelby County Association (as expected) with their church on August 17, 1899, whereupon I immediately gave notice to the churches composing said association, and, in pursuance to said notice, a meeting was held this day in Shelbyville, and after a conference, and deciding not to hold it at Beech Ridge, the brethren, delegates to this meeting from Bagdad church, kindly extended an invitation for the association to meet with the church at Bagdad, on the L. & N. and C. & O. railroads, on August 17, 1899, at 10 o'clock A. M. Said invitation was unanimously accepted.

JOHN A. MIDDLETON, Moderator.

# FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

## ALWAYS IN A HURRY.

BY FRANCESILLA LEONARD.

I know a little maiden who is always in a hurry. She races through her breakfast to be in time for school; she scribbles at her desk in a hasty sort of hurry; and comes home in a breathless whirl that fills the vestibule.

She hurries through her studying, she hurries through her sewing. Like an engine at high pressure, as if there were a certain horsepower, no matter where she's going. And yet—would you believe it?—she never is in time!

It seems a contradiction until you know the reason; but I'm sure you'll think it simple, as I do, when I state that she never has been known to begin a thing in season. And she's always in a hurry because she starts too late.

—The Churchman.

## A STORY OF JOURNALISTIC LONDON.

BY WILLIAM LE QUERX.

When I was a journalist in London, doling forth to an expectant public the news of the world in the form of six editions daily and leading a life of wearying monotony, hopeless, joyless, and without change, many were the curious dramas of London life—and more especially of journalistic life—which came beneath my notice. One of them was worth relating, although until to-day certain persons associated with me from recollecting it. It is but one of many reminiscences I have of the world of "tags" and "flimsy," that comparatively unknown world which knows no Sabbath rest; where to-morrow's work commences ere to-day has ended; where men, brilliant and energetic, struggle fiercely for a brief time and then fall out into obscurity and poverty; a world wherein one's ideals are shattered at every turn; where night is turned into day; and where no man, however successful in his living wages, well knowing that, even by dint of the utmost economy, he can never put by sufficient to keep him in old age.

One hot August night I was sitting in my room at the office, high up above the busy hum of the streets, smoking a cigarette, and reflecting discontentedly upon the good fortune of others able to leave London for a breath of country air, while I, with no prospect of a holiday, toiled daily the whole twelve months round, working and eating in the vitiated atmosphere of that great office, and sleeping in the close, stuffy couple of rooms in Dane's Inn, by courtesy called chambers. The dust of London was over my heart. No profession is more wearying or more disappointing than that of daily journalism, and of its disappointments I certainly had my full share; nevertheless, after ten years of incessant toil and an uphill battle, I had attained a post that was considered one of the plums of the profession.

And what a brain-wracking position it was—the sub-editor of a London daily newspaper! I was in my chair by half-past seven every morning, and never left before six, and sometimes not till eight, or later. I controlled the new department. Through that twelve weary hours that formidable row of automatic telegraph tapes clicked out the intelligence of the world incessantly, registering every event of importance occurring between Charing Cross and California—the only sound that broke the quiet was the low whirr of Reuter's "column tape," and the quick clicking at intervals as the Exchange Company's instrument ejected its long white ribbon bearing news from the House of Commons, which told over-zealous Jews was at the other end of the wire.

In the regions far below a dynamo was still running, but the giant machines had belched forth their last editions, which were now being sold

in every corner in London, and I was waiting, together with a small batch of white-aproned printers and blue-covered machine-men—who were still thinking in the editing of the public-house—in order to bring out an extra special containing the result of a bye-election in Scotland.

The summer dusk had crept on, but I had not troubled to light the gas. In my frame of mind, ruminating upon my life long ago in the fresh, open country, a life which I had been foolish enough to exchange for this plume of London journalism, the gloom suited me best. Sometimes we are glad to be alone with our thoughts, and we actually enjoy our debauch of melancholy.

Suddenly a knock at the door startled me, and I gave permission to enter, whereupon appeared a small child, a stunted, sickly-looking boy of perhaps twelve or so, who, addressing himself towards me with an envelope in his hand, asked, in a child's thin voice:

"Are you the sub-editor?"

I replied that I was, and rising, lit the gas, and asked the child his business.

"This is for you—an' please is it any good?" the youngster asked, at the same time handing me the envelope.

I tore it open and found inside a single sheet of that allied tissue known to journalists as "flimsy," upon which was scrawled an interesting account of an ordinary street accident, one of those items such as are poured into the newspaper offices hour after hour by the "liners," those wrecks of journalism who scrape together a precarious living by picking up unconsidered paragraphs of news.

I glanced at the signature upon it, that of Faudell, a "liner" well-known; but instantly I detected that the name had not been written by him, as was usual.

"I've sent you, me, little man?" I inquired of the child.

He hesitated shyly. Then answered:

"I came myself."

"But who wrote this?"

"Mother."

"And who's mother? What's your name?"

He grew confused, and stood with downcast eyes.

"I'm Johnny Gledhow."

"Gledhow!" I exclaimed. The mention of the name brought back to me recollections of a thin, conservative-looking man, who, until a couple of years before, had been well known as a "liner" to every sub-editor in London. Shabby, but with the bearing of a gentleman, his boots always well polished and patched, and always with a clean collar, he brushed coat, he was one of the few "outsiders" who had free entry to the office. Others of his class placed their contributions into a box which was cleared at intervals. But Montgomery Gledhow and somehow been accepted by all sub-editors, conservative as they always are, as a "reliable man," and consequently he was always full of work, and must have made a comfortable three pounds or so a week by scouring London from top to bottom. He had more than two years he had dropped on, so many "drop out in the wild whirl of journalism, and had become forgotten.

I asked the child whether his father was the Gledhow I had known, and found that he was, and, further, that he lived "over the bridge," or, in more exact terms, in Launceston street, in the vicinity of Waterloo. "Please, sir, is it any good?" the child inquired, returning to his original question, seeing that I had placed the report aside.

"None, my boy," I answered. "Tell your mother, who wrote it, that we never have room for street accidents. And, besides, you're too late. We went to press a couple of hours ago."

The little fellow turned away with blank disappointment upon his face, and heaved a sigh that passed out of the room. I heard him in the long, silent corridor crying loudly, and rushed to the door, calling him back. But he heeded me not, and, quickening his pace, went down the stairs and out into the busy street.

The child's action struck me as strange. I took up the sheet of "flimsy" and re-read it. The writing was in the hand of an educated woman, yet why, if written by Gledhow's wife, should it bear the name of a well-known journalist? The heading of that important piece of "copy" in the paper had gone to press, the anxiety of the child as to its appearance, and his grief when I rejected it, all were mysterious.

I was still smoking and awaiting the child's return. I knew that I would register the result of the election and set me free, recollections of Gledhow came upon me. He was a steady, industrious man, who had more than once rendered

me assistance in difficult inquiries, yet he was undoubtedly one of life's failures. And, as I reflected, I somehow became consumed by a desire to find the truth of his sudden disappearance.

Therefore, at half-past nine, when the election result had come in and the great machines had roared out the "extra special," I strolled across Waterloo bridge, and, after wandering along the embankment, sought the thoroughfare of oyster-mongers, Lower Marsh; in length found Launceston street. As the door of a top room in a very shabby, smoke-blackened, neglected house I rapped, and in response, a thin, white-faced woman opened it inquiringly.

"I've called to see Mr. Gledhow," I explained, at the same time mentioning my name.

"I am Mrs. Gledhow," the woman answered with a dignified air, at the same time inviting me to sit down, regarding me with some wonder. But this was instantly dispelled by her son, the child who had called at the office, explaining:

"Why, mother, it's the sub-editor!"

The woman's face changed. She was pale as before, and with difficulty stammered:

"I believe, sir, you know my husband?"

"Certainly. I've called to see him. Surely he is not dead?" for a single glance around that bare but clean living room was sufficient to show that the wife was, with extreme difficulty, being kept from the door.

"No, sir, he is not dead," faltered the wife. "He is in there, but—"

and she did not conclude her sentence, it seemed as though her voice had been arrested.

