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Faith, Hope and Love, these three.

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DR. NELSON tells of visiting a dying member who never felt quite sure of her salvation. She had a very exalted idea of God, and the most absolute confidence in His righteousness, his truth and mercy. But whether she had so repented and trusted that God could save her consistently with his holiness, she was never quite sure. She could not think it so great an evil for her soul to be lost as for God to cease to be holy. If that were the alternative, she preferred to be lost.

WHEN she was dying she still did not feel sure of herself, the trouble being her desire to have faith in her own faith in addition to her unshaken faith in God. But she said calmly and solemnly, "I think God cannot put me in a place where I will not praise him." That she was one of God's choicest saints no one who knew her doubted. She missed the joy of salvation here, and walked sorrowing all her days.

BISHOP HURST, of the Methodist church, keeps familiar with the theological literature of Europe. He says the tendency is to abandon higher criticism and return to the orthodox belief about the Bible. Yet that will not prevent the next Sophomore from saying grandiloquently that all men accept the results of the higher criticism.

BISHOP HURST also said: "We have no doubt that within the next five years all the main positions assumed by the higher criticism will have been taken from it. There is not an extreme view hitherto held by destructive critics of either the Old or New Testaments which has not been greatly weakened or entirely abandoned."

A MISSIONARY in Syria told Prof. Curtis truly that mere statistics of accession to the church did not give an adequate idea of the work accomplished by the missionary. If that was the gauge, Paul accomplished little in Athens.

OUR life is a definite period, rigidly limited. A duty is allotted for every moment, and there is no making up for lost time. The apostle had reason, then, to exhort us to "redeem the time," or, as it may be more literally translated, "buy up the opportunity."

THE trouble with too many of the efforts of the day is that they put man first instead of God. And what is almost as bad, they put the material advantage of man before the salvation of his soul.

LESSONS FROM THE THREE CROSSES.

BY J. M. WEAVER, D.D.

In the description of the execution of Christ upon the cross, given by the evangelists, we have pictured before us the most fearful scene ever witnessed by men; it is unparalleled in the world's history. Jesus, the loving Savior, the immaculate Son of God, is here ending his earthly life amid the awful scenes of crucifixion. The intense hatred and malice of his enemies have now reached their culmination. They bring him to the cross, the keenest agony. They crucify him between two thieves, the deepest humiliation. The world had turned against him. The multitude in their rage railed out upon him saying: "Ah! thou thou that destroyest the temple, and buidest it in three days, save thyself, and come down from the cross." The chief priests and elders mocking him said: "He saved others; himself he cannot save." One of the thieves railed at him, saying: "If thou be Christ, save thyself and us." Even the Roman soldiers mocked him, saying: "If thou be the King of the Jews, save thyself." Was there ever such an atrocious outrage perpetrated on earth before or since? No wonder the sun withdrew its face and shrouded the earth in midnight gloom.

"Well might the sun in darkness hide,
And shut his glories in,
When Christ, the Mighty Maker, died,
For man, the creature's sin."

Well might we ask how the angel legions restrained from rushing to his rescue! Yet amid it all Jesus was as patient as a God! In his infinite love and pity he prayed for his enemies: "Father, forgive them, they know not what they do." At last, when his Father withdrew, his great heart was broken as he exclaimed, "My God, my God, why hast thou forsaken me?" Then in triumph, crying with a loud voice, "It is finished," he yielded up his life for the world's redemption.

These three crosses on Calvary, seen by all ages since, stand forth the grandest manifestation of God's love and justice and man's hatred to truth and righteousness ever witnessed in the universe! The whole Plan of Redemption is here shadowed forth in these three crosses and those dying thereon. In this paper I desire to point out the teaching of each cross, thus bringing before the mind of the reader the way of salvation.

Notice, then, here first, the cross of the impenitent thief. Sin in all its fearful nature was in him working out its terrible effects. We listen here to it breathing forth in vilest curses against innocence even in his dying hour. We here learn the heinous nature of sin unrestrained by divine grace. Its burst forth in fiercest flames of bitterest hatred toward that which is pure and good.

Again, his sins were on him unforgiven and sinking him into eternal ruin. An unpardoned and vile wretch, he rushes into the presence of God with bitter oaths upon his lips and hatred in his heart. In him we behold the representative of the unregenerated man. As he was, so is every unregenerate one unrestrained by divine grace. Every unregenerate man has sin in and his sins on him. Sin is the fountain and sins are the streams flowing from it, one is the tree and the other the fruit. Just as certainly as the impenitent thief was lost, so is every unregenerated man. The world's history, filled with crime and bloodshed, testifies to sin's heinous nature. The earth's scarred and cursed condition tells of the awful effects of sin. All unpardoned sinners must suffer; some, because

they are greater sinners, sink deeper into ruin than others sinning less, yet all fall into perdition forever if they never repent and believe.

Notice next the cross of the penitent thief. His sin is yet in him, but restrained by divine grace. His heart is moved and he turns to his companion in suffering saying: "Dost not thou fear God, seeing thou art in the same condemnation? And we justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." Here were repentance and faith exercised. In deep humility he confessed his unworthiness and the justice of his punishment. He also confessed Jesus Christ before men. Then in the fullness of his faith he turned to Jesus pleading, "Lord, remember me when thou comest into thy kingdom." Jesus at once answered and granted his appeal, saying: "To-day shalt thou be with me in paradise." He is now a changed man. There is now no sin on him. He is forgiven and saved. His sin is yet in him, but it is restrained by grace. He represents the regenerated man. Sin is in every regenerated man, but restrained by divine grace. No sins are on him. He, through the merits of the Saviour, is now pardoned, cleansed and saved. He is now in possession of eternal life and his future salvation secured, for he, while the conflict may be severe and many battles be fought against the world, the flesh and the devil, is "kept by the power of God, through faith unto salvation." At death, like the penitent thief, he will enter Paradise with Jesus. The sunshine of God's love is now in his soul, and he will ever be with the blessed Saviour. He may now sing:

"Here, O my soul, thy trust repose;
If Jesus is forever mine,
Not death itself, that last of foes,
Shall break a union so divine."

Now, lastly, notice the cross of the dying Christ. There is no sin in him. He was born holy and lived a sinless life. Sins are on him, not his own, but of others. He is bearing the sin and sins of the world. It is the voluntary substitution of himself for man. We behold here mysterious sufferings! No holy being ever suffered before in the universe. Why did he, being perfectly holy, suffer? He was suffering in the room and stead of others. Thus he was making atonement sufficient for the whole world, efficient for all who repent towards God and believe in him. His death, then, was sacrificial and vicarious. To reject this view of his death is to rob the Gospel of its power to save. He who denies it cannot account for the intensity of His sufferings. He is the Lamb of God, slain for the remission of sins, and his cross is proof positive of the great central truth of Christianity, viz., the Sacrificial Vicarious Atonement.

Thus we learn from the three crosses on Calvary the only way of salvation for a lost world. We learn also how near one may be to Christ, even at death, and yet be unsaved. To hear and even to see him is not sufficient. We must yield to him personally. Our father and mother, brother and sisters and friends may be saved at our side while we are lost! Learn also that whosoever will yield to him, even in the hour of death, shall be saved, as was the dying penitent thief. Jesus Christ saves to the uttermost all that come to God by Him.

"When wounded sore, the stricken soul
Lies bleeding and unbound,
One only hand, a pierced hand,
Can heal the sinner's wound."

"When sorrow swells the laden breast,
And tears of anguish flow,
One only heart, a broken heart,
Can feel the sinner's woe."

When penitence has wept in vain
O'er some dark spot within,
One only stream, a stream of blood,
Can wash away the sin.

"His Jesus' blood that washes white,
His hand that brings relief,
His heart that knows our every joy,
And feels our every grief."

THE RESURRECTION OF BELIEVERS.

Those who love and trust in the Lord Jesus Christ have cause for anticipation of blessed and beautiful experiences in the future life. They have his promises and assurances, emphasized and oft-repeated. His rising from the dead and ascension into glory were tokens of his power over death and of his ability to glorify his people. He was not conquered by the powers of darkness. He was not defeated. He laid down his life of himself. He said that he had power to lay it down and to take it up again. He said, most positively that no man had any power to bring about his death.

We must have clearly in mind that our redemption is secured by Christ, and that he is perfectly able to do all that he has promised, and to keep that which we have committed to his hands. His death was spoken of by him before his crucifixion as something to be accomplished by him. He came down to earth for the express purpose of making atoning sacrifice for us. When he drew his last breath upon the cross, the inspired writer is careful to say that "he gave up the ghost," or his life.

Now, this mighty Saviour has taken his place in heaven. He gave assurance that he was going there to prepare a place for all his people. He has promised to gather and unite to himself all who love him, that where he is there they may be also. He is in glory, and with him in glory all his people are to be gathered.

When we look into the grave we do not think of it as our resting place. Our body is to be laid away there, but the immortal spirit passes into the blissful home prepared for God's children from before the foundation of the world. There is to be no death for those into whose hearts is breathed the new life. They pass into the upper glories. They are relieved of earth's infirmities, and go to be forever with the Lord.

Death of itself is terrible. The grave is cheerless and the future is dark, save as the light of the divine promise irradiates the gloom. In the sunlight of the Saviour's loving assurances the future grows bright. We need not fear the future. It is all in God's keeping. It is all full of cheerful brightness. The little child has no thought of fear when, in the evening's gathering twilight, it lies down to sleep in its mother's arms. There is sweetness in her loving embrace. There is no sense of fear. The awakening comes in the brightness of the new morning and in the gladder brightness of her loving smile. So with God's children. The eternal day will be full of the gladness and glory of God.—Herald and Presbyter.

In the spring-time many streams are swollen, the waters become deeper and broader, and the trees far from the valley feel the moisture and gain a new life; but the tree dug from the mountain and planted close by the stream, will alone enjoy a continual refreshing. Even so the water of life is often carried to many souls, yet the permanent work is only wrought when the soul is planted by the river of life; and then does in, bring forth fruit in season.—J. Sala Leland.

WHAT IS ESSENTIAL TO CHURCH PROPAGATION?

BY REV. J. L. D. HILLYER.

It may be asked by some one, if we hold that it would be right now for men, with no other qualifications than those which have been described in previous articles, to go to work as independent evangelists, and plant churches indiscriminately over the country. We would say, No; the reason it would not be right is that other churches have rights which must be respected. The New Testament plainly teaches this, and hence the origin of "church comity."

Look at the inspired history. Philip went up to Samaria. When the brethren at Jerusalem heard of "the joy in that city," Peter and John followed because the church at Samaria must be in accord with the other churches. Philip went soon after into the wilderness, and in a desert place found a convert and baptized him without the co-operation of any other Christian. And this new convert quite likely established churches in Ethiopia. In these cases the question of comity did not come up. The place was desert and the new disciple was going out of the country. The churches which he constituted could settle such questions when they might arise, but until they did arise it was not necessary to settle them.

Again, when Peter made the great innovation in baptizing the Gentile Cornelius and his household, the question was raised immediately on his return to Jerusalem. He had to show that he had done what was right under the commission. His showing was convincing, and the brethren at Jerusalem rejoiced in the fact that "unto the Gentiles also was given repentance unto life."

When Paul was converted, he was not acceptable to the brethren at Jerusalem until Barnabas had endorsed him. When Paul and Barnabas were called to the foreign field by the Holy Spirit, the church at Antioch was instructed to set them apart to that work. It was done by fasting and prayer and imposition of hands. In this act questions of comity, so far as their work was concerned, were forestalled. The example is obeyed (I use the word obeyed advisedly) to-day in the ordination of Baptist preachers all over the world.

But these instances do not cover all the ground. The brethren who were scattered abroad by the persecutions that followed the death of Stephen "went everywhere preaching the word." The result was that churches were found a few years later scattered all over the country. That they were properly recognized by each other and the other churches may safely be presumed. But Paul was a preacher and Cornelius a Baptist long before any recognition was given in either case. Those scattered churches were in like manner genuine churches, whether recognized or not by their neighbors. Their validity did not depend upon recognition by other churches, but their affiliation with other churches was not possible without recognition.

CONFIRMATION OF CHURCHES.

We learn from Paul's letters that an important part of the work of an evangelist was to "confirm the churches." That confirmation, we think, bore no resemblance to modern Episcopal confirmation. Those early churches were not always completely organized. They did not have very clear views of Scripture doctrine in many cases; hence they needed to have their doubts and uncertainties removed by well-informed brethren. The churches at Rome, Corinth, Ephesus and Philippi needed such instruction as we see from the letters Paul wrote to them. Such work is strictly and accurately described by the word "confirm." This confirming was done to the churches and not to the candidates for membership. When brethren were found who had not been properly instructed, they were "taught the way of the Lord more perfectly." Mistaken views were corrected, misconceptions removed, instructions given and the body of Christ unified in faith and practice.

OUR COMPLEX SYSTEM.

Our system seems, under so-called Baptist usage, to be more complex than what at first appears to have been the case in the New Testament churches. But every act and every apostolic precept in reference to the perfecting of the saints and the body of Christ should have its anti-type in our practice. And all that is required of us is to conform to the type.

THE TEST APPLIED.

We hold, therefore, that in our times, when we find a church of baptized believers, holding to the New Testament as the only rule of faith and practice, which is in fellowship with other churches of the same faith and order, such church is a regular Baptist church, and we may safely presume that in its history "those things have been done which should have been done." We always act on this presumption. This *prima facie* showing is all that is necessary to determine the status of a Baptist church in this country in these days.

During the medieval times, from the beginning to the end, there were sects that did not accept all the assumption of Catholicism, though they submitted to some of them. Some of the sects were evangelical; that is, they believed in the doctrine of regeneration. They trusted in the blood of Christ. They were more or less clear on the doctrine of atonement. Such sects may be claimed as the ancestors of the evangelical churches of to-day. But when we find churches in history that conform to the New Testament requirements, namely: "a converted membership," the Bible the only rule of faith and practice and refusing all alliance with secular power, we claim that church to have been a Baptist church. It may have held some very crude notions about some things; it may have had very false notions; but it did not countenance infant baptism, nor amalgamate with the world. It may have been ill taught and badly led, but it had the inherent power, which, under the influence of the Holy Spirit and the infallible Word, tended always to its purification and its more close assimilation to New Testament models. We need not inquire whether the man who was the "good seed" as to that church was ordained, nor need we inquire as to the lineal descent of its baptism. We accept as brethren that church, and presume that "that was done which should have been done," and we may assume that it left seed of its kind.

If, like that of Roger Williams, we learn *alimunde* that its beginning may have been irregular, we can yet safely presume that at some subsequent period "true seed" with regular baptisms got into it, and from that time all new members were baptized regularly. The unbaptized died out and left the church a regular Baptist church.

But what of Pedobaptist churches? They may be possessed of the "one spirit, one hope, one Lord, one faith and one Father." They may be Christian, but they are not within the "church system." They may have the seed of the kingdom and propagate their kind, but it is not the building up of the Church of Christ. They are lacking the one baptism; they cannot be of the "one body."

Will the ideal catholic church ever exist in this world? When there shall be for the whole kingdom of grace one body, one spirit, even as we are called in one hope of our calling, one Lord, one faith, one baptism and one God and Father of us all? "This is a consummation devoutly to be wished." The Lord prayed for its accomplishment. I believe that it will come, and in its coming the Bride, the Lamb's wife, will have made herself ready for the marriage.

By nature we do not think that God's will is always best, nor do we wish to be guided and controlled by it. We do not like God's laws, nor do we wish to give up our own plans and purposes, to be controlled by him. We rebel and are sinful and discontented. We chafe and fret and murmur. We disobey and hide ourselves from God.

THE STREET CALLED STRAIGHT.

BY C. A. S. DWIGHT.

The street called Straight was not straight, that is, not exactly straight. That is the point of this article. Nothing in the Orient is perfectly straight. The houses are not built plumb, the wagons are not geared true, the gardens are most irregular, and the lanes and alleys of an Eastern town are most dirtily tortuous. To an Asiatic the shortest distance between two points is not a straight line, but a curve. That is it: the whole Oriental system is curvilinear, circumflex. It has always been so. In modern Damascus, there is a street called "Sultany," or the street of the Sultanes, if we may say so, which runs in nearly a direct line from east to west, and is probably the street called "Straight" in the ninth chapter of Acts. It is almost straight, not quite. There is a multiple lesson in that.

For large numbers of the human race live on streets that are "called" straight. Public opinion so designates them, although no civil engineer has surveyed them to determine whether they are or not. It is assumed that the lines are correct, or if they are known to deflect from a true course, the residents on those thoroughfares are content to be almost right in their nomenclature. There is, for example, the man who in respect of Gospel teaching, dwells on the street "called straight." He is the man who does not search the Scriptures daily, or even weekly, monthly, or yearly, to see if these things "are so." He takes almost any teaching he hears that calls itself religious instruction as Gospel truth. The instinct for verification is not in him. Perhaps he is so afraid of being called orthodox that he scents the idea of there being any orthodoxy at all. He forgets that orthodoxy is not your "doxy" or my "doxy," but the thought of the Lord Jesus Christ, if we can find that out, and we certainly can by the help of His Spirit. Indeed, the individual just described is, mayhap, so nervously apprehensive that he will be thought to be inhabiting narrow quarters that he presently moves out of the street called or mis-called "Straight," and goes and tents in a pasture lot about which all the bars are down, lest any suggestion of over-strictness should appertain to him and his.