"But what?"

"No, sir," she cried. "You had better not see him. He would not like it—he'd never forgive me."

"I don't understand," I said, puzzled. "Tell him that I've called, and want to see him."

She hesitated for a moment. I saw tears in her deep-set eyes. Here was a face which, although still bearing traces of a handsome youth, told of a terrible and unspoken sorrow.

"She drew a chair for me and then said:

"I will tell him if you wish; but I fear he will not consent to see you. He sees no one now."

Then she passed into the inner room and closed the door, so that I only had the sound of excited whispering. The electric pendant lamp, which that small inseparable from the homes of the poor, and, as I waited, the child who had acted as messenger stood regarding me in awed silence. He had been taught always to suppose, to regard me, or as the acceptor of "copy" and hence of the ruler of the journalistic universe.

Some argument passed, I supposed, between husband and wife, for fully five minutes elapsed ere the pale, anxious woman, with those deep-set eyes, came forth to me, and gave me permission to enter.

"Then, rising, I passed into the inner room, where, upon a small bed, which seemed the only furniture in the bare place, lay the figure of a man. I say the figure, for the head was completely hidden by a black mask of lustrine, through which only showed a pair of dark, staring eyes, a disguise similar to those I had seen worn by the Misericordia Brothers of Florence.

The effect of a masked man in bed was startling.

"You, Gledhow?" I inquired, advancing to the mysterious figure. "Is it really you?"

"Ah, Mr. Tufnell!" exclaimed a thin, weak voice, scarce above a whisper. "You may well ask if it is me. For nearly two years I've been lying here, and you are the first one to get in me—thanks to my dear wife."

"But tell me," I asked, seating myself in the rickety chair beside the bed, "why do you conceal your features like this? The effect of that mask was absolutely hideous."

"I am forced," said the voice in utter helplessness. "Let me tell you all; then perhaps you'll understand. I should have starved long ago, were it not for my dear wife. She has stood by me when all my friends have forsaken and forgotten me."

The door had closed. The worn woman with the sad countenance had left us together.

"I am anxious to learn everything," I said, for the mystery of the strange masked face was puzzling. I saw not that feature, and the whole, low and difficult was beyond recognition.

"I thank you for taking the trouble to see me," she returned in a faltering tone. "It is really very good of you. But how did you discover me?"

She explained how the child had told me his name.

The voice was silent. Those mysterious black eyes seemed to glare at

me horribly through the two slits in the mask. I wondered at that moment whether that strange figure was really Montgomery Gledhow, whose cleverly obtained latest details of interested millions at the breakfast table.

"Ah!" the voice exclaimed at last, with a distinct catch in it. "I thought that after two years I was quite safe from discovery; yet accident has betrayed me. You were good to me long ago, Mr. Tufnell—very good—and I thank you now for it. I regret that you should know my story, because I have all along intended to bury my secret to the grave, yet if any person must know the truth, I would rather that you know, for I know that you will respect my confidence."

"Certainly," I said, my gaze wavering beneath those fierce, intense eyes. "I have long ago wondered what had become of you—your copy ceased so suddenly."

"I was struck down," the voice explained in a dull, hopeless tone. "Before I came to London I experienced a great reverse of fortune. I was proprietor of a newspaper, a small town in Scotland, but an action for libel, for which I was in no way responsible, ruined me completely; and I was compelled to come to town and seek work as a journalist. I obtained it—thanks in a great measure to your name—and for four or five months I made quite a comfortable income. Yet, just at the moment when good fortune seemed to come to me, for I had been offered a berth on the staff of the Standard, I was struck down. Only starvation was before me, and I was reduced to a condition that I can save nothing. Suddenly, when we were without bread, my wife made a suggestion that she should adopt my calling and supply the papers with the same class of news that I had made a specialty, using my name as a guarantee of its authenticity. In the latter, however, I foresaw complications, for I had been known personally to most of the sub-editors, and I dreaded lest they might make inquiries and thus discover me. Finally she adopted the name James Faudell, and I placed her name at the top of the 'copy' in order that the sub-editors should believe that the writer was a man."

"Then is James Faudell," the "liner" so well known, your wife?" I inquired.

"The same," the voice responded, with a note of emotion. "For these two years she has been scouring London for news night and day, in sunshine and storm, in order to earn sufficient to pay for my medical attendance and necessities. She has earned a good deal—your people have sometimes paid a guarantee of its authenticity, yet, alas! it has all gone in medicines and fees to the great Harley-street doctors whom she has called in to try and save me. But it has all been in vain. Long ago Sir Charles Ellerton, the great specialist, whom she brought to see me, gave me up, and I know too well that I am doomed. Yet I should have died of absolute starvation had it not been for her devoted love for me. In all weathers, and at all hours, while the boy has remained to attend to my dress, she has had no rest from end to end, picking up those interesting paragraphs for which you sub-editors pay half a crown; and so untiring has she been that I believe 'James Faudell' must be now known as one of the smartest outside journalists."

"Yes," I said. "But this is amazing. Tell me why that copy was sent to me this evening too late for publication."

Again there was a silence. There was a tremor of mind which neither drew care to reveal, nor, as it were, seemed to have suddenly been wrought in those dark eyes. They were more brilliant, with a wild expression—fery, perhaps, with fever.

"Truth to tell, Mr. Tufnell," answered the voice, now very low and hoarse, "we have no money, and nothing whatever to eat. My wife has spent every farthing that she has earned upon doctors and medicines for me. To-morrow is Thursday—pay-day at your office—and if the paragraph was published she would draw half a crown for it to-morrow."

The stricken man with the brave, devoted wife was starving. That accounted for the child's keen anxiety, and his bitter disappointment when I rejected the piece of news and committed it to the waste-paper basket.

"But why do I find you with your face masked in this manner?" I inquired, after I had expressed a sympathy that I have no means of heart-felt.

"You must now know the entire truth," the voice murmured in a hollow tone. "I am suffering from other maladies, from one of the most awful diseases that God had thought fit to inflict upon me—that of lupus."



sex had been particularly chosen to endure the most poignant miseries of human kind.

Countless suffering women throughout this land will feel an eager sympathetic heart-throb in reading the frank and earnest letter of Mrs. Josie E. Clark, of Enterprise, Mo., addressed to Dr. R. V. Pierce, of Buffalo, N. Y.

"Your kindness to me I can never forget," she says. "I cannot express half my feelings of gratitude to you. I had despaired of ever getting well. I had been in bed for twelve years. Had aches all through me, numb hands, cold feet, everything I ate distressed me, my bowels were constipated. I was very nervous, depressed and despondent. When I first wrote you I thought I could never be cured. I have taken six bottles of Dr. Pierce's Golden Medical Discovery and my health is now good. You have my honest recommendations to all sufferers. I think there is no medicine in the world as good as Dr. Pierce's."

"This matches 'Discovery' contains no alcohol like many of the 'sarsaparillas' and tonics which are so freely sold. It induces no morbid craving for false stimulants; but gives true and lasting strength. Every woman should possess a copy of Dr. Pierce's Great Peppermint Cure, illustrated Common Sense Medical Adviser. A free paper-bound copy will be sent for 21 one-cent stamps to pay the cost of mailing only, or a heavier cloth-bound copy for 11 stamps."

If suffering from any lingering obstinate disease write to Dr. Pierce and get his advice. It will cost you absolutely nothing. Address: Dr. R. V. Pierce, Buffalo, N. Y.

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DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1899.

AUGUST.

- Crittenden—Gardnersville, Aug. 9. Liberty—New Hope, Aug. 9. Daviess County—Owensboro Third church, Aug. 15. Elkhorn—Hillsboro church, Aug. 15. South Kentucky—Ellisburg, Aug. 15. Clear Fork—White Oak Grove, Logan Co., Aug. 15. Shelby County—Bagdad, August 17. Green River—Mt. Liberty church, Ohio Co., Aug. 19. Barren River—Hickory Hill church, Monroe Co., Aug. 22. Bethel—Olivet church, Howell, Ky., Aug. 22. Gaasper River—Morgantown, Aug. 22. South District—Forks Dix's River, Aug. 22. Ohio River—Good Hope church, Aug. 23. Franklin—Frankfort, Aug. 23. Campbell County—Pleasant Ridge church, Aug. 23. Cumberland River—Providence Ch., Aug. 23. Tate's Creek—Mt. Tabor church, Garrard Co., Aug. 29. Ten Mile—Mason church, Grant Co., Aug. 30. Baptist—Hopewell church, Aug. 31.

SEPTEMBER.

- East Concord—Waslots, Bell county, Sept. 1-3. Irvine—Birch Lick church, Jackson Co., Sept. 1. Long Run—Plumb Creek church, Waterford, Sept. 6. Central—Springfield, Sept. 5. Owen—Pleasant Grove church, September 5. Rockcastle—Poplar Grove church, Sept. 5. Bay's Fork—Scottville church, September 6. Greenup—Oak Grove church, Greenup Co., Sept. 8. Little Bethel—Richland church, Hopkins Co., Sept. 8. Lynn—Uptonville church, Sept. 8. North Bend—Burlington church, Sept. 6. South Cumberland River—New Salem church, Sept. 7. Greenville—Laurel Springs church, Menefee county, Sept. 8. Mt. Zion—Bethlehem church, Whitley Co., Sept. 8. North Concord—Ebenezer church, Sept. 8. Stockton's Valley—Locust Grove, Clinton Co., Sept. 9. Boon's Creek—Corinth church, September 12. Nelson—Cedar Creek church, September 12. Russell's Creek—Mt. Gilead church, Green Co., Sept. 13. Sulphur Fork—New Castle, Sept. 13. Warren—Barren River church, September 13. Second North Concord—Hopeful church, Sept. 15. Landmark—Bethlehem church, Madison Co., Sept. 30. Salem—Sittiton church, Sept. 20. East Lynn—Rolling Fork, LaRue Co., Sept. 22. Freedom—Central Union church, Sept. 22. Goose Creek—New Home, No. 2, Clay Co., Sept. 22. South Union—Pine Grove church, Sept. 22. Concord—Carrollton, Sept. 27. Edmondson—Pleasant Grove church, Sept. 27. Goshen—Stephensport, Sept. 27. Graves County—Sharon church, near Mayfield, Sept. 27.

OCTOBER.

- Enterprise—Shelby church, Pike Co., Oct. 4. Little River—Harmony church, October 4. Union—Berry, Oct. 4.

West Kentucky—Mayfield Creek church, Oct. 4. Laurel River—Mt. Ararat, Oct. 5. East Union—Cumberland River Ch., Oct. 6. South Concord—Mt. Pligah, Wayne Co., Oct. 6. West Union—Mt. Zion church, October 11. Upper Cumberland River—Middleton Settlement church, Oct. 12. Ohio Valley—Unlontown church, Oct. 17. Blood River—Hardin, Oct. 18. If changes are desired, please write to the papers and oblige. J. K. NUNNELLEY, Sec'y.

FRANKLIN ASSOCIATION CHANGED

Franklin Association was appointed to meet with Lebanon church on August 23, but, owing to the extended drouth, with other things, upon the request of said church, the Executive Board of Franklin Association cancelled the meeting with this church, and, upon the invitation of the officers of Frankfort Baptist church, adopted the following resolution at the regular meeting of the Board August 7: Resolved by the Executive Board of Franklin Association, acting for the brethren of Franklin Association, that in view of certain conditions existing in the vicinity of Lebanon church, with which the association was to meet this year, that the association be so changed in its session as to request each church to send letter and any money for missions or other objects by one or more messengers, and also requests all pastors of the association to meet at the Baptist church in Frankfort on August 23, at 10 A. M., to constitute an executive session for the compiling of statistics and receiving reports from various committees and preparing the minutes. W. S. FARMER, Ch'm. Ex. Board of Franklin Association.

REV. DR. J. J. TAYLOR was a welcome visitor at Bracken Centennial. He is one of the ablest men of the Baptist denomination. He has greatly increased his fame by a series of articles on "Ecclesia," against Matt. 16-18, meaning—The Invisible, Universal, Spiritual Church theory. He retires from St. Francis Baptist church, Mobile, Ala., after a pastorate of twelve years to accept the care of Free Mason St. church, Norfolk, Va.

"The Plan of Salvation," by one of our most successful evangelists, Rev. J. H. Dew. The Gospel doctrines emphasized and relied on by the agency of the Holy Spirit is the leading characteristic of the leaflet of four pages. Pastors an all interested in soul winning would do well to supply themselves. Price 20c. per 100; 75 cts. for 500, postage prepaid. Send all orders to the Baptist Book Concern, Louisville.

GEN. W. F. PERRY, professor in Ogdon College, Bowling Green, and one of the noted educators in the South, called at our office. He reports that Pastor Lunsford has commenced his labors, and he speaks of his cordial and enthusiastic reception by the church.

Mary Baldwin Seminary FOR YOUNG LADIES. Terms begin Sept. 1, 1900. Located in Pleasant Hill, Ky. For circulars and prospectus, address Miss E. C. WHELAN, Prvt., Newcastle, Va.

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Liberty College 25th Annual Session Begins Wednesday, August 30, '99. Nine experienced and competent teachers. Eight Schools. Location delightful and beautiful. Teachers' Course full and thorough. Business Department complete and practical. Special attention to Art, Instrumental and Vocal Music. For full particulars and catalogue, address J. H. Burnett, Pres't., Geo. J. Burnett, Vice-Pres't., Glasgow, Ky.



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BRACKEN CENTENNIAL.

Bracken Association convened with Carlisle Baptist church on August 2 and adjourned at noon on the 4th. The report of the proceedings will be furnished by Bro. W. J. Bolin, of Mt. Sterling.

The Centennial exercises commenced on Wednesday evening. Dr. Z. T. Cody delivered an elaborate and most interesting historical address on the association. Your writer delivered the second address at 11 o'clock Thursday. Subject: "The Origin and Continuity of New Testament Churches."

On Thursday evening Pastor J. W. Porter, of Maysville, delivered an eloquent and an able address on "Distinctive Baptist Principles." The speaker was at his best, and those who heard and know him best understand what that means.

The association was organized on May 28, 1799, in Bracken meeting-house, near Minerva, being the oldest daughter of Elkhorn Association, and the fifth in Kentucky. The association met again in October of the same year and reported nine churches and 600 members. In 1806 there were nineteen churches and 1,856 members. Between 1806 and 1809 the emancipation agitation caused much strife, and resulted in dropping three churches from the body. In 1812 there were fifteen churches and 900 members. In 1821 seventeen churches 1,582 members; 1827 1,103 members, and during 1827-8 there were 1,116 baptisms. In 1829 there were eighteen churches and 2,808 members. Then came the separation that resulted from the preaching of Mr. Alexander Campbell, and in 1831 sixteen churches reported only 800 members. In 1847 there were sixteen churches and 1,728 members; 1862, twenty-six churches and 2,576 members; 1880, twenty-five churches and 2,528 members. It must be borne in mind that the colored Baptists organized into separate churches after 1802, and this will account for the apparent lack of gain in membership. There are now about 3,300 members, and, I presume, an equal number of colored Baptists.