There is the individual who, in respect to his religious duties, lives in the street that is called "Straight." He is the man who is sometimes at church, a little at prayer-meeting, and very occasionally at a convention. If he is a Christian Endeavorer, he takes the pledge in a Pickwickian and not in an honest, thorough-going sense, and in general he manages to do about as little as he can and still be a Christian. All the while he complacently considers himself as quite a respectable "professor" of religion, and if you ask him for his residence, why, it is such and such a number in the street of religious conduct "called" straight.

Again, it may be in business life. That young man who is tempted to deviate just a little from the path of strict honesty, who uses a measure a "trifle" short, and a line of description which misrepresents as much as it represents his goods, may be dwelling in a street which is "called" straight, but he is mocking both the law of God and that of man and has only himself to blame if judgment come upon him. What we want in business life is more rectified lines, more straight roads to success, more of the orthodoxy of the plumb line and less of the heresy of the scant bushel and the false joinder work. Move out of that street just "called" straight.

"It is possible," though not praiseworthy, to live in the street called Straight in the matter of social amusements. Amusements of a kind are necessary. There are, however, amusements and amusements. Some are right and some are wrong. And when a conscientious, sensible man, who shall have the benefit of the doubt, Christ or Satan? General society sanctions a number of things, calling them "straight" and "correct," which will not justify with a refined Christian taste. Happy then the

man who condemneth not himself in that thing that he alloweth.

The street called Straight is not a desirable locality for residence. The best people do not live there. It is better, it is safer, to be just right. A little crookedness is a dangerous thing. For the street called Straight in its lower end bends downward, and away to the obliquities and dependencies of the nether world. It leads to destruction. "Almost right" will not do. For there is no such thing. Almost right is wrong. Perfection is the only thing possible for the Christian. "That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee."—New York Observer.

THE TRANSVAAL CRISIS.

BY REV. JOHN OLDFORD, M.D., D.D.

So far as the Nonconformist conscience is concerned, I can bear witness that it is fairly awake on this topic. The Nonconformist press has spoken out with energy, distinctness, and even vehemence, and with regard to the pulpits, their voices have been heard, not only in this city, but also throughout the length and breadth of the land. If Great Britain's Government should at this juncture do anything even to induce war in the Transvaal, you may be perfectly certain that there will be such a rising of Nonconformity throughout the country as will make it an exceedingly uncomfortable time for the Government. One of the things that has been said again and again to me is, that it requires a great deal of caution to deal with this matter; that it is a crisis which we as a country are passing through, and that therefore there should be great weighing of sentences in the expression of convictions and of opinions. I am perfectly prepared to admit the gravity of the crisis. I see the peril of the situation, and I welcome the advice; but I ask that it should be applied on both sides. If it is necessary for the party of peace to be cautious, I think it is unspeakably more necessary that the party of war should be cautious.

There are three foes that we have to fight, and they all represent greed in some form or other. There is the party that has such a lust for revenge—blatant, clamant, obtrusive, implacant—expressing itself through the morning and evening press with constant reiteration, and urging only that we should try to wipe out Majuba. It is a barbaric sentiment altogether. It is unworthy of men, not to say that it is unworthy of a country that professes to be Christian. Next we have the party of gold, that goes out in its capitalistic and chartered fashion for the purpose of draining the Transvaal of its wealth, and spending it in Park-lane and other districts. We have a third party, and that is the Jingoistic party, the party of annexation, as if bigness were real greatness and the addition of acres were the addition of power to a country. If there is necessity for caution, I think the caution ought to be on the side of these three parties. Instead of the irritating and menacing utterances which come from Mr. Chamberlain, and instead of the impracticable suggestions and tactics that come from other parties, there ought to be a locking of the lips, or else an opening of them simply to advise patience, justice, the recognition of reason's rights, and the advancement of the welfare of the whole country.—London Freeman.

In the twenty-third Psalm we are led to contemplate the comfort which comes to the soul of the true believer as he trusts in his Lord and Saviour. This Friend and Comforter is with us in all the trials of life as we trust in him, and even when we come to die his presence will drive away all dread and dispense all gloom. Trusting in him, we need fear no evil. No real harm can come to us. We live in him now, and when we go hence we are to live with him forever. The trusting heart is a tranquil heart. The one who trusts in Christ need never be afraid.

SUNDAY-SCHOOL LESSON.

SUNDAY, SEPT. 10.

ENCOURAGING THE BUILDERS.

Haggai 2:1-8.

MOTTO TEXT—"Be strong all ye people of the land, saith the Lord, and work, for I am with you."—Haggai 2:1.

Haggai was the first of the three prophets who preached to the people after their return from Babylon. The substance of five of his sermons is given us, the lesson is the third of these. All of his words have primary reference to the temple. In the first chapter he chides sharply the indifference to the completion of it, and the contrast which the fine houses in which they lived afford to the dilapidated and unfinished condition of God's house. He told them plainly that the failure of their crops was due to God's anger. Roused by his words, they had gone to work upon the temple, and seem to have worked with diligence, for in this discourse Haggai encourages them in their despondency.

"In the seventh month, in the one and twentieth day of the month."—The seventh day of the feast of tabernacles which commemorated the great events of the escape from Egypt, and the memory of those times made the contrast with their present circumstances painful. And the fact that the contrast was painful is not ignored by the prophet. The message was sent to the high priest and to the ruler as representatives, and to all the people who were but a remnant, as it were, of the nation.

"Who is left among you that saw this house in her first glory?"—It was the second year of Darius' reign, and there were some among the old who could remember the temple before its destruction. The former temple was beautiful as a work of art. It was also overlaid with gold, the whole of it, even the porch in front of the house, which was twenty cubits broad and one hundred and twenty high. So far as man could see, the former days were better than these, and Haggai faces the situation frankly. Nothing is ever to be gained by shutting one's eyes to facts. "Is it not in your eyes in comparison of it as nothing?"—Of the amount of gold used by Solomon upon the entire temple, we can get some idea from the fact that more than \$20,000,000 was used in the Holy of Holies alone. The world has never seen such a building as that was. In their eyes this plain building they were engaged upon was as nothing in comparison. But in God's? And the excellence of all things is to be tested by his eyes. But the thing which grieved the faithful old men among them was the thought that, had it not been for the sin of the people, that first temple would now be standing in all its glory. The thought of its destruction was a strong incentive to them to avoid the sins which had been so sharply punished. God's judgments should never be forgotten.

"Yet now be strong."—The exhortation which David had made to Solomon, which Moses, God, and the people had made to Joshua when he was to lead Israel to the conquest of Canaan. How God

loves strength! What a delight to their Lord were those fiery-hearted young Galileans. There is nothing weak in the religion of Christ. Strength is needed in soldiers in the war against sin. "Quit you like men—be strong," says the strong Paul. The religion of Jesus saves all, but it calls chiefly for men—was to that generation in which men shall relegate it to women and children. What was there to give strength to this little remnant of the nation surrounded as they were by enemies? "For I am with you, saith the Lord of Hosts."—There is the source of strength for his people. Without him all his creatures are weak—him with the weakest is strong. Let us learn to lean upon this thought of the presence of God in the darkest hours. But his strength was theirs only when they were faithful in obeying his commandments. Otherwise he himself fought against them.

"According to the word that I covenanted with you when ye came out of Egypt."—He is an unchanging God, therefore the sons of Jacob are not consumed. The covenant was that he would be with them. All the generations were included in that promise which he speaks of as given to those then living. We have a share in his promises to his people through all the ages. "So my spirit remaineth among you."—The Holy Ghost who is God. All good, all wisdom, all power is the gift of the Holy Spirit. When he is with a church the saints grow in grace, and sinners are turned from death to life. A great and prevalent sin is the doubt of his power. Instead of going their duty and trusting to him to do his part, men attempt to do his work. They try to make the gospel attractive to the carnal heart; they seek out many devices. They forget that no sinner is saved who has not been convicted of sin by the Spirit.

"Fear ye not."—There is nothing to fear when the Spirit abides unguished in a faithful heart. If they were strong in his might, how could they fear? He makes a man or a church acceptable to God. Fear is weakness always, except the fear of God. He who does in his heart obey God with reverence and godly fear, fears nothing else. "Yet once it is a little while."—More than five hundred years, but a little while to the One in whose sight a thousand years are but as a day. It was a little while, too, in comparison with the time since Adam sinned—a little time till the coming of Christ to die, a little time, as God sees time, till he comes again in glory. And I will shake the heavens and the earth, the sea and the dry land."—All things. How much of this promise as reference to the first, and how much to the second coming of Christ cannot be known. We know that the hand which was nailed to the cross "has lifted empires from their hinges and turned the whole course of human history." It has done far more. It has won the forgiveness of God for guilty sinners, and blood-washed robes are seen around the throne of heaven. "And the desire of all nations shall come."—"The whole creation groaneth and travaileth in pain together until now." Two interpretations are given to these words. The first and usual one is that they refer to Christ. The other, which is founded upon the plural form of the verb, is that the desirable things of all nations shall come to add to the glory of the temple. There was a general longing for a deliverer among all the nations when Christ came.

And, despite sin and their love of it, men have a sense of their need of a Saviour. They show their desire for a propitiation in the sacrifices which they offer under their false religions. "I will fill this house with glory, saith the Lord of Hosts."—The gold and the silver are his; he could, if he chose, have adorned this temple with gold as Solomon's had not been. But he had for it a greater glory. Those who had seen the first temple thought this could not be compared with it. They were right, because the glory of this should be far beyond. There is no glory to a house to be compared to the glory of Christ's presence. Of his elect, as lively stones, the Holy Spirit is building a temple in the heavens such as it has not entered into the heart of angels to conceive.

"The glory of this latter house shall be greater than of the former, saith the Lord of Hosts."—And this promise was fulfilled when a couple of peasants carried an infant into that temple with the humble offering of the two doves appointed for the poor. "And in this place will I give peace."—The only peace worthy the name—peace with God. All the gracious promises here belong to the Israel of God through all the ages. All the lessons of what constitutes true glory are for us. And they shall teach his people to esteem spiritual things as the great and important ones.

ORDINATION.

The following ordained ministers met at West Providence July 28, 1896: E. H. Maddox, J. T. Casebier, Wm. Banks, G. H. Lawrence, L. W. Tichenor, F. G. Jones, H. P. Brown, E. D. Maddox, R. W. Danks, G. W. Gordon, and licentiates Albert S. Maddox, Forest Maddox and J. N. Baggaly, who composed a council to consider the propriety of setting apart Bro. Otis P. Maddox to the full work of the gospel ministry, and proceeded to organize a presbytery of the ordained ministers by electing Bro. E. H. Maddox chairman and E. D. Maddox secretary. After hearing the candidate relate his Christian experience and call to the ministry, which was satisfactory to the presbytery, the candidate was next examined on the Declaration of Faith, led by E. H. Maddox, which was also satisfactory, and was duly set apart to the full work of the ministry by the laying on of hands by the presbytery. The following programme was adopted and executed:

- 1. Ordaining prayer by F. G. Jones.
2. Laying on of hands by the presbytery.
3. Charge to candidate by J. T. Casebier.
4. Presentation of the Bible by E. D. Maddox.
5. Charge to the church by G. H. Lawrence.
6. Talk to the promiscuous assembly by Wm. Banks.
7. Benediction by the candidate, Otis P. Maddox.
Bro. Maddox is a young man of promise, and we all join in wishing him great success in his noble calling. E. D. Maddox, Secretary.

Last Enumeration of the Season to St. Louis and Return

—St. Louis—

Via "Air-Line" (L. & S. L. C. R. R.) Good going 11 1/2 P. M. train September 2nd, return limit to include September 4th. Ticket Office: Third & Main St. Union Depot; Seventh & River.

BOOKS.

Abstract of Systematic Theology by Jas. Fetters Boyce, D.D., LL.D. Revised by F. H. Kerfoot, D.D., LL.D., Successor to Dr. Boyce in the Chair of Systematic Theology in the Southern Baptist Theological Seminary at Louisville, Pa. Philadelphia, the American Baptist Publication Society, Publishers. Price \$2.50.

It is now twelve years since the late Dr. Boyce, only a short time before his lamented death, gave his lectures on Theology to the general public. For twelve years Dr. Kerfoot has been going over the ground with his predecessor, making the book of the latter a study alongside of the Scriptures of truth, and has been marking what seemed to him infelicities of statement, or misconceptions of the Word of God, or lack of appreciation of the deliverances of contemporaries in the same field of study and thought. It is remarkable that, after all, he has had occasion to differ so little from his great teacher, whose mantle he has been wearing. Dr. Boyce could hardly be called an original thinker along theological lines. He accepted and defended the great cardinal doctrines of what is known as the Calvinistic system, as put forth by the best students and most profound thinkers of the past three centuries. He was no splitter of hairs. He accepted what seemed to him the simple statements of the Scriptures, and used common terms in their common meaning, with no disposition to quibble, or to read into words and phrases some other meaning than that usually accepted by the reader. He had no philosophy apart from that clearly indicated in the Word of God, and he did not hesitate to put forth that in its fulness and simplicity. Dr. Kerfoot has found little occasion for differing from his old teacher and predecessor. He has found occasion to smooth off some sentences, to bring into fuller light some things that were obscure, to modify somewhat the arrangement and order of the subjects discussed. Thus several improvements have been made in the original as a work of art. But there has been no material modification of the doctrines set forth. And this is the more noticeable when it is remembered that during the past few years several works on the general subject, but quite at variance with the views put forth by Dr. Boyce, have been greeted with loud acclaim by a certain class of writers and preachers. Especially has one of our Baptist teachers put forth a book differing widely from the things here taught, and his work has been most heartily welcomed by what may be styled the "off-color" men in our own country and in Great Britain. Dr. Kerfoot has found no occasion to turn aside after any of these dissenters from the "old theology." He stands by Boyce against them all. He is not afraid of the word "atonement," nor does he hesitate to teach the doctrine of substitution, finding in it nothing contrary to the Word of God and the truth. He sees no reason to modify the teachings of God's Word, relative to the final destiny of the wicked, but finds the Word of God teaching the unending, unmitigated punishment of them who love not God and refuse to accept as their Savior the Lord Jesus Christ.

It is not probable that, when Dr. Kerfoot put this revised Boyce into the hands of the publishers, he had any idea of withdrawing from the position he was then occupying, and now

that he goes to another sphere of labor, and leaves his chair to some one else, it is a satisfaction to know that the teaching of the Seminary can not be materially changed for some years to come, since it is altogether probable that this book will be used as a text-book by the man who shall come after these masters, at least until he himself shall have had time to formulate something in his own view better suited to the demands of the school. We are glad, for the sake of the students and for the future of the pulpit in our own denomination in the South, that this revised Boyce has been put into the hands of students, and unhesitatingly put before the general public. It is somewhat refreshing and reassuring, in view of the many publications seeking to reconcile God's way with the ways of ungodly men. It is delightful to have another book of theology not modified by Unitarianism, Universalism, or any of the so-called "sciences," apart from the science of God.—Journal and Messenger.

REV. T. T. MARTIN, OF ORIPPLE CREEK, COL., AT GLOSTER, MISS.—I think I am the happiest pastor in the State. 1. Because I have one of the best churches in the State; not the largest; not the richest with this world's goods, but as rich as the richest, I hope and believe, in "grace." 2. Because my church is standing shoulder to shoulder in church work. If this does not make a pastor happy can he be happy? 3. Because Bro. Martin's coming and preaching twice a day for 14 days brought additional blessings from the God of all grace. God saw fit to bless, to the salvation of many precious souls, his own Word of truth proclaimed by the preacher. 4. Because in this fast and dangerous age (doctrinally) in which we live, our hearts were thrilled with the old-time doctrine of salvation "by grace," the eternal security of the believer in Jesus Christ, the benign influence left on our little city, God only knows how far-reaching it is. Happy homes, happy hearts, happy church, happy pastor.

The meeting began on August 4 and closed on the night of the 15th. A meeting of greater power I have never seen. For baptism 20, by letter 10 and others to follow. Unto our Lord and Master be all the glory and power now and forever. May the Lord bless Bro. Martin in all his work.

There are other things, Bro. Editor, I would like to write, but I will wait and see.

W. S. OULPPEPER, The Happy Pastor. Gloster, Miss.

HENDERSON.

Last week I visited Henderson and enjoyed mingling with Pastor Francis W. Taylor and many of his co-laborers. I attended prayer-meeting Wednesday evening and was greatly impressed with the evidence of the power and spirituality of the church. The new house of worship is one of the finest in the city, and there is no better location. The new pastor has a strong hold on his people, and is greatly encouraged. Money is on hand for freeing and completing the building. The church has about six hundred members, composed of many of the leading citizens of the community. W. F. H.

Every copy of "The Standard" is worth its weight in gold. No subscription ever of "The Standard" will be accepted unless it is paid for in advance. Please send for it on the old reliable, family standard for 1896.

SECURITY IN SERVICE.

BY REV. T. L. BAILY.

"I, the Lord, have called thee in righteousness, and will hold thee in hand, and will keep thee, and give thee for a covenant of the people for a light of the Gentiles."—Isa. 42:1.

Hark! hast thou heard thy Saviour's call?
Jesus calling, O so long;
In his vineyard there to labor,
For the weak as well as strong,
Then heed the call so kindly given,
There is work for all to do;
Blessed thought, that he is willing
To accept thy service too.