Bracken Association was the storm-center of the so-called reformation. In 1828-9 the association was dominated over by those who sympathized with the views of Mr. Campbell. In the Providence of God Dr. William Vaughn moved into the territory of Bracken Association in 1829. He made a noble stand for distinctive Baptist doctrines and turned the tide, and, by the help of God, saved the association to the denomination. There were noble ministers who stood by him, but he was the ablest champion of orthodoxy among the Baptists of Kentucky. He was Scriptural, logical and consistent. The importance of indoctrinating our people cannot be overestimated. Had the ministers in Bracken Association drilled their converts in our doctrines they would not have been so easily alarmed by the eloquence and sophistry of the great leader of the so-called current reformation. It is not too late to profit by the experience through which Bracken Association passed. Let men who speak lightly of orthodoxy remember the havoc wrought in our ranks by Mr. Campbell because our people were not indoctrinated. In emphasizing orthodoxy we do not disparage any other Christian grace or duty. We want well-developed, symmetrical Christianity. We insist that we ought to know why we are Baptists, and be ready and willing,

on all proper occasions, to give a reason for the faith and hope there are in us. Baptists in name only present a sorry spectacle to God and to men. They are driven by every wind of doctrine and an easy prey to every heresy that comes along. We thank God for the noble men and women who lived and wrought for God in old Bracken. We look to the future with hope as we think of the hosts of noble men and women who are now members of our churches. They are equipped with all the elements of power, and under the divine guidance may their motto be "Bracken for Christ and his truth." While in Carlisle we enjoyed the hospitality of Rev. A. N. White.

W. P. HARVEY.

LETTER FROM COLORADO AND NEW MEXICO.

The quarterly meeting of the State Board was one of great encouragement, so that several new applications were taken up and a great forward movement was inaugurated by the election of two district missionaries. Their names are Rev. W. B. Pope, of Oregon, and Rev. V. C. Rocho, of Illinois. Both of these brethren are pastors well tried and true to the cause of Christ in building up Baptist churches. Probably Baptists have never had opportunities of more promise presented to them by God in their history as in Colorado. Whole counties with hardly any religious services. Thriving centers and cities that do not have even a Sunday-school. But multitudes are in these places seeking the gold that fadeth away. People are plentiful, but sin and ungodliness are here rampant and reckless, perhaps never surpassed since the days of Sodom and Gomorrah. Consequently, by God's blessing, much is expected from the labors of these district missionaries.

FLORENCE.

We are sorry to note the resignation of Rev. K. Graham. He is one of the men who have stamped themselves on the Baptist history of Colorado. He is cast in the aggressive and progressive mould, with a strong, spiritual and intellectual bias. He has had the joy of building a very comfortable and commodious church, which will be a memorial to the devotion of himself and his departed wife. Our prayers for his future go with him as he returns to Boston.

CANON CITY.

That stalworth, Rev. B. E. Harl, D. D., is steadily leading this church forward. God is blessing them much under the present pastorate. La Junta—Rev. F. W. Hart has been several years with this church. A recent visit showed the good work that this brother is doing. Las Animas—Rev. B. S. Knapp has settled with this church. His work is opening up with great promise. Delta—Rev. A. A. Layton, from Longmont, is now pastor of this important field. We look for great things from this brother's ministry. The church possesses some of our most loyal, wealthy and generous Baptists in the State, notably, Dr. Stockham. Grand Junction—Pastor E. R. Downer has closed his two-years' work and gone back East. Bro. Downer is a strong preacher. Pali-sade—Rev. E. F. Perry is proving himself to be the right man in the right place. This is one of the great fruit centers in this Western country. Our church here are planning to build in the near future. They have a splendid investment in the shape of a ten-acre peach orchard which, in

a year or two, will be bringing from \$600 to \$1,200 a year into the church treasury. Marcos and Delores are new churches, being served by Rev. J. Daly. Both these churches are less than nine months old, but they are rapidly growing in power and numbers. Bro. Daly is doing work which is of the biblical and abiding kind. Mosca, Centerville, Florence, Coldfield, Chromo, Mt. Olivet, Colorado Springs, also Swedish, Colorado Springs, Montrose, Marcos and Palisade, are the places that are either planning to build, or have built, and will dedicate new churches during this year, almost doubling the record of any preceding year. Denver—Rev. L. W. Terry is settled as pastor on this promising field. We welcome him into the State, being assured from a long acquaintance that he will greatly add to our strength.

Rev. T. T. Eaton, D. D., the noted pastor of Walnut-street church, Louisville, is spending his vacation in Colorado. He has preached with great acceptance at several of our churches, supplying the First church of Denver several Sundays during Dr. Vosburg's absence. He is now preaching for Bro. Martin at Cripple Creek. We hear such good words everywhere from his services that we give him a hearty invitation to come back next year and stay longer.

JOHN W. CROOKS, Cor. Sec. and Gen. Miss'y. Denver, Col.

TRIALS.

BY E. L. ARSOTT.

Why does trouble ever come to me? What have I done to merit it? How hard it seems to bear sometimes, and how useless. I chafe under it, and feel that I am wronged.

While trouble can not be avoided, yet is there no good in it? We know that there is no strong growth or development physically without exercise. If I hang my arm in a sling it will become weakened, and at length the muscles will be atrophied away. But if I hold the handles of a plow, the muscles will grow strong and solid.

Likewise, there is no strong growth morally without exertion. Trials must be encountered. Temptations must be met and overcome. Hence it happens that those children who have been carefully guarded from the world sometimes become moral wrecks, not because they are naturally weak, but because they have not been developed in moral warfare. They have not learned the moral value of a positive "No." It is by fighting that we learn to fight, and by resisting that we learn to resist, morally as well as physically. Every time we come to a temptation we must yield or resist. If we yield, we show our weakness. If we resist and fight it and prevail over it, we not only show our strength, but we are strengthened by that very act. When we meet temptations, we must conquer or submit, we must rise to a higher or sink to a lower level. Trials strengthen us when we have the courage to triumph, and then they make us strong and firm.

I believe one trouble with the church to-day is that it is so easy to be a church member. I believe there are men and women in almost every church who do not attend church services very faithfully, and who grow indifferent to religious affairs; and I believe these same men and women, if solemnly called upon to deny their Lord in public and

to renounce the Bible, even as the martyrs were called upon in days of old, would refuse to do so, and would perish at the stake rather than publicly renounce their faith. But when it is so easy to be a church member, when they meet with so little opposition, they become indifferent.

I remember we once had some potatoes which began sprouting in the cellar. The sprouts grew rapidly, but they were so tender that they would break almost at a touch. If they had been brought out into the air, the wind would have snapped them off and the sun would have wilted them. They had not had to contend with these forces of nature, and so were not strong enough to withstand them. So a person who has not had to contend with trials and temptations is often not able to withstand trials and temptations. His moral nature has not been knit firmly enough; his moral muscles, so to speak, have grown weak from lack of exercise.

Why does the oak tree stand so firm and strong, a veritable tower of strength? The sun has beat upon it, the winds have played about it, and the storms of centuries have wrestled with it. How compact and close-grained it stands. So it is with a moral nature which has withstood the trials and temptations of the world.

We sometimes talk about the day of judgment. But it is my opinion that every day is in a certain sense a day of judgment. In our common pleas courts we have "trials" to determine which side is right in a civil cause. But we have "trials" of a moral nature every day. And these trials determine the strength and purity and earnestness of our moral characters. In these trials we are weighed in the balance, and how often, alas! we are found wanting. The result of these trials not only elevates or lowers the moral character, as we triumph or surrender, but is written in the books of the recording angel. In these trials the sheep are being separated from the goats, the wheat from the chaff, day by day. We should be strong. We should remember that we are on trial for eternal life. When a murderer stands before jury and judge for final sentence it means life or death to him. So in these trials we are to determine whether we shall inherit everlasting happiness or be sentenced to the blackness and gloom of unending punishment. It is no light matter. Face life's trials boldly, resist temptations manfully, and you will grow stronger daily and more able to resist.—Herald and Presbyterian.

W. W. FRITTS, M.D.

Speaking to the report on obituaries, the venerable and beloved Bro. Cleon Keys paid a high and deserved tribute to the character of W. W. Fritts, M.D., of Carlisle, when he said: "Dr. Fritts kept an account of his Sunday practice in a separate book, and all his collections from Sunday practice he gave to missions and other denominational enterprises, besides giving his regular subscription to pastor's salary and church expenses. We knew Dr. Fritts well. He was the active agent of the WESTERN RECORDER for over thirty years. He was a consecrated Christian and an intelligent Baptist. To his children and his brethren he has left the rich legacy of a noble name and example.

Pallor versus Pink.

The Blood a Vital Element—Must be Kept Pure, Rich and in a Good Flow. Hoop Checks and get More. From the Leader, Atlanta, N. Y.

Miss Corliea Moore, daughter of a prosperous grocer of New York, until recently, has been a life-long invalid from palpitation of the heart and weakness of the blood. She was restored to health in a most remarkable way; in fact, it seems almost miraculous.

Physicians were puzzled over her case, their most skillful efforts were baffled. Various remedies were tried, but have all failed. The proverbial "change of climate" was advised. Acting upon this advice Miss Moore traveled as extensively as she could in her confined condition, but this did not benefit her, in fact, the constant change wore upon her until, to quote her mother's words, "she became a living ghost."

Her numerous friends became alarmed at her failing health and feared she was "going into consumption." Her system became such that the needed medicine could not be taken. She desired of life.

In speaking of his experience she said: "I was born in Malone and have resided here for twenty-six years, but have seen a great deal of traveling for my health."



Woman Travelling. "I have seen a great deal of traveling for my health."

"About three years ago I began taking all sorts of medicines. At that time I was in a terrible condition, but this did not help me. My face was ghastly white, and my hands were almost transparent. There seemed to be no blood in me. I had that same feeling as if I were dead. I took no interest in anything and could not enjoy life. It was utterly impossible for me to go up stairs or to do anything but what I had to do. I had a friend who had used Dr. Williams' Pink Pills for Pale People, saying they had done wonders for her sister, and advised me to try them.

When I reached home I bought a box and began taking the pills and before they were all used I noticed a great change. I began to eat and sleep and feel better generally. My mother noticed the color of my hands which were red with the returning blood. A physician whom I had previously consulted told me that if I lived three months he should think it remarkable, but now I feel like laughing at his fears. After finishing the first box I bought six more and could not get better, and I consider myself cured. I cannot say too much regarding Dr. Williams' Pink Pills for Pale People.

At drug stores or direct from Dr. Williams Medicine Co., Scientifically, N. Y., 50 cents per box, or six boxes for \$2.50.

An Envyable Record.

For nearly fifty years The H. Thane Miller School for girls, known for so many years as Mt. Auburn, has held a high place among the educational institutions of the country. In its present beautiful and healthful location, near the city of Cincinnati, Ohio, with modern buildings and spacious grounds, under the able direction of its founder and principal, H. Thane Miller, this famous school keeps step with all that is progressive and best in the educational world. The school has been enabled to bring to their full fruition long cherished plans for perfecting the work of the school, as to methods and perfecting of the instructors, all of whom are college graduates.

In The H. Thane Miller School a refined Christian home for girls is offered, in which the graces of domestic and social life are fostered and encouraged. The school is essentially a Family School. The relations between the pupils and their teachers are sincere, and the aim and spirit of the home is to lead and inspire to true and noble living rather than to mere academic obedience to set regulations.

The most careful attention is given to the development of character, and also to the training of mind and manner as the expression of the highest type of womanhood. The school excels in language, literature, history and art. The collection of drawings, sketches and pictures of noted and world-famous subjects is one of the finest and most extensive to be found anywhere, not excepting the largest libraries and museums.

The girl who is fortunate enough to gain entrance into The H. Thane Miller School is to be envied, as the family is strictly limited to twenty, and there are but few vacancies for the ensuing year. Parents and guardians who may be interested and desire further information should direct a card to Mrs. H. Thane Miller, Lenox Place, Avondale, Cincinnati, Ohio.

How to Make Money this Winter.

DEAR EDITOR: I wish to state that I have made an average of \$16 a week since the first of the year selling the low price baking powder, extracts, etc. for the Marshall Chemical Co., 10 West Front street, Cincinnati, O. Their goods give such a great satisfaction that every family once ordering continues to order. The goods are in constant increasing and any lady can make money selling these goods if they try. Besides paying the low price, they also receive a handsome premium. I feel it my duty to inform others of this great opportunity to make money during the winter months. A postal card to the Marshall Chemical Co. will bring you full particulars.

A. R. H.

Association Letters.

may be had from the Baptist Book Concern, Louisville, Ky., for 5 cents each or 50 cents per dozen.

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References:—Hon. Jas. H. Reagan, Railroad Commissioner; Hon. E. F. Willson, Pres. Austin National Bank; Hon. A. S. Burleson, Congressman.

**POWELL'S FOLDING VAPOR BATH CABINET**

Every home should have one of these for health purposes. It opens the pores of the face, neck and joints, and relieves rheumatism, neuralgia, headache, toothache, earache, and all other ailments. It is especially useful in cases of colds, influenza, and all other respiratory diseases. It is also useful in cases of skin diseases, such as eczema, psoriasis, and all other eruptions. It is a most valuable and reliable article.

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## THE FARM

KENTUCKY TRADE ITEMS.

The wheat crop in Warren Co. is reported to be one-third of last year's crop.

Several work mules sold in Garrard county last week at from \$50 to \$80.

A Princeton miller bought 8,000 bushels of old wheat in Hardia county at 70c.

At Mt. Sterling, 850 pound steers sold at 4 1/2 to 5 1/2; heifers at 3 to 3 1/2; calves at 3 to 3 1/2.

The Carrollton News reports the sale of a carload of two-year-old select feeding cattle at \$4.60.

The Richmond Register reports the sale of 820 lbs export cattle, averaging 1,250 lbs., at 4 1/2 and 5c.

R. M. Ooons has purchased of Joe O. Turley sixty Southdown sheep at \$4 per head.—Mt. Sterling Gazette.

The Paris Kentuckian reports sales of 109 export cattle, 1,360 pounds, at 5c and 200 stock ewes at \$3.50.

L. F. G. Cann sold to W. L. Connor, of near Midway, a red Poll bull calf, about five months old, for \$100.

At Louisville, last week, one hoghead of Scott county tobacco sold at \$15.15; seven hogheads at \$11 to \$6.10 and one hoghead at \$5.45.

Monday was a big day for the sheep trade at Flemingsburg, says the Gazette. There were about 2,000 head in town, about 600 of which were unsold. Ewes sold at \$3.50 to \$4.25, wethers at \$3.25 to \$3.50.

The Interior Journal notes the sales of several lots of corn at \$2 in the crib; 100 ewes at \$3.60; several lots of fat hogs at \$3.40 to \$3.60; a lot of export cattle at 5c; cows at 2 1/2c; bulls at 2 1/2c; pair of mules for \$240.

Sam Forsythe has purchased a bunch of fat cattle of Tom Martin, of Parryville, at 4 1/2c a pound and \$1 on the head; he also purchased fourteen head of fat cattle of Morgan Arnold at \$34 per head.—Harrodsburg Democrat.

B. F. Bedford sold to Tom Butler 80 plain 875-pound cattle at 4c and \$1 premium; to Mitchell Lisle 25 head of yearlings at \$23 per head. He also sold stock ewes to the following: 247 to J. E. Olay, 150 to S. G. Olay, 100 to Matt Kenney, 40 to Drake Thompson, 40 to Wm. Wornall, 20 to Mitchell Lisle, at from \$3.25 to \$3.75.—Paris Kentuckian.

The United States Weekly Crop Bulletin for Kentucky for the week ending July 31, says: Generally speaking, the week was most favorable for all vegetation. Corn and tobacco improved rapidly. In some localities early corn was permanently injured before the drouth was broken, but late corn is in good condition. Tobacco generally looks quite promising, but there is some complaint of worms.

The Bourbon News says that about half of that county's wheat crop has been sold, though some farmers are holding their wheat for better prices. R. B. Hutchcraft has bought about 75,000 bushels at 66 to 68c per bushel, and the Paris-Milling Co. has bought about 40,000 bushels at 66 to 70c. Other buyers have bought small amounts at about the same figures. Some of the wheat is yet unthreshed.

## CAUSE AND CURE OF DYSPEPSIA.

In a paper on the subject in "Omega" G. H. Patchen, M. D., says:

"The cure of dyspepsia, except in those rare instances which depend upon some destructive change in the digestive organs themselves, is more certain than that of almost any other disease.