Then the promise, sweet and tender,
"I will hold thee by thy hand,"
Why should any ever falter
To obey the Lord's demands?
In this life how oft we wander,
O how oft we go astray;
But when the Master holds our hand,
Can we miss the way?

Yet more than this, his promise reads—
"I will keep thee;" think this o'er
When guarded from the tempter's power.
Canst thou, my soul, ask for more?
Tho' all around temptations press,
Snare on snare all the way;
He'll safely keep thee from them all,
Only trust him every day.

Yes, called away from paths of sin,
From the tempter's evil sway,
And held by love and strength divine,
Keep from all that leads astray.
Thus fitted for the Master's use,
From all anxious care set free,
Fulfilling all he gives to do,
Is enough, my soul, for thee.
Atlantic City, N. J.



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A Baptist School. Fifteen miles from Louisville. Best location in the State. Noted health resort. Ten acres of beautiful grounds. Strong faculty. Splendid music department. Home care and comforts. Write for terms. Twenty-seventh session begins Monday, September 11th.

Rev. T. Simpson McCall, D.A., President.

OUR PULPIT.

SELF-NUTRITION IN NATIVE CHURCHES.
(Home and Foreign).

BY REV. WM. ASHMORE, D.D.

"Self-support" in mission churches is being discussed as never before. It is upon us with vehement assertiveness. Escape it we cannot; delay consideration we cannot. We are compelled to face it. The missionary supply-train will be derailed if we do not take steps in time.

THE EMERGENCY THAT HAS ARISEN.

It is the natural result of progress. We are no longer a feeble folk. Believers are multiplied and churches are multiplied. All over the vast mission field is this becoming the case more and more every year. Where a little while ago there were only tens of churches, there are now hundreds. Where there are now hundreds, there soon will be thousands. All these young churches need to be fed with the word of truth, and that means a demand for pastors and teachers or for some equivalent thereof, in the interim, until more elaborately qualified pastors and teachers can be had. But support is needed; we might say money is needed, but we prefer the word support, as conveying a more dignified, a more just and a more Scriptural conception, free from the suggestion of mercenariness.

But who is to furnish that support, or its equivalent in money, as others will call it? Hitherto the home churches have done it—at least mainly. A little band of disciples would be gathered and perhaps the missionary himself would be elected their pastor. It was a mistake, a profound mistake. Support a missionary as pastor they could not. They would never dream of such thing. And so they started off with the idea that the support of a pastor was no concern of theirs. But the more common method was for the missionary to need a native preacher to reside among and to preach to

them from Sunday to Sunday. Of course he paid the native pastor, for such he was, with mission money. There again a mistake was made. Responsibility of their own the members had not. We know of places where this system of supporting their pastor for them has been kept up for fifteen or twenty years. A miserable, enervating and pauperizing system it has been.

But of late years it has become apparent that that sort of thing must come to an end. The churches at home have not money enough to meet the demands which are beginning to arise. We cannot support native pastors by the hundred and by the thousand. It would be colossal missionary blundering to do such a thing, even if we had staked out a hundred claims in the Klondyke gold fields.

WAYS IN WHICH WE PROPOSE TO MEET THE EMERGENCY.

And so to-day we are resolving ourselves into committees of ways and means. We have missionary committees and secretarial committees, and official committees and private committees and what not. The watchword along the missionary line of battle is "self-support"—"self-support." It is our watchword, our password, our reveille, and our bugle-call to march. Deputations visit foreign lands to see what can be done. We know of one Christian man who has gone around the globe at his own expense to help on in this matter. We have already a variety of schemes and methods. Some of them have been pretty well tried and have succeeded fairly well. But we have not got there yet. We have demanded of the native churches that as a condition of getting help from us they should begin to help themselves. We have constrained them to take larger contributions. We have established scales for reducing our allowances to them, fixing dates at which we will give them less, and other dates at which we will not help them at all. We have been diligent in business and very much wrought up in spirit in our endeavors to get there; but we have not yet pulled up in the depot. There will be in New York this coming winter the usual meeting of mis-

sionary officials, who will have reports and pass resolutions. Progress there has been—gratifying progress, but not satisfying progress. Progress will be reported, but not consummation. Then everybody will go at it again, and when another year comes around we will still be at it with our coats off and sleeves rolled up—"the noise of the cap-tains and the shoutings."

A trouble with us is this: In all our movements on this question we are following home conceptions, and insist on introducing home methods. We are not constructing after the pattern shown in the mount; but after certain Anglo-American designs.

Take, for instance, our idea of a self-supporting church. From that idea we take our departure, and all our operations are directed by it and in accordance with it. It is not the Scriptural idea at all. It is the modern church idea. Our foreign mission societies, our state conventions, and others caring for local missions, have one and the same idea of a self-supporting church. It is that idea which we have been copying and are now copying, and will continue to copy in our foreign missions until some cure is affected.

According to that idea, in its final analysis, a self-supporting church is a church that has money. Money wherewith to send outside of itself and employ somebody to come in and cater to them in spiritual things.

All our phraseology, all our questions and answers, all our definitions, all our explanations are framed to suit that view. "Is such a church self-supporting?" we ask. Yes. And it means that they have money enough of their own and do not need to be helped. Or, the reply may be, no, and then it means they have not money. They cannot keep up services, and must go to the wall. But are there not the members, more than a score in number? Yes, there are at least thirty of them. But they are all very poor people. Have they not somewhere a large room in some one of their own houses, in which they all can meet? Oh, yes; but they are very poor. Cannot some of them read portions of the Word of God and good Christian literature in a

way that will be intelligent and edifying? Yes, beyond doubt, for some of them are certified school teachers. But then, you see, they have no money. Have they any among them who can lead singing? Yes, indeed, for that matter you should hear two or three of them singing "Home, Sweet Home." They have the finest voices in the village. It would make the tears come to your eyes; but then, they are all awfully poor. And so it is all over the land. The State Secretary has a list of "feeble churches." By feeble churches he does not mean spiritually feeble; for such they may not be. They may have people in them who can lead listeners up to the very gates of heaven. They are spiritually strong, but pecuniarily feeble. A feeble church, in the common nomenclature, is a church that is short in dollars and cents. Pecuniary abilities are the things reckoned. Gifts of grace are not asked about.

The worst of this erroneous and unscriptural view is that multitudes of so-called "feeble churches" which might arise and take up their bed and walk, will not do so, simply because it is not the custom. What, get up and help ourselves? they say. It hath not so been seen in all Israel. We are told to "raise money;" but money is what we have not. According to our year books the pastorless churches of our home land run up into the thousands. Of these a goodly number will have pastors in time. Some others are pastorless because they are about lifeless. But a very large number are pastorless because they have no money, and because they have never known any other way than to fold their hands and starve to death, or go around as shepherdless sheep usually do, pecking their noses in between the palings of some other denominational clover-patch. They have never been taught to help themselves. They do not know that it is possible to help themselves. It is pitiful to read their appeals to the Secretary of the State Society. "Can you help us to get a pastor?" Yes, we can help you \$100." "How much can you raise yourselves?" "We are all very poor; we can raise only

about \$300." "Alas, that is only \$300 in all. No good man will come for that. Get along as best you can or unite with some other body, or die, as any poor famine sufferer would die." Not just that way would our secretary put it; but that is just what it amounts to. What a pity; what a pity that our secretarial economy has no other recourse!

When we go to reasoning about it, and we say that there are too many churches. Some of them ought to break up. They never should have existed. Needy communities there are by the ten thousand in the land where there is not a meeting-house within several miles. There are people enough and big farm-yard kitchens enough where forty or fifty people could be gathered together, even on a rainy day. Yet we do not encourage such local gatherings, lest there be too many churches. And so the people spend Sunday doing nothing.

How pitiful, too, are the letters read at the associations! "We have nobody to go in and out before us. We have nobody to break unto us the bread of life, and so our house is shut up." Poor, suffering, gaunt, starving children of God! Has your Father left you to die of starvation? And did you ever find between the two lids of the Bible a single verse favoring such a sentiment as this:—No money, no grace; Plenty money, plenty grace? Never a line. And yet the first part of that sentiment is unconsciously part of the underpinning of our home system of church support.

As already stated, we have introduced the idea and the system in the foreign work. We are laying our mighty stress just now, not on the development of gifts and graces, but on ways and means of raising more money. We think there is only one way out of the woods, and we will not hear to anything else.

Fausing here to speak a little more fully of results, we again admit much has been done, and more will be done. Our converts out here have sorely needed this prodding up.

Many bodies of them can and will support a pastor for themselves. Other bodies will combine, and three or four stations, a half dozen, or a dozen miles apart, will divide one overseer between them as our backwoods forefathers did. But there will be others still—call them Gad, for a troop followeth—who will be poor. "The poor ye have always with you," and they will multiply their kind, for the fecundity of virile faith is wonderful. What to do about them is the question. Shall we be like Chinese and mourn for the coming of these daughters? Shall we warn and caution them—"Now don't become an ecclesia unless you are sure of your money?" We have no right to do that.

We are not so sure that we are authorized to give an ex cathedra judgment as to the conditions under which churches should be gathered. We may interfere with the Spirit's office. Certain we are that we have no right to draw the line at money, whatever be the other conclusions. Have the children of the poor a right to exist at all? Surely they have. Our Gentile church fathers may not have shown us the way. It might be well to ask of our Jewish church grandfathers, as Peter and Paul may have left something. To them let us turn.

NEW TESTAMENT WAY OF MEETING THE EMERGENCY.

By way of a preamble, let us remark that when the Creator

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Prof. H. McDermid, formerly editor Christian Standard, Cincinnati, now Professor in Hiram College, Hiram, Ohio, was cured four years ago of cancer of the nose. Before his treatment was applied, the cancer part had been cut out twice, each time returning in about six months.

Judge E. J. Bowman, of Alexandria, La., was cured of cancer of the right chest and forehead three years ago.

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brings living existence into the world he provides some means for their support. This is true of them from the start. There is not an insect, worm or snail that is left to starve. For a while they may be dependent upon the mother who bore them. But an instinct of self-feeding is born in them, and manifests itself from the initial exercise of the life function. Even a little chicken, no bigger than a tuft ball, will scratch the moment it gets out of the shell. It does not have to take a course of lessons from the old hen. And a new-born babe will draw the nourishment from its mother's breast without having to be taught how. And when, later, food to its liking is within its reach, its little hand will clutch it and carry it straight to its tiny mouth, without a series of instructions as to where its mouth is, and what it is for.

If God so deals with the lower, will he be less mindful of the higher? A church of Jesus Christ, with its various members, and an animating spirit, is a living organism, as much so as any that exists. More than that, a church of Christ is the very highest living organism that exists this side of heaven. There is nothing to compare with it. In all the other forms of organic life the animating principle may be vegetable, or animal—mere animal life or mere human life, with animal or human proclivities developing according to mere animal patterns, and possessing mere animal selective tastes and powers of assimilation. But in a church organism the selective tastes and the assimilating powers are spiritual, and the design which it grows into is divine, Christlike, Godlike. Is it possible that this, the very highest of living organisms, is denied the power given to the very lowliest? God who empowers the sparrow to pick up crumbs for itself has empowered the Christian, singly or groups, to gather up manna for himself so long as he is in the desert. There it is; the ground is covered with it; the command is, "Gather of it, every man according to his eating." "This is the bread which the Lord hath given you to eat." If any man was found after that going up and down the camp, weeping and wailing, in a state of semi-starvation, and saying it was all because he had nobody to pick up the manna for him and put it in his mouth, he would have been declared an imbecile, and would have been put in a ward by the elders until he became right in his head.

"Nobody to break unto us the bread of life!" But the bread of life is broken up fine enough already. The Bible is full of it from Genesis to Revelation. From Genesis to Revelation it lies thick as the manna around the camp of Israel. To be sure, there is a deal of it that is hard

to be understood. It needs a master scribe to break the crust, a man mighty in Scriptures. There are hard crusts there that a score of D.D.'s cannot break to their mutual satisfaction. Some day you will have a pastor who can help you soak some of these crusts, so that you will not break your teeth on them. Meanwhile don't try your teeth on them too much; but stick to the plain diet and the broken bread. For every one passage hard to be understood there are twenty that any school boy can understand. They are strung all the way along the book from one end to the other. Thousands and thousands of bits of broken bread and small fishes. Very much of it broken by Christ's own hand, fine enough to suit the size of your small throat without danger of choking. And Paul, though he said some things hard to be understood, has said a hundred things that have nothing hard about them. And so with Peter, and John, and the Psalms. You see single Christians sitting down with their Bibles in hand by themselves and growing fat like the calves of the stall on the sincere milk of the word—pure milk every bit of it, not a drop of water in it. They do not ask for somebody to take a teaspoon and spoon it into their mouths. If each one of a dozen persons can do that alone, why cannot the dozen do the same thing when they are met together, that is, if they are too poor to get a chief butler and a chief baker to give themselves wholly to that work. They can do it if they only think so; but that is not the custom. Nobody encourages them to do it. Nobody tells them to try; neither ministers nor secretaries, nor missionaries. And so up comes the piteous cry of our moneyless, starving churches—"we have nothing to eat."

As against all this we appeal to the Word of God. Great and essential truths are there taught which we have lost sight of, or, if we have not lost sight of them entirely, we have lost sight of the full significance of them. On the strength of these Scriptures we can frame some instruction for the guidance of our young and moneyless churches.

I. First, teach them to believe in the possibility of receiving spiritual gifts, if they will only ask for them.

Agos before Christ came, it was foretold that when he ascended on high he would receive gifts for them. Gifts even for the rebellious, and in order that God himself might dwell among them. We are told fully what these gifts are. At the head of them all is the Spirit. And the Spirit gives, not to one man alone all the gifts, but to every man something. To one the spirit of wisdom, to another faith, to another gifts of healing, to another the working of miracles, to another prophecy, to another the discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues, and God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles, then gifts of healings, helps, governments, diversities of tongues. And he gave some apostles, and some prophets, and some evangelists, and some pas-

tors and teachers. These various gifts were for the common good of the common body, as is fully set forth. Some of the gifts have ceased; but others are continued, or the counterparts signified by them. We should, therefore, teach our native converts to expect spiritual endow-

ments and capabilities, either the stimulation or development of natural ones, or the actual bestowal of new ones. Gifts of praying, gifts of exhorting, gifts of governing, gifts of expounding, and any and all such other gifts as may be needed for the edification of their particular body.

II. Teach them to use their gifts and practice with them until they become free and easy in the exercise of them.

Even spiritual gifts are not made to the saints all full rounded at once. That which is given is more likely to be a capability than an accomplishment. The saints have to learn, students have to learn, preachers have to learn and become perfect by practice. Even Solomon had to study. The missionary has a great and blessed work before him in calling out and developing these new and Spirit-giving capabilities in church members. Keep them at it. Encourage them and instruct them and show them how. Have long patience and persistence. The outcome may astonish you.

III. For a practical model, drill them in all the details of the fourteenth chapter of I. Corinthians, where the primitive mode of carrying on a church service is set forth in abundant fullness.

Chapter fourteen is an application of the principles laid down in chapter twelve. They came together; one had a song, one had a doctrine, one had a tongue, one had a revelation and one had an interpretation. One mighty Spirit of grace dominated them all. All who had any capability were to use it. They were to have variety. They were to speak but two or three at a time on one subject. Then they must vary. Nobody was to be allowed to take up more than his share of time. When it came the turn of another, the first was "to hold his peace." So all might speak, one by one, and all learn, and all be comforted, and the body compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

We are old-fashioned enough to believe that this was a model intended for all time in such kind of work as we missionaries are engaged in. Indeed we are constrained to think that our old matured churches at home, even if they have a pastor, would have their efficiency increased immensely if they would but take a leaf out of Paul's book and utilize vastly more than they do the undeveloped gifts and graces of their talented membership; especially if their pastor has the transcendent gift of being a field marshal for the forces of the Lord. But when it comes to little rising and struggling interests, whether at home or abroad, which have no money, but do have among them men who know how to do some things, and could easily be taught how to do many more, we have no shadow of a doubt on this subject. To us, daylight is in this direction.

We shall be told that our theological seminaries do not teach that way. Yes, but, Paul does. Are there lost arts in the propagation of Christianity, in the planting of churches, and the evangelization of nations? The question is worth pondering. The pride and glory of some of our leaders to-day is in being what they call "up-to-date." In matters of faith and practice, and notably of the kind now under consideration, it would be a more



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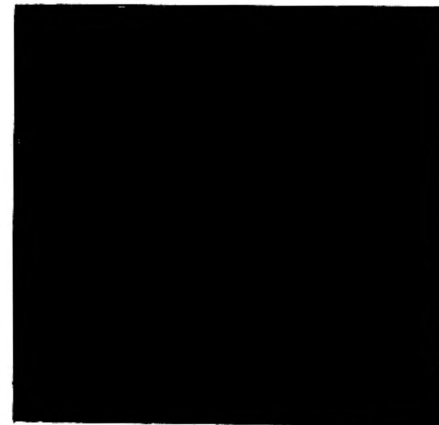
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safe and sensible thing to change the formula and make it back-to-date. It is this which is called for in the inauguration of twentieth century mission. The man who goes back to date is the one who in the end will be found most up-to-date. — Christian Herald.

FAIRNESS with the Master may grow strong. It cannot dwindle except through our fault. But this continual growth asks cultivation. It withers at the touch of your neglect. You must seek the presence of your heavenly Friend as you would seek all opportunities to be with one you loved on earth. To know him you must dwell with him.—Selected.