"Good air, food only enough in quantity to take the place of that destroyed by previous use, and sufficient muscular exercise to secure the necessary co-operation of oxygen are the principal remedies required for ordinary cases. Local application of water and the use of the breathing tube or some similar suitable form of breathing exercises to expand the chest and acquire greater respiratory rhythm and capacity, may be required in special cases.

"The faithful observance of the following general rules in regard to diet is of fundamental importance in every case, whether mild or severe, and cannot be too strongly insisted upon, no matter what other special measures may be employed:

"1. Never eat when there is absence of hunger—the kind of hunger which makes the plainest foods palatable. Genuine hunger is indisputable evidence that the system needs a certain amount of food, and is able to digest and assimilate it.

"2. At each meal always eat as little as possible, and yet satisfy the actual demand and necessity for food. This result is best obtained by eating slowly and chewing the food thoroughly, thus insuring the perfect insalivation of every mouthful taken. The digestive secretions of the mouth are as essential as those of the stomach.

"The patient should not fear to eat little because weakness may result; strength comes from the quantity of food digested and assimilated, and not from the amount eaten. It is better to suffer from the temporary weakness resulting from lack of food than from the prolonged distress and irritation caused by the presence of food which the system cannot use. The danger of over-eating will be greatly lessened by restricting the variety of food taken at any meal to not more than two kinds. There is no objection to varying the bill of fare from day to day, or even from meal to meal.

"3. When solid food forms the principal part of the meal, liquid foods, as soups, broth, etc., should be omitted. They enter the circulation and become a part of the nutritive supplies, with very little digestive attention, and the nutritive elements they contain, added to those derived from the solid food eaten, create a surplus of nutritive material which otherwise would not occur. The drinking of milk at meals should be avoided for the same reason.

"4. Meals should not be eaten at too frequent intervals. In dyspeptic conditions the digestive processes are more slowly performed than in health. In most cases two meals a day are better than three, and exceptionally patients thrive better upon one meal than upon two.

"5. Coffee, tea, and alcohol in all forms are always harmful; so also are condiments, spices, and all relishes. These articles, properly speaking, are not food, and, although they may stimulate the palate and sharpen the appetite, they neither add to the digestive power nor improve the quality of the digestive secretions. To increase the appetite

by any means which does not at the same time increase the actual need in the system for food, is, as has already been shown, unphysiological, and therefore injurious.

"6. Sugar is an article which the dyspeptic must studiously and resolutely avoid, if he desires speedy recovery. Although not usually so classified, it is practically a condiment. Several harmful effects result from its use. It is pleasant to the taste, and for this reason causes food of which it is a prominent ingredient to be eaten after the physiological limit of supply and demand has been reached. Besides, its digestion results principally in the production of heat, which occurs as well from the perfect digestion and assimilation of other kinds of food. But its greatest injury arises from its interference with the digestion and assimilation of other and more nutritious articles of food. The dyspeptic is always a poor breather, and both his capacity for and use of oxygen are below the normal. The affinity of oxygen for sugar is greater than that for any other article eaten. When sugar in a soluble form reaches the food—the storehouse for oxygen—it takes unto itself, by chemical combination, such quantities of oxygen that too little is left to properly oxidize the nitrogenous and carbonaceous elements of food upon which the system depends for nourishment and vitality. Not only is the system deprived of the benefit it would have derived from the digestion and assimilation of food which the presence of sugar makes unavailable, but these unused supplies deteriorate and become an additional source of irritation.

"7. As oxygen is necessary as food for the perfection of digestive processes, the respiratory power and capacity should be improved. This can be done in a variety of ways, but by none so easily, correctly, and efficiently as by the use of the breathing tube.

"If these fundamental, guiding principles in regard to diet are rigidly and persistently carried out, the cure of dyspepsia will be progressive and certain. The patient will experience less of the disagreeable symptoms incident to his malady than when any other plan is pursued, because obedience to physiological law always entails less suffering in the aggregate than that which occurs from transgression, even in its most alluring and gilded forms."

ASPARAGUS roots should not be nearer than four feet, and five is better still. There will be as many stalks per rod as from roots nearer together, but with good strong roots, with plenty of room and food, the stalks will be large and worth cutting, whereas in crowded quarters they will be weak and spindling. It requires years to bring an asparagus bed to perfection, and through those years there must be unceasing care and cultivation and fighting disease and insects, and for all the years after this same unceasing toil and vigilance must be continued.

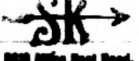
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LOUISVILLE TO ST. LOUIS & WEST.

St. Louis	No. 44	No. 44
Lv. Louisville	7:00am	11:00pm
Lv. Henderson	7:15am	11:15pm
Lv. Evansville	7:30am	11:30pm
Ar. St. Vernon, Ill.	8:15am	12:15am
Ar. St. Louis	9:00am	1:00am

LOUISVILLE TO EVANSVILLE & EAST.

St. Louis	No. 44	No. 44
Lv. St. Louis	8:00am	11:00pm
Lv. Henderson	8:15am	11:15pm
Lv. Evansville	8:30am	11:30pm
Ar. Louisville	9:15am	12:15am

LOUISVILLE TO EVANSVILLE.

Evansville	No. 44	No. 44
Lv. Louisville	7:00am	11:00pm
Lv. Henderson	7:15am	11:15pm
Lv. Evansville	7:30am	11:30pm
Ar. Louisville	8:15am	12:15am

All trains run through until Henderson. The Henderson & St. Louis Railway runs to Henderson and St. Louis. Trains No. 44 and 45 connect at Henderson, Ky. and at St. Louis, Mo. and at Evansville, Ind. and at other stations on the Henderson & St. Louis Railway.

The only house in all of the leading... Agents because there... In the cheaper they sell at...



We can sell you... direct, at prices save agents... sell you Pianos factory and you profits...

Items of Interest. NEWS THE WORLD OVER.

Not only is gold being found in Alaska in increasing quantities, but other metals abound. Two mining inspectors went to the Kootenai River almost to the great volcano Wrangell. They found great quantities of copper and traces of gold.

A pair of iron stirrups has been sold in London which brought the almost incredible price of \$13,600. They were made for Matthias Corvinus, King of Hungary, about the first of the sixteenth century.

What next? The Legislatures have been fighting oleomargarine, and in the meantime the rascals have gone on to adulterate even that! The New York State Department of Agriculture finds much oleomargarine adulterated with paraffine.

A deputation composed entirely of distinguished men, mostly Professors in Law, from the various nations of Europe, went to see the 'Czar to urge better treatment of the Poles.

The Poles They carried with them addresses in English, French, German, Hungarian, Swedish, Dutch, Italian and Flemish. There were more than 800 signatures representing the most eminent men in the world of science and letters throughout Europe.

In 1770 at the battle of Chesnie, near Chios, the Turkish fleet was destroyed and the Russian flagship sunk. With the consent of the Turkish government, some Greek divers have been at work. The Russian ship was found, thirty fathoms deep, filled with gold and silver coins.

Mr Charles Wilson has returned to London from an extensive trip in Palestine. He reports the great success of the Jews in cultivating the desert which has been a waste land they have made into the most beautiful gardens and fields of wheat and barley.

A Vienna paper says the escape over the frontier of men who are liable to military service has reached formidable proportions. They have been making their escape by means of forged passports.

The Journal and Messenger says the graduates of the high school in St. Healthy refused to receive their diplomas because of the presence of a colored student. Mr. Healthy is in Ohio, and not in Kentucky.

It seems that the way to free a city from sparrows has been found. A flock of crows is doing in Baltimore what man has failed to do. Last year three crows attacked the sparrows and this year fifteen are at work. They destroy the nests and the eggs of the sparrows. Prof. Usher of the Peabody Institute says the methodical way and determination of these crows is remarkable and the work they have done is of great benefit.

Against the effort to begin Sunday papers in London, the London Baptist has an interesting bit from history. May 27, the Lord Selgrave rose in the House to oppose the publication of the Sunday papers. He asked, 'What has been the cause of decay and downfall of empires? What but the increase of luxury, connected with the disregard of moral and religious observances?'

The German expedition to explore the Antarctic continent is getting ready with true German slowness and thoroughness. A ship is to be built for them entirely of wood, the experience of Nansen's Fram showing that in the Siberian dogs are to be taken, and a dash towards the pole to be made by means of them. Dr. von Drygalski is to be commander. He has had experience in exploration in the Arctic regions.

A physician was examined by the court in Washington in regard to his sanity. He denied the charge and his answers were so intelligent the Judge decided to dismiss him. But, to heighten the good impression he had made on the Judge, he asked permission to read a poem he had written. When the doctor had read twenty verses, the Judge committed him to the asylum.

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 notice is constantly being renewed, it will be brought down to 100 words.

BARROW.

The following resolutions were adopted by Oilead Baptist church, Hardin county, Ky., on the death of Rev. J. T. Barrow, who was killed by a train on the L. & N. R. H. at Glendale, Ky., July 18, 1900:

Whereas, Death has again entered our ranks and taken from us, so suddenly, another pastor in the person of our beloved J. T. Barrow; be it resolved, 1st, That in the death of our pastor this church has suffered another sad stroke before we had fully recovered from the loss of our former pastor, Rev. William Henry Williams; and that in the death of Bro. Barrow our church has lost a faithful and earnest pastor and the cause of Christ has lost a devoted, conscientious laborer and the denomination one of her ablest men;

2d, That we hereby tender our heartfelt sympathy to his companion, his two daughters and dear little Harry; 3d, That a copy of these resolutions be spread upon our church records, a copy sent to his family and a copy sent to the WESTERN RECORDER, Baptist Argus and to our county papers with a request that they publish same.

M. R. GARNER, S. H. BLAND, Committee.

COLLINS.

Bro. P. W. Collins died at his home in Tontieville, Ky., July 16, 1900, at the age of 73 years, 8 months and 14 days. He professed faith in Christ in March, 1861, in a meeting conducted by Bro. W. L. Morris; was baptized into the fellowship of Nolyun church by Elder J. H. Jenkins. He lived a consistent Christian life forty-eight years and was a deacon of the church for thirty-two years. He kept his membership at Nolyun church during his entire earlier pilgrimage. Living near the church, his home was called the preachers' home. He was a man of unbounded hospitality and he gave himself into the hearts of a multitude by his many kindnesses.

He was married March 3, 1848, to Fannie K. Kennedy, who has been faithful in every good cause as he. Their married life covered over fifty-nine years. Five children blessed this union, four of whom are living and members of the Baptist church—Mrs. Alice Carter, of Hodgenville, Ky., and John A., James and Tai Collins, of Wheeling, Mo. During his illness his entire family pressed his resignation to the Lord's will. Thus passed away one of the oldest and most honored members of Nolyun church.

B. F. HAVAN.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warerooms: 317 West Jefferson St. Works: 18th to 14th on Maple St., Louisville, Ky.

Cataract is a loathsome disease, no matter of what character. There is healing virtue in Pund's Extract (Cataract Remedy) not found in any other preparation 50 cents, with Naval Springs, 75 cents.

'AIR LINE.'

L. E. & St. L. C. will sell tickets to English Ind., and return by air, 18, 22 and 28, including and including the 18th, for one fare for the round trip, account G. A. R. Beunton.

WHEN Bismarck was Prussian delegate to the Federal Diet at Frankfort, he took apartments in the house of a patrician who held the Prussians in great repugnance, and when Bismarck applied to him to have a bell fixed up in his servant's room, he answered that if Bismarck wanted a bell he must get it fixed himself.

A few days later a loud report of firearms was heard to proceed from the delegate's room. The landlord rushed up to his lodger's apartments, and bursting into Bismarck's study, found him seated at his desk before a great pile of documents, calmly smoking a pipe. There was a pistol lying on the table, still smoking at the barrel.

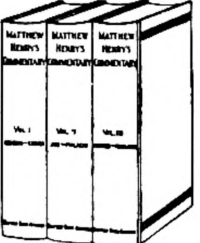
'What has happened?' asked the frightened landlord. 'Nothing, nothing,' answered Bismarck, quietly; 'don't disturb yourself; I was only calling my servant; it is a very harmless signal, to which you will have to accustom yourself, for no doubt I shall want oftentimes to use it again.' 'The bell was fixed up next day.'

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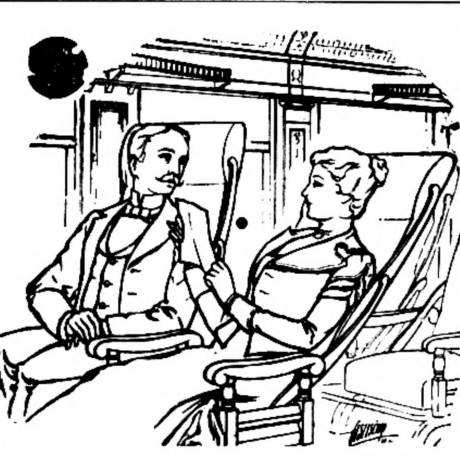
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N.E.A. Los Angeles, Cal., JULY 11th to 14th, 1899.

ONE FARE FOR THE ROUND TRIP (From \$8.00), via the

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Items of Interest.

NEWS THE WORLD OVER.

Gen. Rufus R. Dawes has died in Marietta, Ohio, aged 81. He enlisted in the Sixth Wisconsin at the beginning of the war, fought in twenty battles and received several severe wounds.

The Columbia is the new yacht which is to defend America's coast against the new British raider, the Blenheim. In the race with the Defender at Newport, with a clear sky and a smooth sea, the steel mast snapped off about thirty feet from deck, dropping all the sails in the water. A tug went to her help. This is a poor outlook for retaining the cup.

For awhile the yellow journals were filled with lurid stories of the friction between the German Admiral Dietrichs and Admiral Dewey. They said the two countries were on the way to war because of the open sympathy of the Germans for the Spanish. Now it is reported Dewey has written a letter saying that their differences were all of newspaper manufacture.

It is said that the famous wall of China is to be torn down and the bricks used to build dikes. This is an outrage. Let the modern Chinese make their own bricks for the dikes and let the wall alone. It is not in the way of the dikes, and it occupies little space. Let modern man be his own stones and make his own bricks.

Some one suggests calling the United States "Usooa." The trouble is that United States is a plural noun, as is shown by the fact that in the Constitution and its amendments the pronouns they and their are always used with reference to them. If a singular noun is to be used, Columbia would be better.

Rev. Mr. McQueen, correspondent of the Congressionalist, writes from the Philippines: "When one sees a whole people, young and old, gray beard and sucking child, leave their homes, burn their sanctuaries, moisture the hot rice fields with their blood in the frested effort to hold what they believe to be their own, strew their dead like withers withered leaves across the desolated land—all that is chivalrous in a man leaps out to honor the sacrifice."

The newspapers had published the good news that yellow fever was about stamped out at Santiago, but the correspondent of the N. Y. Tribune in that city says that Gen. Wood was surprised and shocked at the situation as he found it there. "I saw the soldiers in isolated camps recovering from fever which had been controlled before it became epidemic, he found the chief city of his province thoroughly infected, with record of about one hundred and fifty cases of yellow fever of a malignant type, and thirty deaths, nearly all of the victims being Americans, soldiers or citizens."

In one of the roay accounts, we believe of Mr. Schuman, it was said the island of Negro in the Philippines welcomed the rule of the United States and was serene and happy. But just almost every day recently there comes an account of a fight in that island. There seems to have been a mistake somewhere.

Who will say that Corea is not an advanced nation fully up with the times? In one night in the city of Seoul, the capital of Corea, there were six explosions of dynamite, fully as bad as those in Cleveland, Ohio. The attempts were made against the Premier and members of the royal household.

When the trolley car was started in the 30th street the first day killed an old woman child, more or less, the Koreans did not show the patience and the willingness to be killed the Brooklynites are famous for. They were so barbarous, they refused to admit the light of the road to kill them at its pleasure, and they proceeded to destroy the cars they could get hold of. As the N. Y. Evening Post of a recent date said three persons were killed the day before, two died from previous injuries and several were more or less seriously injured. It might be a saving of women and children's lives to import a few Koreans.