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EDITORIAL.

THE UNIVERSAL CHURCH.

We promised in the early summer to give later on our views on the subject of the "universal church."

We think there is a good deal of confusion on this subject in the minds of the brethren. There are some who talk about the "great fundamental doctrine of the universal church." We have never been able to see any "doctrine" in it. A doctrine is a principle or set of principles taught, e. g., the doctrine of election, the Monroe doctrine, &c. But the only issue in regard to the "universal church" is whether it is according to Scripture to apply the term "church" to all the redeemed. It is not a question of doctrine at all, but simply the propriety of a name. Shall the name church be applied to the entire body of the redeemed? To talk, therefore, about the "great doctrine of the universal church," is on a par with talking of the "great doctrine of Louisville," or the "great doctrine of Jones," or the "great doctrine of horse," or the "great doctrine of bridge," &c. There is no doctrine about it, as we are accustomed to speak of doctrines. The only point is—shall the name Louisville be applied to a certain city? the name Jones to a certain family? the name horse to a certain animal? the name bridge to a certain structure?

Suppose a man should hold that a certain structure should be called a bridge, and then should say: "I believe in the great fundamental doctrine of bridge?" That is exactly on a par with a man's holding that the term church should be applied to all the redeemed, and then saying, "I believe in the great fundamental doctrine of the universal church." Such talk seems to us ludicrously grotesque.

The word *ekklesia* occurs in the New Testament 115 times. In 97 of these cases, we do not think any one will question that the word means a local assembly, e. g., "Tell it unto the church; but if he neglect to hear the church," &c., (Matt. 18:17); "the church which was at Jerusalem" (Acts 8:1 and 11:22); "had gathered the church together" (Acts 14:27); "confirming the churches" (Acts 15:41); "unto the church of God which is at Corinth" (1 Cor. 1:2); "the churches of Macedonia" (2 Cor. 8:1); "the churches of Galatia" (Gal. 1:2); "John to the seven churches," (Rev. 1:4), &c., &c., &c.

Of the remaining 18 instances, there are a large proportion that seem plainly to us to indicate the local assembly, but there are those who might question it. Certain it is, however, that the overwhelming usage of the New Testament is in favor of *ekklesia's* meaning local assembly. Now it is the plainest principle of sound interpretation that where the overwhelming usage in a book is plainly in favor of a certain meaning to a word, that meaning must be given to it in every passage where it will make sense. We are at liberty to bring in another meaning only when the ordinary meaning would destroy the sense. Many claim that there is no passage in the New Testament where making *ekklesia* mean local assembly would mar or destroy the sense. If this be true, then the word cannot rightly be interpreted anywhere as meaning anything

else than the local assembly.

The word *ekklesia* means the "called out," and since all "called out" are certainly "called out" from mankind, it is natural to apply the term church to them, if we may regard them, according to Dr. Broadus, "as an ideal assembly." We can imagine no *a priori* objection to this; but it remains to see whether this is authorized by the New Testament.

The 6th chapter of Ephesians is chiefly relied upon by those who assert the propriety of calling the redeemed "the church." We there read (v. 23): "For the husband is the head of the wife, even as Christ is the head of the church," &c. Now here are the expressions, "the husband," "the wife," and "the church," used together and compared. If now, we say "the church" here means "the universal, invisible church," why may we not with equal propriety say "the husband" means "the universal, invisible husband," and "the wife" means "the universal, invisible wife"? The three expressions occur in the same sentence, and in the same connection, and why can we take liberties with one, which we cannot take with both the others? The meaning, however, seems to be broadened in the 25th verse, where we read, "Christ loved the church and gave himself for it."

Turning to Heb. 12:23, we read of "the general assembly and church of the first born," immediately after mention of "the heavenly Jerusalem" and "an innumerable company of angels." Here "the church" is represented as gathered in glory, and so must be composed of the redeemed, or the "elect."

We have not space to take up and examine these passages in detail, nor is it needful for our present purpose, which is to clearly indicate our position on the question. We admit that when all the redeemed are gathered in the "general assembly" above, they may be properly called "the church," but only then. They are not a church until they are thus gathered. So the application of the term church to the "elect" is a prophecy that they will be at last gathered in one. The "elect" are the "church" only as they are regarded as an assembly. We do not believe in any "invisible" church. That "general assembly and church of the first born" will certainly be visible, as they stand on the sea of glass and sing the song of Moses and the Lamb.

The Romanists claim that their communion is "the church," and the "catholic" (i. e., universal) church. In contradicting this, our Baptist fathers insisted that the claim for a universal church could rightly be made only in behalf of the redeemed gathered in glory. And so, as a protest against Romanist assumptions, and as a prophecy of the coming glory, they put him in their declarations of faith, that "the church" could not mean a denomination or a hierarchy, but must mean the local assembly on earth or the general assembly of all the redeemed.

This "universal" church if it may be so designated, has no existence as yet, except that some of its material has been gathered and prepared. It includes all the "elect," all the redeemed, many of whom are unborn. We do not know how long the world will last, nor how many will be saved in the coming centuries. It may be that only a very small fraction of them are yet in existence. Certainly there is no warrant for calling those on the earth at any given time "the

church," and hence to talk about the continued existence on earth of the "universal" church, is to talk wildly.

This, then, is our position—the New Testament uses the term church to mean local assembly; that is its overwhelming usage; but it also applies the term church to all the redeemed, when they are regarded as gathered before the Throne in Heaven. But the New Testament furnishes no warrant for saying that there ever was, is now or ever will be any "invisible" church.

The Outlook says editorially in condemning the current laxity in the matter of divorce: "It would seem that this is a time to emphasize the sacrament of marriage."

With what the Outlook says against this laxity we are in hearty accord; but does our contemporary really believe that marriage is a "sacrament"? One of the most disheartening signs of the times is the great increase in the number of divorces, and the laxity of public sentiment in regard thereto. While there have been many divorces in England, still the force of society there has been more against divorces than in this country. This is, no doubt, largely due to the fact that Queen Victoria will allow no divorced woman to be presented at Court.

We need a revival of the home and family. The plays at the theatres, the conduct of the players, the current novels, the newspaper sensational articles, the rush and whirl of city social life, as well as total depravity, all are arrayed against the home and the family, and it behooves Christian people to wake up.

COMMENTING on how little the daily papers have had to say of the Peace Conference at The Hague, the Review of Reviews says: "But what does the man in the street care for such things? Nothing, and less than nothing. He never did, and he probably never will. He does not think. He only feels. And he does not understand." Since the daily papers, with a few honorable exceptions, are mainly after selling their issues to this "man in the street," they give their space most largely to what they think he wishes to read about. Hence they do not devote themselves to the most important things, but rather to prize fights, horse races, ball games, &c., &c., concerning which they suppose "the man in the street," who does not "think" or "understand," wishes to read, and will buy the paper containing the fullest accounts of such things.

One cannot learn about the most important things by reading the daily papers. For these he must depend on the weeklies, the monthlies and the quarterlies.

PROF. STEVENS, of Yale University, has published a book called "The Epistles of Paul in Modern English," in which the claim is that the ideas of the Apostle are set forth in clearer language and in modern phrase. The fact is, the professor simply paraphrases the inspired language so as to make it teach his own pet notions. A good example of this is furnished in 1 Cor. 15:28, where Paul is made to advocate vicarious baptism; which is enough to make the great Apostle's bones rattle in his grave.

Then, too, the vigorous language of Scripture is weakened most platitudinously. For example, instead of saying (1 Cor.

13:1): "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal," this professor puts it: "If love does not inspire and direct the use of the gift of tongues, its expression, however ecstatic, is mere meaningless and valueless sound." Indeed! Ahem!

ROBERT BARR, in the *Lider* (London), says: "I never met a man or woman who did not think he or she could write better stuff than is being at present turned out by the experts, just as you never meet any one who could not edit a magazine or paper more acceptably than the men who are doing it. Mr. Barr here tells how it is in Great Britain. Of course, it is very different in America. It is to be expected that people will differ greatly in different parts of the world.

When the writer was in Damascus, standing in "the street that is called Straight," he observed how different the women of that oriental city are from those in this country. A native of Damascus who spoke English said to the writer: "I want you to notice a strange thing about these women in Damascus. You see them going around among those bazaars. Well, they just go in and ask the price when having no intention of buying." The visitor was duly astonished at this strange characteristic of the women of Damascus. But there are missionaries laboring there, and let us hope all this will be changed in due time.

DR. A. A. MARSHALL writes: "Please change the address of my paper from Atlanta, Ga., to Forsyth, Ga. I go to Forsyth to take the Presidency of Monroe College, a school owned by the Georgia Baptist Convention."

On this we offer two comments: 1st. We congratulate Monroe College on securing the services of Dr. Marshall as President.

2nd. The Georgia Baptists believe in denominational control of denominational institutions. The Georgia Baptist Convention also owns Mercer University. Denominational control certainly works well in Georgia, as well as in many other places. Whatever risks denominational control may involve, it is in the long run certainly safer to trust the Baptist people than to trust a close corporation.

THE New York *Independent* tells how the Christian Endeavorers of Riverhead and Northville, N. Y., have had a horse race, on which they put up money for the winner. The great argument for these Christian Endeavor Societies is to "develop the young people in Christian service." What sort of development will these Christian (?) Endeavorers of Riverhead and Northville get out of their horse racing?

DR. J. M. PHILLIPS, who paid us a couple of pleasant visits, reminds us that Dr. A. C. Dayton held the view that *ekklesia* in the New Testament always and everywhere means local assembly, and is nowhere used in any general sense. Dr. Dayton was the author of *Theodosius Earnest*, and he was the father-in-law of Dr. Phillips. This is discussed in the second volume of *Theodosius*.

We are pained to learn of the death of Mr. L. A. Kirk, a leading Baptist layman of Valparaiso, Ind., and a son-in-law of Dr. David Hoagie. Dr. Hoagie has been spending his vacation in Valparaiso, and was there at the time of Mr. Kirk's death. This will delay a little his return to Jackson, Tenn.

Editorial Varieties

A new religious sect has started in Paris—the Neo-Fragans. They have borrowed their worship from the old Pagan worship of Isis. The sect was started by M. Jules Bois.

Golototherapy is the name of the new treatment which proposes to cure diseases by making the patients laugh. It is claimed that remarkable cures have been wrought.

The *Starbuck Review* speaks of the increase of ugliness and the corresponding decrease of beauty in the world. That may be so where you live, neighbor, but it is not so in Kentucky. One walk along Fourth Avenue about 5 o' p. m. will convince the most skeptical.

A Georgia mother who had reared seven noble sons—not one black sheep among them—was asked how she had managed to do it. She replied, "I did it by prayer and hokory." How different is this from the "new woman." No "new woman" will ever accomplish a work like this.

Dr. Kerfoot has brought suit for \$25,000 damages against the *Shenandoah* Society for its articles about him. If such papers are allowed with impunity, they make such attacks upon our most eminent and highly-honored ministers, who is safe? We hope it will prove a wholesome lesson to all such papers.

The deaths from small pox have been decreased since vaccination came into use in England from 4,000 per million of population to 100 per million. In Sweden the decrease has been from 1,045 to 108 per million of population. It is fair to say that part of this decrease has come from better sanitation and better medical knowledge.

Mr. Wilson says: "Collisions at sea can easily be averted. If the builders of ships were to put in proper diaphragms at the bottom and sides of vessels, a man stationed on duty, there could hear the approach of another vessel at a distance of eighteen miles. This has been demonstrated by the diving bell." This is an important discovery, and we hope it will end collisions at sea.

M. M. Bra and Chausse, two French savants, have found the germ of cancer, and the public are duly informed that this germ is from .001 to .004 of an inch in diameter, it is of a yellow tint, rounded or oval, having a central plastic mass and a surrounding membrane. This discovery promises to be valuable in fighting the dread disease of cancer, which rakes fifth among diseases in the number of deaths it causes.

An evidence of the great value of the antitoxin treatment in cases of diphtheria is afforded by the figures in Chicago. Before the treatment was discovered, the death rate in cases of diphtheria was 88 per cent. Now the rate is less than ten per cent. It is practically certain that this treatment applied in time will work a cure. It was and is to see little innocent babies suffer and die from this dread disease, and they furnished nearly all the victims. Now this dread evil is practically removed, since all doctors know of this treatment.

A writer in the *Congregationalist* has visited Northfield, Mass., and he reports that underlying all the teaching there are the following words: "The man who is in a state of depravity, no salvation for him save as he accepts the substitutionary doctrine of the atonement, and nothing short of self-render and utter consecration before the life hid with Christ can be lived." This is a matter of course. They have got religion at Northfield. What is the matter that has ever been saved on any other basis?

The *London Spectator* comments on the lack of "Christian manliness" and says it is due to that "spasm of weakness and fear, produced originally by the excessive prevalence of uncertainty, which has developed the marked feature of the close of the century—general pessimism." But, Mr. Spectator, the notion is that it is "progressive" and "advancing" to be in doubt about what our fathers believed. And here you say that this has produced current pessimism and has made great man scarce in the world.

It turns out that Dr. E. B. Howell held the same view of the Kingdom of God which was held by Dr. J. E. Graves, viz.: that the Kingdom is composed of the Baptist churches in the world. The Baptist and *Reformer* has the following utterance from Dr. Howell, which was first published in the *Baptist* at Washington: "The Kingdom of God in the verse in question [i. e., John 3:3-5.] means the church; to be born of water means baptism, without which no man can lawfully enter into the church; and to be born of the Spirit is to be regenerated, without which, as he cannot be saved, so no man is fit for the church or its ordinances."

Some of the papers are calling special attention to a paragraph on the subject of the "universal" church in the issue of "Path of Baptists," written by the editor of the *Evangelist*. In the paragraph the passage, Matthew 18:17 is cited. But that citation is a mistake. We are at a loss to account for its presence. Probably in noting passages from the concordance that passage was noted accidentally. At any rate, the substance of what is written is not to be considered in future editions of the tract. The editor's views on the subject of the "universal" church are set forth in this tract on the paper.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street—Bro. W. A. Tallafro preached at both hours. Broadway—Bro. J. Wm. Jones preached in the morning. No meeting at night. Chestnut-street—Pastor Weaver preached as usual. East—Pastor Christian preached. One received by letter. McFarren Memorial—Bro. L. W. Doolan preached in the morning. No meeting at night. Twenty-second and Walnut—Pastor Hunt preached at both hours. Franklin-street—Pastor Jenkins preached as usual. German—Pastor Wm. Ritzmann preached as usual. Highlands—Pastor Dawes preached. One received by letter. Logan-st.—No meeting in the morning. Bro. J. Wm. Jones preached at night. Portland-avenue—Bro. A. Vollmer preached. Southgate-st.—Bro. W. P. Harvey preached in the morning and Pastor McFarland at night. Third-ave.—Pastor Boyet preached. Three received by letter and one for baptism. Orlifon—Pastor Foster preached as usual. East Mead—Bro. Cooper preached as usual. There were 26 raised for plastering the house of worship. Oakdale—Bro. J. Bell preached. Preston-st.—Bro. C. C. Coleman preached. Highland Park—Bro. T. S. Leger preached. Guilberton-ave. (New Albany)—Bro. J. S. Scott preached. Jeffersonville (Ind.)—Pastor Marks preached in the morning and Bro. A. N. Whittinghill at night. Three baptized. Pastor Marks handed in his resignation. Bro. Casey was presented by Pastor Christian in behalf of East church for examination with a view to his ordination to the ministry. His examination was satisfactory, and he will be (D. V.) ordained at East church on a week from next Sunday, at 3 P. M.

THE STATE.