The great marine lizard discovered two years ago in the alk of Kansas has been preserved and ultimately mounted by the American Museum of Natural History. The animal lies just as it perished. It is thirty feet long. Fortunate that the lizard was not eaten by the trappers and ten of the anterior ribs are all preserved. These settle the disputed question as to whether the monosaurs were sea-serpents or sea-lizards.

EDITORIAL CORRESPONDENCE.

III.

Just think of it! there are in Colorado some 123 mountain peaks from 13,500 feet high upwards. That is to say Colorado has 123 mountains equal to the Jungfrau in Switzerland. Yet people go by the hundreds from the United States to see the Jungfrau, who never take a look at Colorado.

I have just taken a trip over the Denver & Rio Grande railroad, which cannot be surpassed by any trip through Switzerland for grandeur and variety of scenery. We run southward, with Pike's Peak in front and the Rampart Mountains to our right, on a high plateau. Presently we come to Palmer's Lake, a beautiful sheet of water, over 7,000 feet above sea level. Off to our left are some queer-shaped hills. They round up as well-ordered hills usually do, until near the top, a tall bluff runs all around them, making them look like so many fortresses. A city comes to the foot of the hills, a city of 300 population, and a great health resort. Just to our right is the famous "Garden of the gods," a ride through which every tourist, of course, takes. These canyons that open highways through the mountains are wonderful. Before we reach our own marked peculiarities, too, so that when you have seen one you have not seen them all, by any means.

On we go till we come to Pueblo, a city of 30,000 people. Here the Rev. D. D. Forward, recently of Shelbyville, is pastor of the First Baptist church, and is doing a fine work. Here, too, is a great resort for tourists. From Pueblo the Denver & Rio Grande road turns into the mountains. Pike's Peak now lifting its snow-capped summit to our right over 14,000 feet high. Soon we pass Florence, where you can take the Florence & Cripple Creek R.R. up to Cripple Creek, 40 miles, the richest gold mining camp in the world. Nearly \$200,000,000 in gold have been dug out of this camp within a few years past. By the way, Colorado, instead of being a silver state, has become a gold state, its output surpassing that of California. Cripple Creek has become a city of nearly 20,000 inhabitants, and it is lifted toward the sky some 10,000 feet above sea-level. Here is the place to see gold mines in their glory. This alone is worth a trip across the continent. Passing on from Florence, we come to Canon City, where we enter the Royal Gorge, whose magnificence beggars description. I have traveled in Europe, Asia, Africa and America, but I never saw anything like that before. I did not know of anything like it in the world. The word gorgeous will evermore have a new meaning to me now that I have seen the Royal Gorge. Of course, I had often heard of this wonderful place, but I had no idea of its marvels. Some things cannot be described, they must be seen to be understood. The mighty masses of bare, solid rock, lifting themselves in a sheer, shining precipice on either side, often the strata being perpendicular, and often gnarled and twisted as if nature was in agony when she formed these cliffs; the weird and an fantastic shapes which these cliffs take as if in Titanic sport; the deep, narrow fissures that cleave them for many hundreds of feet; the Arkansas river leaping, rushing, splashing and laughing down the gorge, as the train whirrs through the narrow; all these form a picture which once seen can never be forgotten. And there is so much of it, too. For miles and miles this mighty Gorge goes on, each turn presenting fresh beauties and new glories.

At Salida we will spend the night, so as to take the narrow-gauge division of this same Denver & Rio Grande road by daylight. One might as well travel through such wonders at night. Your ticket is good either way, and you have your choice of routes. Early next morning we wind up higher and higher, over some wonderful engineering, till we reach Marshall Pass, among the snows, 10,850 feet wearing a sea-level. As the train winds about in its ascent you can look out and see the track below over which you have just come, and up yonder runs the track over which you soon will pass. It has been raining in the night, and some of the peaks are wearing a sheet of well, but the Mount Ouray, fortunately, is clear. It is surprising to find so many flowers so near the masses of snow, and here are wild strawberries ripening right by great snow banks. Here in the Continental Divide, and we are now on the Pacific slope. That is the road, the road leading to trout, rushes on to empty into the Colorado, and so into the Pacific. Some of our passengers have brought their fishing tackle for a chance at

this very brook and others like it in this region, and some get off at each station.

But it would require a book to tell of all the points of interest along this Denver & Rio Grande road. We pass on, taking a seat in the observation car, through the Brown Gorge, called so because of the color of the rocks. This, too, is wildly and grandly beautiful and gorgeously magnificent, though it is wholly unlike the Royal Gorge. And so we go to Grand Junction, the terminus of the line, where the Rio Grande Western line is ready to take us to Salt Lake City; but of this I must speak in another letter.

Returning by the Denver & Rio Grande main line, we find many points of interest. We see, for example, the Mount of the Holy Cross, 14,776 feet high—so called because from its side is an immense white Roman Cross, stretching for thousands of feet down the mountain. A broad and deep ravine filled with snow, forms the upright piece, while a cross ravine at the right point to give the proper proportion, forms the transverse piece. The cross is perfect and the view is magnificent. We go over Tennessee Pass, 10,418 feet high, hugging our wraps, for the wind is chilly coming from the snows. We also pass Leadville, another rich and famous mining camp, 10,200 feet high; a little higher than Cripple Creek. Here the Rev. J. H. Franklins, lately of Kentucky, ministers to the Baptist saints and to all sorts of sinners. The city has a population, and it has improved in many ways since Dr. Talmage visited it, several years ago. At Salida you begin to double on your track going, and you get another look at the Royal Gorge coming from the opposite direction.

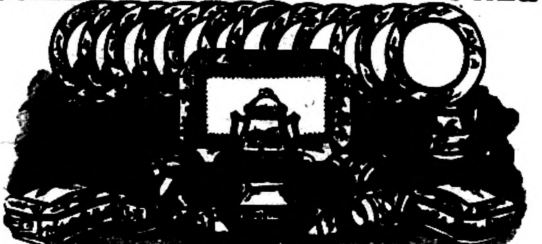
All along the line there are hot springs and mineral springs of various sorts, with hotels for tourists, where they can get well of whatsoever disease they have, rest in the cool and bracing air, go fishing or hunting (for game abounds in many places), look upon the sublime scenery, gaze and wonder. By all means take this trip from Denver to Grand Junction and return when you visit Colorado. Respectfully, &c., T. T. EATON.

"NO ROOT."

BY REV. G. D. CHASE.

These words from the Master's interpretation of the parable of the sower reveal the secret of many a thrifless Christian life. There is a defect in the religious organism—no root. The root is not usually a conspicuous part of the plant, but it is vitally important. So there is a part of the Christian's life which is unseen by the eyes of the world, uncriticised, and—perhaps for that very reason—frequently unwatched by the Christian himself. Here grow the roots of a genuinely religious life. Here in the secret place the soul gathers its vitality and strength. And yet it frequently happens that people become so intent upon the pruning and shaping of the outward life to meet the demands of the church or the world, that the secret life is neglected. It is strenuously insisted that the Christian shall live his religion in his business, in his home, in his social enjoyments; that he shall be the honest and upright and kind and benevolent; but first of all it is important that he live his religion in his own heart, in his secret thoughts, in hidden motives, in his unpublished ambitions and aspirations. It is time to place greater emphasis upon the Christian's need of root as well as branches. We have been insisting upon pruning and looking after the shapeliness of the outward life; but the great, perishing need of multitudes of professing Christians is vitality. There is no serious fault to be found in their outward conduct, but their branches are drooping and fruitless for want of a vigorous, soul-refreshing life within—life springing upward from the root; life to strengthen every arm of service; life to inspire the sacrifice and heroism demanded;

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SHEEP AND LAMBS.

Table with 2 columns: Description and Price. Includes items like Good to extra shipping sheep, 50 lbs., and Fat to good.