Pastor Adolph Vollmer writes: "On yesterday, the 24th, it was my privilege to bury by baptism 33 souls whom the Lord had given to the Rolling Fork Baptist church of Nelson county, Ky. It was a most interesting and profitable service, and the verdict of all was, 'Never did we hear the plan of salvation preached as did Bro. Risner.' He is an earnest preacher, and, coupled with his earnestness, knows the plan of salvation and his Bible, and is ever ready to engage in personal work. In all 54 were added to the church—31 by baptism, 5 by relation, 5 by letter and 14 restored. Above you noticed 33 baptisms. One came to us by letter, having been a member of Baptist churches for 30 years, but had been received upon the baptism of the 'Reformers' (Campbellites), but now desired to receive baptism at our hands. Another glorious result of the meeting was that the church decided to have preaching twice a month in place of once a month. Such a reviving of the Lord's work is being seen by the brethren of the church and the friends in the community. The church that had felt hardly able to pay \$100 a year for preaching now agreed to pay \$200 and have preaching twice a month in the month. Surely the Lord was with us, and to him be the glory." Pastor J. B. Ferrell writes: "I have just closed a 15-day meeting with my church at Sumner's Creek. It resulted in 11 conversions and 11 additions by baptism and the church greatly revived. I had the assistance of Bro. W. H. Brungle, of Chillicothe, Ill., who did the preaching. Bro. Brungle was greatly encouraged, and he and I preached with the same ability and earnestness as the sunshine he left in the homes, and we were all made to realize the divine presence as we were led up higher and higher in spiritual perception. The Lord was the great Redeemer." Pastor W. W. Brown writes: "The church at W. W. Brown, Shelby county, has just closed a very successful

meeting, lasting 15 days, in which the church was very much revived and 31 added to the church—19 by baptism and 12 restored. Bro. J. Wilson, of Winchester, was with us and did the preaching. I saw no manuscript in the pulpit, and yet I have seldom heard clearer-out gospel sermons. When will men learn that preaching is not preaching? There is something in looking a congregation in the face and telling them of sin and its effects, with the remedy thereof, that cannot be had from the same sermon read to them. I have great reason to thank God for his goodness. "And they shall bear fruit in old age." Bro. P. E. Burroughs writes: "During the past week I have been assisting Bro. Lafayette Johnson in a meeting with his church at Poplar Grove. Notwithstanding the heat and drought and other hindrances, the Lord has graciously blessed us. Six additions to date. Bro. Johnson is a gifted and honored servant of the Lord, and greatly loved by his churches." Bro. S. C. Jacobs writes: "A very successful revival meeting has just closed at our church after two weeks' labors. Our pastor, Bro. L. M. Theobald, was ably assisted by Bro. A. T. Baker, of Versailles, and a great and glorious work was accomplished by the arm of God. The Holy Spirit wrought with and worked mightily among the people, who were the recipients of showers of blessings day by day. The membership of the church was greatly revived, the wanderers brought back to the fold and sinners converted to the cause of Christ. Bro. Baker constituted our church over thirty years ago, and greatly complimented the members on their work. There were 15 additions to the church—12 by baptism, 2 by restoration and 1 received under the watchcare." Pastor W. H. Smith writes: "We expect to leave for Mexico December 1, 1896. No pastor ever left a better field nor a better people for the mission field. My work here has been all that heart could wish; the people are united and prosperous, but I feel that God calls me and I must go. I expect to go to Cuernavaca, 74 miles south of Mexico City. Any letters should be sent to my direct, or to H. Z. Davis & Co., bankers, Care City." Pastor J. Wendell Blackburn writes from Monticello: "Just home from a month's vacation. You have date wrong for 'South Cumberland River Association,' please correct at once and put notice of correction in the Recorder. The Association meets on September fifth. Tuesday after first Sunday. Do not fail." Pastor J. W. O'Hara writes: "I feel like saying 'bless the Lord, oh my soul' for the great meeting the Lord gave us at Clermont. I began preaching on the 14th and closed the meeting on the 26th, during which time I had 33 additions to the church, 26 being by baptism. There was no excitement, but a gradual turning to the Lord after receiving his invitation. During the year 47 have been added, 33 by baptism, almost doubling the membership. Our Sunday-school is flourishing and the church is now beginning a third year meeting, the first in years. Our house is too small, and we are going to build. It is a great undertaking for the community, but nothing is impossible with God. Pray for us." Pastor McGlothlin has been aided in a meeting at Glenn's Creek by Bro. E. N. Dicken, of Eminence. There were 33 additions, over 90 whom were by profession of faith and baptism. Pastor Peyton, at South Union, has been aided in a meeting by Bro. Weston Bruner, of Baltimore. The church was revived, backsliders were reclaimed, and there were 4 additions. Pastor Vaughan is carrying on a protracted meeting at Olivet (Howell), aided by Bro. Weston Bruner. The prospects are good. Pastor E. N. Dicken has taken five hold at Guthrie. Bro. T. P. Morris gives a \$1,000 lot for a new house of worship, and Mrs. Billie Rose adds \$1,000 in money. With this beginning the house becomes assured. Bro. Dicken is a man of very best and strongest and soundest preachers. He continues to reside at Franklin, and will preach at Guthrie alternate Sundays. The Cave City church surrenders the loved pastor and wife to go on the Gospel mission to Mexico. The pastor, Mr. Dicken, is a man of high praise and deep affection for the Lord, and his wife, and have entered into a covenant with him and with each other that they will maintain them by their prayers and by the contribution of their means. Cave City is a church of good members who will keep this covenant.

Bro. I. P. Trotter writes: "Closed a meeting with Rolling Fork church, LaRue county; 13 additions as the church grows, and the Lord is blessing almost a new church. I never knew a church more benefited by a meeting. I am now helping Bro. Brown at Oak Hill, LaRue county. The interest is increasing continually. Bro. Brown is much loved by his people here. We are working and praying for great things for the Lord." Bro. I. M. Binms writes: "I notice in your paper that the South Cumberland River Association is set for Sep. 7th; it ought to be the 5th, for that day they meet." We are pleased to learn of the successful work of Pastor J. W. O'Hara, of Vine Hill church, at Clermont, Bullitt county. In a recent meeting he received 35 additions, and during the year he has had 47 additions, almost doubling the membership in one year. He contemplates building a house of worship. We wish him and the brethren success. Bro. W. H. Bruner writes from Brandenburg: "Two weeks ago I closed a meeting of ten weeks at 15 baptisms with New Salem church, Hardin county. The Lord blessed us with a splendid revival, which resulted in the conviction of a large number of souls, eight of whom professed conversion and were baptized. The fellowship of the church is the cause of the revival. The Lord is blessing. Eld. J. J. Willett did all the preaching except one sermon. I regard Bro. Willett as being sound in doctrine and spiritual in heart. He is very pathetic. His tenderness of soul, manifested by tears of love and sympathy for sinners, makes him largely adapted to evangelistic work." Pastor H. C. Davis secured Bro. J. T. Christian to aid him in a meeting at Buffalo Lick. Bro. Davis, however, was unfortunately sick, and Bro. Christian went on with the meeting. Despite remarkable difficulties there was a good meeting, resulting in 12 baptisms. Pastor B. T. Vincent writes: "I have just closed a 15-day meeting at the Vine Hill church. During the meeting the church has been greatly revived. Brother S. W. Smith, of Texas, did the preaching satisfactorily to all who love the truth and gospel. He attacked sin from every side with great earnestness. Bro. Smith is a man of great spiritual liberty and pain. He caused men to think and act. There were 33 additions to the church—22 by experience and baptism, 5 restored and 4 by letter. One evidence that the church is revived is that it promises to pay \$50 more to the pastor next year than it is paying this. Bro. Smith endeared himself to the hearts of people and pastor. I hope to see every family of Vine Run reading the good old Recorder before many months." OTHER STATES. Pastor S. C. Mitchell, of Hillsboro, Texas, writes: "The Sid Williams and Brown meeting has come and closed after 18 days of the best work the town ever had. The results so far are 125 conversions, 100 baptisms, and about 18 to all the others. The church has been put forward along all lines of work, and brotherly love and hearty fellowship exists among them all, and the young converts are already taking hold of the work, saying, 'I'm thinking, singing and seeking the salvation of my soul.' Many people in the city are under conviction, and greater results are hoped for. Eight thousand dollars was raised in good subscriptions for a new church, with many others yet to see who have not contributed. The old church property will net us \$2,600, and we hope very soon to have the foundation in for the new building, and then we may want 'ye editors' to come and dedicate it for us and the Lord. Too much cannot be said of Bro. Williams as a consecrated worker, earnest, and full of the Holy Spirit. I have never before been in any meeting where the work of the Holy Spirit was so plainly felt and made visible. Sid will say, 'Lord, give me ten souls to-night to honor thy name.' and he gets them. God go with, keep and bless Williams and Brown in their work." Bro. W. L. Jones writes from Benson, Ill.: "I am receiving the Recorder at above address; you will please address it to Padonah, Ky., instead. I have just returned from the pastorate of the church here, and will go back to address them. It is a good church, good preachers (eight rooms, all new), and fair salary, and is open for a first-class preacher. No student need apply. A man that God has called to preach is the man that is wanted, not a man that is going to make a preacher in the by and

THE MODERN STOVE POLISH ENAMEL LINE PASTE, CAKE OR LIQUID. A Brilliant Polish without Labor Dust or Odor. J. L. PRESCOTT & CO., NEW YORK.

by. I will help in revival meetings in Western Kentucky and Southern Illinois." Bro. C. H. Haley writes: "A nine days' meeting at Deaconsville, La., resulted in 23 baptisms. Then seven days at New Hope church resulted in 10 baptisms. Eld. T. N. Rhymer is the pastor of both churches. He had the assistance of Eld. G. M. Lucas, who did all the preaching, except in the prayer-meeting, when Bro. Rhymer led. Praise the Lord." Pastor A. J. Tant writes: "After August 26 you will please send the Recorder to Vernon, Texas, instead of to Dublin, Texas. I have accepted the pastoral care of the Vernon church." A meeting in the Hall's church, Tenn., closed with 61 additions to the fellowship of the church. Many of whom were heads of families. Eld. E. F. Parlow held a nine-days' meeting in the Hopewell church, Tenn., of which he is pastor. There were 26 professions of religion, 16 baptism, 7 to follow and 8 received by letter. Seventeen have been added to the fellowship of the Knob Creek church, Tenn. All by experience and baptism. A meeting in the Pleasant Grove church, Cooke county, Tenn., closed with 35 additions to the fellowship of the church. A meeting in the Hillboro church, Albemarle county, Va., lasted five days and closed with 30 additions to the fellowship of the church. SOUTH DISTRICT ASSOCIATION. The entertainment of the 97th annual session of the South District Association by the Forks of Dix River church was elegant. There was no evidence of machinery, but everything "moved on wheels." The ease and perfection with which the large crowd in attendance was managed was truly good to see. The work of the association itself was harmonious and satisfactory. The old officers, Bro. Bruce and Fox, of Danville, were re-elected respectively as moderator and clerk. This makes the twenty-third year that Bro. Bruce has been an officer in the association, and he desired not to be re-elected, but his brethren proved their esteem by electing him over his own protest. A number of visitors were welcomed to the association, among whom were Profs. Yager and Fogel of Georgetown; Bro. Mitchell, of the Recorder; J. A. Smith, moderator of Butler Association of Missouri; George H. Cox, of the Ministers' Aid Society. Bro. T. H. Coleman, of Burgin, preached the introductory sermon from Romans 14:17. The reading and discussion of all the reports indicated carefulness in preparation, and quickened interest in our denominational enterprises. The work of missions and education rightly claimed a large share of time and interest. And the report of the Executive Board gives promise of an increased interest and enlarged contributions from all the churches in the coming years. Special attention should be called to the discussion of the Orphan Home report. After several interesting addresses, a substantial proof was given of the large place which this institution has in the hearts of our people. More than \$20 in cash and pledges was the offering, while a number of the churches promised to take a collection during the year. After two days of most pleasant and profitable association, the body adjourned to meet again with Beesh Grove church a year hence. The fervent "God be with you," the closing song, and the hearty grasp of the parting hands will remain with us as an encouragement and incentive to the toil of the coming year. J. C. M.

- DISTRICT ASSOCIATIONS. Place and Time of Meeting, 1899. AUGUST. Cumberland River—Providence Ch., Aug. 29. Tate's Creek—Mt. Tabor church, Gardard Co., Aug. 29. Ten Mile—Mason church, Grant Co., Aug. 30. Baptist—Hopewell church, Aug. 31. SEPTEMBER. East Concord—Wasiota, Bell county, Sept. 1-3. Irvine—Birch Lick church, Jackson Co., Sept. 1. Long Run—Plumb Creek church, Waterford, Sept. 6. Central—Springfield, Sept. 6. Owen—Pleasant Grove church, September 6. Rockcastle—Poplar Grove church, Sept. 5. Bay's Fork—Scottville church, September 6. Greenup—Oak Grove church, Greenup Co., Sept. 6. Little Bethel—Richland church, Hopkins Co., Sept. 6. Lynn—Upton church, Sept. 6. North Bend—Burlington church, Sept. 6. South Cumberland River—New Salem church, Sept. 6. Greenville—Laural Springs church, Menefee county, Sept. 8. Mt. Zion—Bethlehem church, Whiteley Co., Sept. 8. North Concord—Ebeneser church, Sept. 8. Stocton'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—Hopewell church, Sept. 15. Landmark—Bethlehem church, Madison Co., Sept. 20. Salem—Siddith 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. 23. Concord—Carrollton, Sept. 27. Edmonson—Pleasant Grove church, Sept. 27. GOOSE CREEK. 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. Plagah, Wayne Co., Oct. 6. West Union—Mt. Zion church, October 11. Upper Cumberland River—Middleton Settlement church, Oct. 13. Ohio Valley—Uniontown church, Oct. 17. Graves County—Sharon church, near Mayfield, Oct. 18. Blood River—Hardin, Oct. 18. If changes are desired, please write to the papers and oblige. J. K. NUNNELLEY, Sec'y.

WANTED—A young lady desires a situation to teach in a school of family Qualifications: The higher English branches, Mathematics, Science, Latin, French and Instrumental Music. She is a Virginian and has been teaching six years in two schools and refers to the patrons of each school. Address, Stearns Farm, near Hillsboro, Bedford, Pennsylvania, West Virginia.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

MINISTERING.

What though your feet are often overweary,
On ossicles arounds sent;
And tired shoulders ache and ache so sorely
'Neath heavy burdens bent?
Be patient, lest the one whom you are serving
Be soon beyond your care;
Lest little wayward feet that you are guiding
Slip past you unaware.

THE MINISTER'S SALARY.

BY SOPHIE SWEET.

The Rev. Adoniram Drew was pacing
to and fro in his little study,
and every footstep seemed to fall upon
his daughter Angelica's heart.

Angelica did not repeat of what
she had done, but she thought
the increase of salary should have been
given without the asking.

Her father had been too ill to minister
to any parish for many months
before they came to Holdfast,
and a small accumulation of money had
been secured by the sale of their old
clothes.

"Your clothes!" Angelica's glance
wandered in surprise to the chair
upon which Adoniram's small habit
was hanging.

By the time that the apple sauce
was made Angelica felt so lumpy
and bloated that she could not
stand.

But she certainly had been wrong
to snub fifteen-year-old Freeman
for his lack of taste, when she
thought that the church people
showed a sense of fitness in making
Deacon Mudgett moderator
of the meetings.

The quarter's salary would be due
in a few weeks; Angelica felt almost
as if she had the additional twenty-five
dollars in her hand.

"How little a hundred dollars meant
to Deacon Mudgett—a rich man
for Holdfast, the proprietor of the paper-mills
over the river!" Of course
so little could not be refused!

"It will come right, daddy dear!
I must learn to be a better manager,"
she said. "But they're mean all the same!"

"The minister's salary," she said,
"should have been made to
another year. But there was no
possibility, he made to fit little Adoniram!"

"I thought the dresses would be
nice for your little girl," wrote
Cousin Sarah Ponsobny at the end
of the letter.

"Not until the next quarter's salary
is paid," said the minister. "But
that will be only three weeks,"
he added, hopefully.

"Such beautiful dresses for a little
girl of ten or twelve!" said Angelica.

When Angelica rang the dinner-bell
no little Adoniram appeared;
but Freeman, sent in search of him,
saw him emerge suddenly from behind
the doorway in a flash.

obliged to destroy his clothing
for fear of infection. He has not
been able to work for several
days.

"Of course there'll be the box.
And it was a beautiful thing to do,
daddy dear," she said, firmly.

"The minister had given away
the underclothing that hung upon
the chair, but fortunately Adoniram's
wardrobe was not so lacking in
respect as to the matter of outer
garments.

"It's easy for those foreigners at
the mill to impose upon a man like
the minister. I guess we shall have
to take up a contribution to get
the boy a suit of clothes," said Deacon
Mudgett, with an uneasy laugh.

"I-I meant to get some clothes
for that boy that had the fever,"
said Deacon Mudgett, with his head
sweat away and aching gruffly.

When Angelica rang the dinner-bell
no little Adoniram appeared;
but Freeman, sent in search of him,
saw him emerge suddenly from behind
the doorway in a flash.

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in a few weeks; Angelica felt almost
as if she had the additional twenty-five
dollars in her hand.

morning, when bass bite as natural
ly as the sparrows fly upward and
the boy of life and liberty soon almost
forgot Adoniram's depressed
conscience of being half girl.

It was rather for prudential reasons
than because he was shame-faced
that he chose the wooded side of
Dr. Piers's pond as a fishing-ground.

Joe was late at school; yet Nelly
passed upon her ears. She thought
that the boy was on his way to school,
but this was a baffling stranger.

Adoniram had scrambled out by
himself, crying and choking. Nelly
and Joe both seized upon him and
had carried him up to Dr. Piers's
office.

"It's the minister's boy in a girl's
dress!" cried Nelly Piers. "Oh, isn't
he lovely! He's a real beauty, isn't
he?"

"I-I meant to get some clothes
for that boy that had the fever,"
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Arrive New Haven, Va.	4:00pm
Arrive Old Point Comfort	5:00pm
Arrive Norfolk	6:00pm
Returning arrives in Louisville	8:00pm

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Only electric lighted train leaving Louis-
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Vestibule Sleeping Car, Louisville to
Washington.

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Arrive Washington	10:00am
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Arrive Old Point Comfort	3:00pm
Returning, arrives in Louisville	8:00pm

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next week and sat down at the sup-
per-table with his face slight.
"The whole purpose of the meeting
was to reconsider the matter of in-
creasing my salary," he explained.
It was voted unanimously to pay
me two hundred dollars more. It
was very kindly done. I am glad,
Deacon Mudgett spoke most flatter-
ingly of my distinguished learning
and piety, and I don't quite know
why they were so considerate, but
they paid me the next quarter's in-
stallment in advance."
And the minister handed a roll of
bills across the table to his daughter.
In an unaccountable manner the eyes
of Angelica and little Adoniram met.
There had been suspicious traces of
little Adoniram's adventure; fresh
crosses of an iron upon his gingham
frocks, water stains upon his also
freshly ironed hat-ribbon.
Angelica pursued a policy of over-
looking things, partly from a doubt
of her ability to cope with difficulties
of this kind, partly from a sense of
little Adoniram's wrongs. Now,
under a moment's reflection, she sud-
denly leaned forward and refilled lit-
tle Adoniram's sauce-dish to the brim
with plum preserves.—Youth's Com-
panion.

HER BROTHER'S KEEPER.

Helen Egerton was going out home
on the 6:30 train.
Just as the train was about to start
a finely-dressed girl of about Helen's
age came hurrying in laughing and
talking loudly to some one outside.
"That girl works in your store,
doesn't she, Burnham?" said a gen-
tleman in the seat in front of Helen
to one beside him.
"Yes," was the reply. "Why?"
"Oh, I would watch her a little if I
were you. I see a good deal of her,
and I do not like the company she
keeps. Besides, she dresses more
than I should think she could afford
to, for she has nothing but what she
earns."
"I have thought of that myself,"
said the merchant, "but supposed she
had help at home. I will have my
eye on her hereafter. I do not like
her manner."
Somehow Helen found it hard to
fix attention on the notes of her af-
ternoon's work after this. She
knew the girl in question, Hester
Morgan by name. She had once been
in the same class in Sunday-school
with her. Why Hester had dropped
out some time before was more than
Helen knew—or cared, if the truth
were told.
"But you ought to have cared, and
to have found out and brought her
back," whispered her newly-aroused
conscience. "You have had every-
thing to help you and make you hap-
py. Can't you ashamed to be so
selfish?"
"But she isn't nice. She dresses so
showily, and talks so loud and goes
with a fast set; I do not want to have
anything to do with her," pleaded
Helen impatiently to herself.
"Helen, you better work you do if
you had never had any more chance
than she has, and if 'nice' girls let
you severely alone?" said the relen-
tless little monitor, sharply. "Have
you lifted your finger to help her?
Since she has been put in your way,
aren't you to a measure responsible
if she goes wrong? Will your Father
in heaven hold you guiltless?"
It was very vexatious to say the
least. "I wish," thought Helen, as
she strapped her books up, "that
Hester hadn't come home on this
car, or those men hadn't sat where I
could hear what they said."
"But you see she did, and you heard
every word of their conversation.
Don't you think perhaps God meant
you to? If even not a tiny sparrow
falls to the ground without his no-
tice, do you suppose he is unmindful
of the danger of one of his children?"
The question bothered Helen all
the next day, and when it happened?
That she was detained again, she felt
no surprise to find Hester on the same
train. "I must help her if I can,"
she thought. "God has surely put
her in my way. It was hard to go
so long to a man named to find
how hard; but she did. Goodness,
" she said pleasantly. "May I
sit with you? I haven't seen you for
a long time. I hope you have not
dropped out of our class entirely,
have you?"
Hester looked thoroughly surprised
for an instant, then she smiled bright-
ly. Unknown to Helen, she had al-
ready abandoned a great admiration
for her, though she had no thought
or hope of ever being in the least in-
timidated with Judge Egerton's daugh-
ter. "Well," she answered, really
trying to speak lower than her
tongue, though Helen winced in spite of her-
self. "Well, I'll tell you just how it
was. I didn't care so great about go-
ing, and I didn't see as any one cared
any more about having me."

"Didn't I tell you so?" whispered
conscience triumphantly.
"But I care—for one. Won't you
come back to please me?"
"Sure," was the unhesitating re-
sponse. That was the beginning; and
Helen once enlisted in the work
did not get out. Often she was
discouraged; many and many a time
it seemed to her utterly hopeless, but
still she prayed and struggled on,
seeking to uplift and strengthen her
weaker, more unfortunate friend.
One night Hester came to her, her
eyes shining brightly through tears.
"I want to tell you what you have
given to me. Mr. Burnham has just
given me a much better position than
I have had. He told me that I had
changed very much for the better the
last year, and that if I kept on, he
would be better yet for me. Miss
Helen, I owe it all to you. You have
made a friend of me; you have
reached down and tried to lift me up,
and I never can tell you how much I
thank you and bless you for your
help."—Zion's Herald.

THE PRINTER BOY.

About the year 1726 an American
boy, some fifteen years old, found
himself in London, where he was
under the necessity of earning his
bread.
He was not like many young men
in these days who wander about
seeking work and, who are will-
ing to do anything because they
know how to do nothing; but he had
learned how to do something, and
knew just where to go to find some-
thing to do. So he went straight to
a printing office and inquired if he
could get employment.
"Where are you from?" inquired
the foreman.
"America," was the answer.
"Ah," said the foreman, "from
America! A lad from America seek-
ing employment as a printer! Well,
do you really understand the art of
printing? Can you set type?"
The young man stepped to one of
the cases and in a brief space set up
the following passage from the first
chapter of John: "Nathaniel said
unto him, Can there any good thing
come out of Nazareth?" Philip said
unto him, Come and see."
It was done so quickly, so accu-
rately, and administered a delicate
reproof so appropriate and powerful,
that it at once gave him influence
and standing with all in the office.
He worked diligently at his trade,
refused to drink beer and strong
drinks, saved his money, returned to
America, became a printer, publish-
er, author, Postmaster General, mem-
ber of Congress, signer of the De-
claration of Independence, Ambassa-
dor to royal courts, and finally
died in Philadelphia, April 17, 1783,
at the age of eighty-four, full of
years and honors; and there are now
more than a hundred and fifty coun-
ties, towns, and villages in America
named after him. He was the author
of Poor Richard's Almanac. Who
was he?—Ex.

ASTOUNDING FACTS.

Mr. Nelson, the most distinguished
of English actuaries, after long and
careful investigations and compar-
isons, ascertained by actual experi-
ence the following astounding facts:
Between the ages of fifteen and
twenty, where ten total abstainers
die, eighteen moderate drinkers die.
Between the ages of twenty and
thirty, where ten total abstainers die,
thirty-one moderate drinkers die.
Between the ages of thirty and
forty, where ten total abstainers die,
forty moderate drinkers die.
A total abstainer twenty years old
has the chance of living forty-four
years longer, or until sixty four years
old.
A moderate drinkers has the chance
of living fifteen and one-half years
longer, or until thirty-five and one-
half years old.
A total abstainer thirty years old
has the chance of living thirty-six
and one-half years longer, or until
sixty-six and one-half years old.
"I've been riding on the elevated
for five years, and I've never offered
a lady a seat."
"Then you've never had any man-
ners."
"That isn't it. I've never yet had
any seat."

SNAKE INTO YOUR SHOES

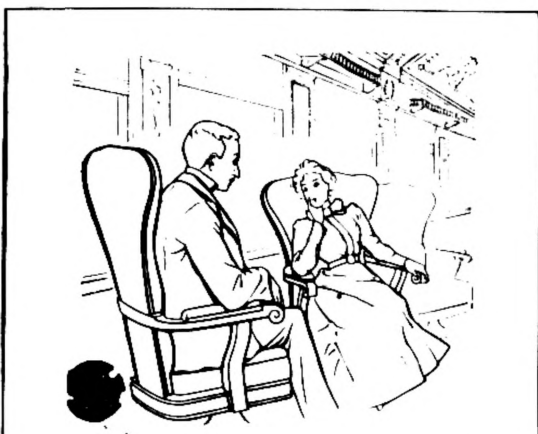
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prevents the same from recurring. It is the only
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comfortably. It is a certain cure for sweating, itching
and all other foot troubles. It is sold by all
drug stores and shoe stores. Write for the
Allen's Foot-Powder, to W. A. Kellum, A.S.P.A.,
Louisville, Ky.

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and questionable value can be avoided and
the best materials (and, as you will find, by
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uable information and card showing samples of colors free. Also
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combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.



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room, with its lounge and inviting arm chairs, and its roomy dressing
room adjoining. You can have your meals in this car at any hour
you want them; order most anything you want, from a porterhouse
steak or a spring chicken down to a sandwich, take as long as you
please to eat it, and you will only have to pay for what you order.

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and Memphis to Texas without change. Direct connections are made at its
junctions for all parts of Texas, Indian Territory, Oklahoma and the Far West.
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tell you what your ticket will cost, which train to take to make the best time and
connections, and will send you an interesting little booklet, "A TRIP TO TEXAS."

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Mention the Recorder in answering "ads."

A BIT OF KENTUCKY BAPTIST HISTORY.

BY REV. D. T. HADY, PH.D.

Somebody coined the proverb that "Truth is stranger than fiction;" and in the following narrative, the veracity of the saying is proven. This bit of Baptist history is true, and may be relied upon; but from it has grown a work and an Association the largest or next the largest, at least, in the State of Kentucky. The facts are: About the days of the excitement of the Revolutionary War, about 1770, or near that date, a young German in Germany, following the 'doom' of men, i. e. of right-minded men, fell in love with a bright-eyed 'fraulein' of his neighborhood, and the old, old story was re-enacted, which was first seen and heard in the garden of Eden.

The young 'Herr' and his blushing bride longed for the land of liberty, and straightway came to America; first settled at what is now Lancaster, Pa.; but his heart longed for the country where he could own a thousand acres of mother earth's surface, and not seeing the way to obtain the desire of his heart in Pennsylvania he again started on his search for a suitable home. Dropping down the river, the Ohio, he came to shore several times, but the wild savages were in ambush to fire at him and his timid, though confiding wife. They were all alone, and she had none to look to but her "Lieber man," and he had nothing to defend them both except his faithful rifle, and God who was guiding them, though they may not have known that part of their story. Three several times did they try to land and find a home; once in Ohio, once in Indiana and again in Kentucky, somewhere near where Louisville now stands; but the seemingly omnipotent savage was there to drive them, with his flying arrows, on down "The big muddy." "Puss wants a corner; go to the next neighbor," was being played, not as we children used to play it, but in a way certainly not pleasant to the "puss" in this case. Finally an undisturbed landing was made at least, near where Owensboro now stands.

Our couple had a few more articles of clothing, furniture and camping utensils than they were able, between them, to carry on their backs; so hiding the overplus in a hidden nook, they climbed the bank and started across the wilderness, which offered no other company than the babbling brooks and the singing birds. They traveled thirty or forty miles South, to where they had heard that a white man's Bro was located. Safely reaching this place, another event of this story took place; "kleiner Heinrich war geboren," (little Henry was born) immediately on reaching the fort. Here the little family remained for three years, "dar kleiner Heinrich" was the pet of the fort and the darling of his fond mother, of course. At last, a suitable location was found where a thousand acres could be had, on a little stream called the "Rough" some fifteen or more miles from its confluence with the Green River! The "farm" was located in what is now Ohio county.

So very beautiful were the beavers at this point of the river, and so thoroughly had they dammed up the little stream that the new comers called the place where they lived, Beaver Dam and the town now standing there is called by that name to-day. But now comes the interesting

part of this story. When the young couple started from Germany, some loving hand had slipped in their luggage, a copy of Luther's translation of the Bible in German, and the young wife and mother now found a little time to read the book, and the good leaven did work well. She saw too plainly what Jesus meant when he told us to be baptized; she understood too well what "taufen" meant, and though she had never seen any one "getauft," yet she could easily see what the church did and what Philip did to him as well as what Jesus did, when he had been baptized, etc.; but there was no one there to "taufen" her; what must she do? She read, and she wept, and rejoiced in God, her Savior, but what about that "taufen"?

At last she determined what she would do; she would do the very best she could, under all the circumstances; she would go into the water and baptize herself: "Kleiner Heinrich" came in from hunting, and a strange sight greeted him. On the banks of the stream stood his mother, Bible in hand, face bathed in tears, a strange radiance lit up her face, and he almost wondered if that is "meine liebe Mutter" or an angel. Then she did another still stranger thing; singing one of the precious old German hymns, likely "Ein Fester Burg ist unser Gott," she actually went down into the water saying: "In dem namen Gottes des Vaters und des Sohnes und des Heiligen Geistes ich taufe mich, Amen."

The news of this strange act spread about the settlement, for by this time, others had moved to and settled in this vicinity. Years passed away, and she was known as the woman who "hat sich getauft" (has baptized herself). "Kleiner Heinrich" had grown to manhood, "die Mutter" had served her Savior in love and tenderness, and also taught her family and others about her, of the "Lieber Jesus;" but no preacher had ever come into that part of the rich inheritance of Kentucky. Finally old Bro. Benjamin Talbot came near enough to hear the report of "die Frau die sich getauft hat," (the woman who had baptized herself.)

He hunted from settlement to settlement till he rode to her very door, and asked her where "the woman who had baptized herself" lived. She did not understand much English, but "kleiner Heinrich" had learned enough to understand fully what was wanted. As soon as she understood that a preacher was at her door, her joy scarcely knew any bounds. Getting every man and boy on a horse that could ride, they were dispatched to every nook and corner where there were any settlers, and told the news that a preacher had come and would preach. A crowd gathered at their house and meeting soon began. Early in the meeting, Eld. Talbot showed her that she had not been rightly baptized, and he and she, with kleiner Heinrich went into the water with some others who had been converted in the meeting.

Times were not then like they are now; if one could hear preaching once a year it was thought very fortunate. This meeting was held about 1790, or '91, but a church was organized in 1798 and called the "Beaver Dam Baptist church," which stands to this day, and has been the old "mother church" of nearly all the churches in that part of Kentucky. Out of this

church, and the work done by that church, it may fairly be said that the Daviess County Baptist Association has been made, and started by the woman who "hat sich getauft." This couple whom we have followed was named "Kohlmann" (means a cabbage man) now called Cofeman; and "die Frau die sich getauft hat" is the great-grandmother, and "Kleiner Heinrich" is the grandfather of the Rev. J. S. Coleman, D.D., Ph.D. of Greenville, Ky., the "old war-horse" you have heard of among Kentucky Baptists. Is Luther's Bible the seed which sprouted and from which the Daviess County Baptist Association has grown with its thousands of noble Baptists? Verily, let us not despise the day of small things.

BEAUTIFULLY does this Psalm begin by praying for others. "The Lord hear thee, send thee help, grant thee according to thine own heart, fulfill all thy counsel." It is a privilege which God grants to every child to pray for others—parents, friends, brothers, sisters, neighbors, strangers, and even our enemies. Jesus himself set us a bright example. God likes us to forget ourselves a little while, and to think of others praying for them in their trouble and in their joy, or praying with them. But the writer of the twentieth Psalm does not set himself, as it were, outside the family circle, or the king's palace. He is not like one who serves others at a royal banquet, and refuses to partake himself of the food and dainties provided there for all. No; he says to God, "We will rejoice in thy salvation; in the name of our God we will set up our banners. We will remember the name of the Lord our God." But we have not only the pronouns these and we, but also so much to do with others at school, at play, at home, in church and elsewhere, and young people are so fond of the society of others, that we are apt to forget that true religion has to do with the I, the me, the myself. God must come into my heart as my Friend, my Saviour, else we miss the true comfort, strength and teaching of God and of the beautiful life Jesus lived. The Psalmist says, "Now know I that the Lord saveth his anointed." How grand is his closing prayer: "Save, Lord; let the King hear us when we call!" So, children, we must pray, "Save me," as well as "Save us Lord." —O. H. P.

THE SHELBY COUNTY FAIR.

Think of it! 10,000 people present on last Thursday. About 9,000 guests from Louisville, who received a most royal welcome. The hospitality was the Shelby county kind, which means that it was unbounded. We imagine the crowd from the city, at least those not acquainted with Shelby county way of doing things, were amazed, and Shelby county people will, no doubt, be amazed when Louisville returns the compliment. We learn that Deacon John A. Middleton dined between 150 and 200. Well, all that is the matter with this scribe is that he was not there. —W. P. H.

The purpose of the experiment of life are to develop our moral nature. The value of the trials and work of life is not in the material good we acquire, but in the character we develop from them. The material good is transient, the character is eternal.—Rev. George Shaffer.

EDUCATIONAL.

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Louisville, Ky. E. Y. MULLINS, D.D., President. Next session of eight months opens Oct. 1. Excellent equipment. Able and progressive faculty, wide range of theological study. If trip is needed to be made, write to Mr. S. P. Smith, Treasurer of Students' Fund. For catalogue or other information, write to Prof. John R. Gampey, Secretary of Faculty.

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SHELBYVILLE, KY. Rev. J. C. Hunt, A.M., President. Nine experienced teachers. An extended course of study. Ancient and Modern Languages, Music, Art and Scripture. Thorough instruction. Board of Trustees and Faculty for the year 1909. Apply for catalogue.

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Next session begins September 1, 1909. For full particulars and catalogue, address Mrs. M. C. WHELAN, Pres., Manchester, Va. Memorize the Responses to Writing in advertisements.

FROM CHINA.

DEAR RECORDER—We enjoy your visits very much and look for you. This has been a most distressing time for this part of China. Early in the spring the people were attacked with famine fever, the rich and poor alike. A person would to-day be suddenly stricken down with scorching fever and chill and lose his appetite, and to-morrow would be a corpse. Whole villages have been depopulated. Many have died in this city and to the east and to the west, and a man from the East in to-day says they are still dying, and the saddest and most terrible part is the greater number of the dead never having heard of the great burden-bearer, the Saviour of the race. Two thousand years have passed away, nations and empires have risen and fallen, there have been famines, pestilence and warfare, but these people have been left alone and have worshipped mud images so long that they have come to be like them. Who is responsible? Has God spoken to you? Have you heard his voice to go and carry the gospel to the heathen? And has a large salary or a flattering pulpit, or empty glory from the lips of people kept you from coming? Have your friends said you are needed in the home land, and you are too good a preacher to go to the heathen? Who is to be the judge when God says go? And how will you answer when you stand before him when these heathen Chinese will rise up in the judgment from these ten thousand cities and condemn you for not telling them of the Saviour of men? I am often asked why don't more men come to help you, for these people will be dead before you can tell them. As a nation they don't want Christ, but some of them are seeking life, and they go long journeys and torture themselves and fast, trying to atone for their sins. They do not know that he has borne it all; that once for all He was nailed to the cross, and there is no one to tell them. Truly the laborers are few. Oh, Christian people, who live in luxury and who have the gospel and do not bring it to these people, who are in darkness, what are you thinking about? Are you taken up with yourself so much that you cannot take time? Do you consider it of no importance? God so loved them that he was willing to send his Son, and Jesus was willing to be taunted and to live a lonely life and to be misunderstood and to die like a criminal with thieves for these people, and can't you come and tell them about him? Can't you endure a little for him? 'Tis a lonely, trying life, and responsibilities roll on you mountain high. But he said, "I am with you all the days."

To-day an Imperial postoffice was opened here, and how strange it does seem to have a postoffice. Our office has been between six and eight hundred miles away ever since I came to China six years ago; it has been very expensive and inconvenient, and now we are to have a weekly mail.

I have just heard that the Catholics are having trouble again thirty miles west of here. They came all the trouble they can, and are making Catholics of these people—a whole village at a time.

The head this summer has been intense, and it has been so dry the natives themselves could neither eat nor sleep. They sat out in their coats and drank tea all during the night. It has

been trying. Mrs. J. H. Laughlin, of the Presbyterian mission here, fell a victim to famine fever. She leaves her husband and a little girl nine years old to mourn her loss. She was a most earnest and consecrated Christian, and she gave her life to the work. She has gone to the better land. Will you come and tell of him? Or do you say by your actions, "I can't go if they all go down to live with the doomed."

Pleading for workers in far-away China. F. M. ROYALL. Ching Chow, China.

CHRISTIANSBURG CENTENNIAL.

The church at Christiansburg on Saturday last celebrated their Centennial. A large congregation gathered which overflowed the house. The sermon was delivered by Dr. J. M. Weaver on Acts 28:23ff. He emphasized the five fundamental tenets of Baptists, of all ages since the Apostles. 1. Religious liberty, which, till 100 years ago, only Baptists believed. 2. Faith essential to baptism. 3. Immersion essential to baptism. 4. Regeneration and baptism essential to church membership. 5. Christ the only lawgiver in Zion. The sermon was in Dr. Weaver's happiest vein and it made a profound impression.

Mr. W. T. Ford read an interesting sketch of the history of the church. Since he has promised to let us have it for publication, we need not speak of it here.

Bro. Eaton spoke on the self-correctiveness of Baptists.

A very fine dinner was spread in the neighboring locust grove, and the people greatly enjoyed the repast and the social intercourse.

After dinner the Rev. W. E. Powers spoke on *Then and Now*, saying many wise and witty things. He described the old-time preachers and showed wherein they differed from the preachers of to-day.

Dr. Weaver explained why such a centennial should be celebrated. Things Baptists have done and what God has done for them should be remembered. Prof. J. H. Ford, Esq., spoke of the strong doctrine preached by the old-time preachers and of the strong faith of the fathers.

Bro. J. E. Nunn spoke of the contrast between a century ago and now. He exhibited a copy of the *Ulster County Gazette* (Rochester, N. Y.) published a hundred years ago, which paper was in mourning for the death of Gen. George Washington. Its "news" from Napoleon's wars was three months' old at the time of publication. Among the advertisements was one which told of a "likely Negro woman" her owner wished to sell. This was in Rochester, N. Y.

Bro. Eaton closed the meeting by telling of the great progress of the Baptists during the past century.

The whole occasion was of unusual interest. We hope the noble record of this grand old church will continue and will grow brighter and more glorious as the years go on.

EDITOR J. N. HALL.

It is often my pleasure to meet Bro. J. N. Hall of the *American Baptist Flag* at District Associations and other meetings. He is genial, conversant and highly esteemed by his brethren. He now believes he has a special commission to search for the "Invisible Church." Express any wish he will find it, if anybody can. W. P. H.

CHRIST'S SIGN TO HIS ENEMIES.

BY REV. CHARLES E. COBBIN.

All sayings of Christ are profound, most of them are enigmatical. Within the latter class was his answer when first his enemies required a sign of him. The young man of Nazareth, the new prophet of Galilee had just driven the sheep and oxen from the courts of his Father's house. The power of a holy character playing about his person like electricity had compelled the teacher's obedience, but when once beyond the flash of his eye they repented of their weakness, and supported by the temple officials, of whom the Talmud says, "The servants of Annas beat the people with sticks," they returned with the question, "What sign showest thou, seeing that thou doest these things?" What sign can Jesus show them? Is not his every act a sign? The works that he does in his Father's name, do they not bear witness to him? Are not his words, spirit and life, nay, is it not true that he himself is the greatest of all signs, so that he that hath seen him hath seen the Father? All this is true, but to the spiritually dead the spiritual axiom has no force. Jesus gave them the only sign possible. "Destroy this temple and in three days I will raise it up." They totally misunderstood his words, but they remembered them. Three years after they misquoted them, at his trial, and the mockery around the cross was this parody. Persecute me, Jesus says, follow my footsteps with dogged hatred, but you cannot overcome my influence. Destroy me, nail me to the cross, bury me in tomb, but you cannot conquer me. This, then, was his sign to his enemies, you may make me your victim, but I shall become your conqueror. The sequel proved the force of this sign, when in spite of their opposition the world went after him, when in spite of their murder of him, he rose from the dead. "Destroy this temple and in three days I will raise it up." This was a commentary on the struggle between the Jewish hierarchy and the infant church, till at last over the ruins of their temple destroyed was reared the temple of Christ's kingdom.

The believer and his Lord have their freemasonry, for still the repentant sinner can say, "Now we believe not because of thy word, for we have heard him ourselves and know that this is indeed the Christ, the Saviour of the world." Still the pure in heart declare, "Rabbi, thou art the Son of God, thou art the King of Israel." Still the earnest blunderer, taught by the Father, recognizes the Christ the Son of the living God. The secret of Lord is with them that fear him and he will show them his covenant, but this sign which Christ gave to those who first evinced hostility to Him, is still the sign to his enemies. The temple of Christ's body is now his church, for the Apostle says, "Ye are the temple of God."

Through all ages the sword has been lifted to destroy the church. It smote down a Stephen guilty of the heresy that God's love was wider than Israel after the flesh, but the persecutor Saul, who kept the reinment of them that slew him, became the exponent of that great idea. They that were scattered abroad by persecution went everywhere preaching the word. So under the empire the blood of the martyrs was the seed of the church. So it has ever been and ever will be. The

sea may drive hither and thither the shifting sands at the mouth of the Mississippi. "Of course the sea conquers the shore," one would say, but year by year the mighty river deposits its sediment and century by century the shore conquers the sea. Like the wild, all-conquering sea is the persecuting world, like the conquered but encroaching sand the persecuted church.

When the sign proves true in the case of the sword, the pen, which is mightier than the sword, is raised against the temple. Celsus, Porphyry, Lucian, these are only names to us, and yet each of them in his day considered himself to have destroyed this temple. Their works have perished, but the Christian apologies occasioned by them are among the most valued sources for the study of the early church. So within our own century the school of Strauss destroyed the historic Christ, and left only a dim figure through the mist of legend. The school of Strauss is dead, but because of the study that it occasioned, Jesus is nearer to the church to-day and better appreciated than in any previous age.

The oak that can withstand the lightning and the storm is destroyed by the decay of its heart. So the church can withstand persecution and argument, but can she withstand corruption? Judas is more dangerous than Pilate. Ananias is more to be dreaded than Herod. But the church has the wonderful power possessed only by the living body of throwing off disease. Even though destroyed from within, this temple is raised again in three days without hands.

This, then, is the meaning, perpetually true, of Christ's sign to his enemies, the only sign they can understand. "Destroy this temple and in three days I will raise it up." We who are the readers of *The Christian Intelligencer* count ourselves among Christ's people, and as such we need not this sign, but it is well for us to consider it, for by it our faith is confirmed, for of the disciples who first heard the Word it is said, "When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said."—*Christian Intelligencer*.

BARREN RIVER ASSOCIATION.

This body met at Hickory Hill church in Monroe county on the 23d at 10 a. m.

By request of Bro. J. W. Spillman, who was to preach the introductory sermon, Bro. J. H. Burnett, of Glasgow, preached. Those who heard his sermon will not soon forget it. He preached by the power of the Holy Spirit.

After the sermon, the association was called to order by the moderator, and letters from the churches were read.

Bro. E. H. Spillman was elected moderator and Bro. H. O. Franklin clerk.

The afternoon session was taken up in hearing the reports on denominational literature and schools. The *Western Recorder* was highly recommended and short talks were made by Bro'n. Burnett and Murray. The committee on denominational schools urged the people to support them in every way possible. Bro. Burnett made a fine speech in behalf of Liberty College, located at Glasgow.

The second day was taken up hearing the reports on the spiritual condition of the churches, missions and the Orphan's Home. There were several good speeches

made. The association is not alive to the great doctrine of missions as it should be. There are over four thousand members in the association and if they could realize their strength, they would do great things for the Master. They believe in much preaching—there were six sermons preached the first day on the work of the association going on at the same time, and four the second day. When one brother would finish, there would be another to follow immediately. The people had very little rest. They would sit for hours at a time. Counting all the sermons preached at the association and school houses near the church, there were about twenty. May God bless the seed sown and much good come from them.

The writer preached in Glasgow Sunday on his way home.

W. M. MURRAY.

BAPTIST NEWS FROM GEORGIA.

Many of the pastors are off on a vacation and the various vacant pulpits are being supplied by local and other brethren.

On Sunday, August 6, at the Sixth Baptist church, Bro. Virgil S. Gibson was ordained to the ministry. The ordination services were very impressive. The ordination sermon, preached by the writer, was reported as one of unusual power and beauty. Bro. Gibson has accepted the call to the Clarkston church, located about ten miles from Atlanta.

We miss Dr. A. A. Marshall, formerly of Jackson Hill church, very much. He has accepted the Presidency of Monroe Female College at Forsyth, Ga. This work could not have fallen into better hands. Dr. Marshall is a scholarly man, and is well respected by his colleagues along educational lines. He has already secured enough money to erect a handsome \$10,000 new dormitory, and the building will be completed in time for the opening of the college in September. He has a splendid faculty engaged, and it is confidently believed that he will soon make Monroe College accomplish for the poor Baptist girls of Georgia just what Mercer is doing for our boys. At the rate he is now going he will open with 250 girls.

We are expecting a good deal from the coming of Dr. Kerfoot to Atlanta. He has a great army of admirers in Georgia. Dr. Tichenor has served our mission cause well. Few men could have taken his place successfully. Even Dr. Kerfoot will not find it easy, though we feel sure he will succeed if any one can.

Dr. Jamison is filling his place nobly as the successor to Dr. Gibson, that dear old prince of secretaries of our State Board of Missions.

The Fifth Baptist church has secured a nice corner lot on Woodward avenue 80x146 feet, and have the cash in hand to pay for it as soon as the titles are prepared. Dr. G. A. Lofton, of Nashville, is in the city, and will deliver a lecture for their benefit next Monday. They will begin to build as soon as practicable. Their old place of worship is not in a healthy location, and the change under the leadership of their new pastor, Dr. J. C. Solomon, will prove very beneficial to our Baptist cause.


I have not written half the news I started to tell, but will promise to come again soon.

A. O. WARD.

August 10, 1899.



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THE FARM
 KENTUCKY TRADE ITEMS.

Corn is selling at \$2.25 at the crib in Garrard county.
 Boyle county hemp is said to be not worth the cutting.

The Glasgow News reports the sale of 10 mules at an average of \$100.

J. B. Embry bought 807 export cattle in Montgomery county at 5 cents.

A number of growing crops of tobacco in Bath county have been sold for 7c all round.

Cook & Co., of Fayette county, sold to Warren Rogers, of Bourbon county, 300 sheep at 8.60.

W. B. Hatchet, of Mercer county, sold 100 stock ewes at \$2.25 per head.

Allie Jones, of North Middletown, sold to Mr. Wolf, of Chicago, his fine saddle mare Ruby for \$500.

J. M. Parks sold 55 cattle, 1,894 pounds average, and W. F. Peake 43, 1,840 pounders, at 5 cents.—Richmond Register.

The Harrodsburg Democrat reports the sale of 35 mule colts in Williamstown last week at an average of \$21 a head.

The Georgetown Times says: Brock Bros. sold for Mr. Olands Sutton his four-year-old gelding to a Pennsylvania party for \$100.

Bond & Crossfield, of Anderson county, shipped to Louisville last week a lot of fat heifers for which they received \$4.60 per cwt.

The Mercury says that George Ferrel, of York, Pa., bought a carload of mule colts at Carlisle last week at an average price of \$22.90.

It is reported that the Bourbon county corn and hemp crops will not amount to more than one-half they would have done had the weather been favorable.

Jesse Bryan and William Simpson, of Jessamine county, sold to Simon Weil, of Lexington, 100 fat cattle, averaging 1,800 to 1,600 pounds, at 4 1/2 and 5c.

Very few sales of wheat have been made during the past week, 67c being about the ruling price. There seems to be a disposition among the farmers to hold for higher prices.

The Breckinridge News reports the finest crop of corn and tobacco ever seen in that county. While the tobacco acreage is not as large as that of last year, the quality will make up for it.

The Paris-Kentuckian says that L. Joseph bought several lots of cattle, aggregating \$17, last week at 4 1/2 to 5 1/2; the latter price for 108 crushed corn fed cattle to go Oct 1 and average 1,800 pounds.

DIRECTIONS FOR MAKING BORDEAUX MIXTURE.

The following directions are taken from the "Third Report on Potato Culture," which is Bulletin 156 of the Cornell Experiment Station. These directions are given as simpler than those given in Bulletin 190 of the same station:

Into a barrel of water suspend a gunny sack or other porous bag, containing two pounds of copper sulphate for every gallon of water in the barrel. If this is suspended near the surface of the water at night it will all be in solution by morning and ready for use. Into a water tight box or other open receptacle place some fresh burned caustic lime, the amount to be determined somewhat by the amount of spraying to be done, but from 30 to 50 pounds of lime can be easily slaked at one time. Add sufficient water to thoroughly slake all the lime and keep stirred so that the water may come in contact with all particles. This thorough stirring is important, and the lime should be thoroughly watched and stirred for several minutes, otherwise it is likely to become dry and hard. After the lime is all slaked, cover it over with water and it is then ready for use and may be kept for any length of time desired, if it is always kept covered with water.

Ferrocyanide of potassium may be purchased from the drug store, and comes as a solid. One ounce of ferrocyanide of potassium dissolved in one ounce of water will be sufficient for testing many barrels of the Bordeaux mixture. When it is desired to begin spraying, there should be provided two empty barrels. Into one barrel dip three gallons of the copper sulphate solution after it has been thoroughly stirred. This will provide the six pounds of copper sulphate in case two pounds were dissolved per gallon of water, and will be sufficient for making one barrel, or forty-five gallons of Bordeaux mixture. Dilute the three gallons with ten or more gallons of water.

From the lime box dip from five to ten pounds of slaked lime into the empty barrel. Add water and stir thoroughly until the milk of lime is produced, after which dilute with some ten gallons more of water. Pour the milk of lime thus diluted through a sieve into a dilute copper sulphate solution. The quantity of lime to be added to copper sulphate is to be determined by the ferrocyanide of potassium test. After adding a small amount of the milk of lime to the copper sulphate solution, add to the mixture a drop of ferrocyanide of potassium. If a brick red color is produced where the drop strikes, it indicates that more lime is needed. Continue adding the milk of lime until no reddish color will be produced when the ferrocyanide of potassium is used. A few trials will enable one to judge very accurately as to the amount of lime required. A little surplus lime will do no harm.

If Paris green is to be used it should now be added. Take four ounces of Paris green and place it in a dish and add water just sufficient to make a paste, and stir thoroughly until a homogeneous mixture is formed. Pour this paste into the mixture of lime and copper sulphate and stir vigorously. Pour the lime and copper sulphate mixture into the spray barrel, which should have a capacity of forty-five to fifty gallons, and fill the barrel with water. If there is no agitator in connection with the pump, the mixture should be frequently stirred while being applied.—Vick's Magazine.

GOOD RECIPES.

STUFFED OKRAS.
 Select two dozen large pods, cut off the pointed ends and slit up far enough to remove the seeds. Beat three egg yolks, add a little salt and pepper, two tablespoonfuls of finely minced ham, the seeds which were removed and crumbs enough to thicken. Stuff the pods with this and tie each with a bit of thread. Place in a baking-pan, sprinkle over with a layer of crumbs and one of grated cheese, drop in one tablespoonful of butter cut in bits, pour over all one scant cupful of good veal or chicken gravy and bake for half an hour in a good oven.

EGG PLANT FRITTERS.
 Peel the egg plant and cut it into inch dice. Drop into boiling water to which has been added a teaspoonful of lemon juice, boil until tender, drain and mash. To each pint of pulp allow one-half of a cupful of flour, one-quarter of a teaspoonful of pepper, one-half of a teaspoonful of salt and two well-beaten eggs. Form into small cakes and fry brown on both sides.

EGG PLANT A LA POULETTE.
 Peel the egg plant and cut into inch dice. Put into a saucepan with one heaping tablespoonful of butter, shake and stir for ten minutes. Add one scant cupful of clear broth of any kind, cover and simmer until tender. Season to taste with salt and pepper; beat the yolks of two eggs with a spoonful or two of the broth, add one teaspoonful of lemon juice and pour it into the saucepan. Stir until slightly thickened, add one tablespoonful of finely chopped parsley and serve.

EGG PLANT, FRENCH STYLE.
 Boil a large egg plant in salted water until tender; drain, peel and mash smooth. Add one level teaspoonful of butter, one scant teaspoonful of salt, one-quarter of a teaspoonful of pepper, two hard-boiled eggs chopped fine, one teaspoonful of finely chopped onion and two tablespoonfuls of fine dry bread crumbs. Mix well, turn into a buttered baking-dish, sprinkle with buttered crumbs and brown in a quick oven.

MEAT AND RICE CROQUETTES.
 One cupful of cold boiled rice, one cupful of finely chopped cold meat of any kind, a high seasoning of salt and pepper, two tablespoonfuls of butter, melted, one egg, one-half of a cupful of milk. Scald the milk, add the rice, meat and seasoning. Cook for five minutes, add the well-beaten egg and set aside until cold. Form into croquettes, dip into slightly beaten egg, roll in fine bread crumbs and immerse in smoking-hot fat until golden brown.

CHOCOLATE WAFERS.
 Two-thirds of a cupful of butter, one cupful of powdered sugar, one-half of a teaspoonful of salt, one-half teaspoonful of cinnamon, two ounces of grated chocolate, melted, one teaspoonful of baking-powder, two tablespoonfuls of milk, two and one-half cupfuls of flour. Roll out this mass on little flour as possible, and bake in a hot oven.—Table Talk.

Don't fail to put the fences all in good condition before bad weather comes.

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Items of Interest.

NEWS THE WORLD OVER.

Walter Wellman and the survivors of the Arctic expedition which he led to survey the high latitudes on June 26, 1894, have returned to Norway. As first their expedition failed well, and they discovered several new islands. But the latter part of the time they suffered greatly. Wellman was lame by falling into a snow-covered crevasse and it is thought he will be a cripple. They saw no signs of Andree anywhere.

A revolution in San Domingo goes on after the manner of such revolutions. The United States government is doing its best to keep filibustering expeditions from going to San Domingo from Cuba. The assassination of the president was a great calamity. No doubt he was tyrannical, but he ruled and made the people keep at peace, and that was a great thing.

The Jingoos who have denounced as a traitor the man who thought the Filipinos had a right to the independence they have fought for so bravely are somewhat discomfited to find Admiral Dewey among the number. He wrote to the War Department: "These people are far superior in their intelligence and more capable of self-government than the natives of Cuba, and I am familiar with both races." He restated these words and adds: "The only way to settle the insurrection and assure prosperity is to concede self-government to the natives. The Filipinos are capable of governing themselves; they have the qualifications for it."

Japan has passed a new religious law which will bear hard on the missionaries. All sects, pagan and Christian, are placed under the absolute control of local governors. Without their permission a meeting cannot be held nor a church built. Japan is now a nation recognized by treaty as the equal of the nations and she has an absolute right to make such internal regulations as she pleases, provided she treats all foreigners alike. And this is the first action she takes after the treaties have gone into effect.

Prof. Robert W. Bunsen, died at Heidelberg University, W. G. He spent 40 years in the leading chemistry of Germany. His valuable discoveries and the list of instruments he has invented, which are in use all over the world, would fill a column in the paper. Among his important discoveries was that of spectrum analysis.

The planters in Porto Rico are protesting against the sending of provisions to that island in the midst of the plague. Such transportation as the result of the storm as has been represented in the United States. They say that since the news spread that the United States Government was going to issue free food, the laborers have quit work and the crops will be ruined for lack of labor on the plantations.

The plague has appeared in Lisbon, and also in Naples and Palermo. The presence of the disease in those Italian cities was carefully concealed till the Rome correspondent of the *Daily Mail* let the truth be known. They say, however, that in all these places it is in the mildest form of the plague ever known, for it has only killed one-third of the cases.

M. Labort, Dreyfus' counsel, was welcomed back to the courtroom. He is still weak from his wound, but is cross-examining with his well-known skill. Two packages sent him by mail were opened by the police and found to be gun cotton.

General Hale is negotiating a treaty with the Sultan of Hulu. The question arises, if the island belongs to the United States, can they make a "treaty" with their own subject? The treaty stipulates that in return for letting the United States flag fly over the island the Sultan is to be absolute ruler, that slavery and polygamy are not to be interfered with and, what is worse, one article of the treaty specifically bars out missionaries! If the President lays such a treaty before the United States Senate, he will hear from the confederates of all in the United States who believe in missions.

Justice McCarthy, M. F. does not think the Outlanders are so badly treated by Gen. Paul, and feels no enthusiasm in regard to them. He thinks the stir made over their wrongs is largely owing to Joseph Chamberlain's making a last desperate throw to retain power by getting up a war fever in England. Nine thousand Outlanders signed a paper saying they are justly treated by the Boers and declaring that capitalists were at the bottom of the disturbance.

Oliver Wendell Holmes, son of the distinguished Oliver Wendell, is adding lustre to a name already illustrious. He is now 26 years old, graduated at Harvard when he was 23, in the class of '91. He went into the army and, young as he was, attained the rank of lieutenant colonel, and was wounded, put on account of wounds. He has just been nominated by Governor Wolcott to be Chief Justice of the Supreme Court of Massachusetts.

Owing to the opening up of the country which is accompanying the building of the railroad, Liberia cannot longer be used for the banishment of criminals. Russia has appointed a commission to decide what shall take the place of banishment to Siberia.

DEATHS.

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

RANDALL.

Mrs. Bessie A. Randall was born in Virginia March 18, 1834, and lived the greater part of her life in Shelby county, Ky. After her second marriage to William Randall, recently deceased, she lived near Newcastle where she was buried. She died Aug. 16, 1894. She was a great sufferer, but she had great faith in a great God. During her protracted illness, and up to the last, she expressed a willingness to depart and be with her Lord, which she felt would be far better. In her childhood she united with Buffalo Neck church. She afterwards became a member of the old Regular Baptist church at Bethel. She joined by letter Sulphur Fork church, Henry county, in October, 1874. She was a strong believer in the great doctrines of grace and under these had become a strong spiritual mother in Israel. As a citizen, mother, neighbor, and helper of the poor, she had no peers and her hospitalities were unbounding.

Joseph Montgomery was her first husband. He was a soldier in the civil war and died while in active service. By him she had two children, William and Mary Randall who survive her, together with their four children. She will be greatly missed at home. We can only say in the midst of our tears of sorrow, "The Lord doeth all things well." H. F. JORDAN. Pana, Ill.

DUNN.

Mrs. Mahala Dunn died at the residence of her son, Joel V. Dunn, near Lathfield, Ky., May 28, 1894, at the good old age of 94 years, 4 months and 4 days. She was the daughter of Jesse and Hanna Wilson, who moved to Scott county, Ky., from old Virginia in the year 1790. Her father and mother were members of the old Hinkers church and were baptized by George Kyles and Ambrose Dudley in about the year 1820. She moved with her parents to Grayson county, Ky., in 1828, where she resided until her death. They lived on what is known as the Weiler Farm at the Falls of Rough. In 1831 she married Moses Dunn, who had been a housekeeper at Lathfield at the place where she died. She made a profession of religion early in life and united with the Hanging Rock church where she was a faithful member until her death. She lived a remarkably quiet and contented life. She was highly respected and much loved by her neighbors. She died at the age of long standing. The writer preached her funeral in the room to which she went as a bride, where she lived sixty-eight years and where she died. She was buried on the old farm where she spent nearly all her long life. Her grandsons, strong men, bore her remains to the spot where they laid her to rest beside her husband who had gone on before. J. W. VALLARDINGHAM.

SMALLWOOD.

Mrs. Rachel Smallwood, the loving mother of Mrs. J. B. Gaston, of Eminence, Ky., and of J. B. and W. H. Smallwood, went home to heaven from her late residence in Elizabethtown, Ky., Aug. 10, 1894, the evening of the 77th year of her age. She was the wife of the lamented James B. Smallwood, who came to an untimely death by the train, some thirty-three years ago, while shipping cattle from Hardin Co. to Louisville. Mrs. Smallwood indulged a precious hope in Christ from the day of her youth and was an exemplary member of the church at Elizabethtown for more than fifty-three years. Her life was one of great tribulation. She was bereaved of her husband while yet a young woman, with no experience whatever in dealing with a cold-hearted world. She was left with five children to rear and educate. She was called a few years since to mourn the loss of two of her fond children. While she had great affliction and much sorrow, sometimes almost prostrated by sore trials, yet she bore them all with beautiful Christian resignation. She was never known to complain or murmur at her lot, and she was a true and confiding wife, an affectionate and unselfish mother and an obliging and cordial neighbor. She was possessed of a most sympathetic nature, which went out especially for the poor and the distressed. She was blessed with an exceedingly happy and buoyant spirit, always ready to look on the bright side of things with a cheering word for the disconsolate. She passed away as she lived—peacefully and serenely—leaving behind a most beautiful Christian character, eminently worthy the imitation of her devoted children and grandchildren. "Blessed are the dead who die in the Lord from henceforth, yes, said the Spirit, for they rest from their labors and their works do follow them." J. S. G.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Barbara Stone Co. Write for prices and designs. Warehouses: 27 West Jefferson St. Work: 12th to 14th on Maple St., Louisville, Ky.

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PAUL A SPIRITUAL HERCULES.

However many of God's nobility we read of in the history of the race, there is given us an account of the peculiar weakness or special sin which many of the most prominent and conspicuous ones of them each possessed, or was guilty of.

Whatever Adam was, or whatever relation he sustained to God before the fall, he was, nevertheless, weak enough to be led into sin.

Thousands, no doubt, have praised Moses for his courage, greatness as a leader and decision of character—yet he hid a great sin, and lost thereby to himself a great blessing. Elijah was one of the greatest in faith and work, but he forgot God's power and goodness, and in a fit of weakness, complained and murmured over the condition of affairs, wishing he could die.

David, though he was a man after God's own heart, exhibited a most contemptible weakness and committed a most heinous crime in the very climax of his career.

Peter, the poor impulsive and impetuous man who drew his sword in defense of him whom he loved, and who, no doubt, felt at that time that he could face all the world in battle and would slay one-half of them if need be for Jesus, was in great need of stability of character, and that lack appears greater when we remember his association for so long with Jesus, and what he had said to him, "Though all men should be offended because of thee, yet will I never be offended." But, after all this, he swore and lied to keep from being counted one of his Lord's followers.

But where, in all history, do we find one who had such experiences in so many different ways and yet stands out before the world as clean in his religious conduct, and as spotless in as many elements of a noble character as "Saul of Tarsus." Hear his own experience, "Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeys often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils by the wilderness, in perils by the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

And again he says, "For whom I've suffered the loss of all things," and again he says, "We are troubled on every side, we are perplexed, we are persecuted." Notwithstanding all that he was courageous and cheerful in the midst of adversity, fearless among his foes, meek and submissive when in the hand of officials, bold in the performance of duty and energetic and enthusiastic in promulgating the religion of which he had so recently become the possessor and had begun to love.

He was here of the infirmest type. When you remember that he was only a human being, and then read the account of his life, how it ought to stimulate and encourage our hearts; and if one human being, aided by God's spirit, can live such a life, why may not we? It is to me, all things considered, the greatest character, next to Jesus, in all history. He was more than a great spiritual force. He was a competition in thought, broad

WATCHES BY MAIL.

Our Illustrated Catalogue for 1899, showing Watches, Chains, Charms, Silver-Ware, Silver Jewellery, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready and will be sent free on application. We also issue a monthly Watch Calendar.

C. P. BARNES & CO.,

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Entered as Second-Class Matter, June 15, 1890. Postpaid.

Items of Interest.

NEWS THE WORLD OVER.

Verily the ways of those who would help men according to their own notions of good are hard. Here are the two Porto Rican commissioners to the United States issuing their round robin. They are Dr. J. J. Hanna and Dr. M. Keno Gandia. In the name of their fellow countrymen, they say, "Our liberty and self-government, the Porto Rican people have not had as yet any taste." They see no difference between the Spanish General Masias and General Henry except in some things in which they prefer the Spaniard. They declare the Porto Ricans were converted as cattle are converted from one master to another and are treated still "like slaves, or as dependent beings little less than savages." There's gratitude for you.

Cardinal Vaughan, the English Catholic, made a speech on the Fourth of July in London in which he urged the United States not to let the Philippines have the independence they have been fighting for for 100 years. One can understand the Cardinal's reason. A large part of these islands is the property of the monks. The Philippines have declared openly they intend to change that, and have their government take this property for the benefit of the people. The United States are bound by the treaty to fight to leave the monks undisturbed in all their possessions.

FROM DR. CRUMPTON.

DEAR BRO. EATON: Though I am no longer a Kentuckian, I watch with keenest interest things transpiring there. From many sources I heard of the harmonious and profitable meeting of the General Association in June and the District Associations seem to be opening up with the same peaceful atmosphere pervading them. I trust this may be a year of great growth for the Baptist cause in Kentucky. With her great wealth and strong ministry, the State ought to early step to the front and lead the procession in giving for missions.

From this distance, it looks like there is a fine opportunity for political trouble to mar the harmony of the churches. I suppose the fiercest political battle ever fought in the State is now on. The passions of men are going to be awfully stirred before the campaign is over.

Men are going to forget themselves and make imprudent remarks. Preachers are going to get into trouble with their churches—sometimes they will be right in the controversy and sometimes wrong. May God over-rule for his glory!

To my many old friends let me say: I have set up my altar at East Lake, the most pleasant of Birmingham's many suburbs. My children are bravely meeting the difficulties and overcoming them.

Our associational campaign is just opening and I am constantly on the go. The prospects are good for the Baptists of Alabama.

With all debts paid, our two institutions, Howard College at East Lake and Judson Institute at Marion, are about to enter upon a glorious career. Come to see us at our convention in November at Gadsden. Heaven bless the Kentucky Baptists.

W. B. CRUMPTON.

EXAMINED FOR ORDINATION.

Upon the adjournment of the Pastors' Conference, at the call of the East Baptist church, a presbytery consisting of the following brethren was organized by the election of Bro. T. T. Eaton moderator and Bro. M. P. Hunt secretary for the examination of Bro. O. J. Casey with a view to ordination. J. T. Christian, J. A. Bell, J. M. Weaver, T. T. Eaton, J. P. Jenkins, J. W. O'Hara, A. H. Whittinghill, W. E. Foster, J. M. McFarland and M. P. Hunt.

Bro. Eaton conducted the examination which was very satisfactory. The candidate was heartily recommended to the church for ordination. The ordination will occur at East Baptist church Sunday, September 10th, at 10 A. M.

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Fall Announcement.

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Who is he in whom as many elements of a great character are found, and who has had as many of these elements put to as severe tests, and yet whose life towers above all men in such beauty, glory and power? Where is his equal?

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In all directions the world, the flesh, and the devil are pressing their claims in opposition to the teachings and authority of Jesus Christ. They do it in the form of denying his truth, repudiating his church or trampling on his commandments as to daily living. Nothing is too sacred for their attacks. The Christian today must be clad with the whole armor of God.

A YOUNG LADY desires a situation to teach in a school or private family. Qualifications: The highest English, French, Mathematics, Sciences, Instrumental Music, Latin and French. Desires to be patron of the school she has been teaching for four years. Address, stating terms, Box 20, Blacksville, Montgomery county, Virginia.

THE MARKETS.

LIVE STOCK.

Report for week ending Aug. 26.

Item	Price
Extra good export steers, 1,200 lbs.	10 00
and up	9 00
Light shipping, 1,200 to 1,500 lbs.	8 00
Best butchers	7 00
Fair to good butchers	6 00
Common to medium butchers	5 00
Thin, rough steers, poor cows and calves	4 00
Common to medium ones	3 00
Butcher	2 00
Sheep	1 00
Wool	0 50
Goats	0 25
Swine	0 10
Pigs	0 05
and up	0 02

HOGS.

Choice packing and butchers, 225 to 300 lbs.	5 00
Fair to good packing, 150 to 200 lbs.	4 50
Good to extra light, 100 to 150 lbs.	4 00
Fat hogs, 125 to 150 lbs.	4 75
Fat hogs, 100 to 125 lbs.	4 00
Pigs, 50 to 90 lbs.	4 00
Roughs, 150 to 200 lbs.	3 50

SHEEP AND LAMBS.

Good to extra shipping sheep	3 75
Fair to good	3 50
Common to medium	3 00
Stock	2 50
Stock ewes	4 00
Stock wethers	3 50
Skips and cullings, per head	0 50
Extra Spring lambs	4 00
Best butcher lambs	3 50
Fair to good butcher lambs	3 00
Tail-ends	1 00

LEAF TOBACCO.

Report for week ending Aug. 26.

SALES WITH COMPARISONS.

Following were the sales for the week and year to August 26, with comparisons:

Year	Week	Year
Year 1899	5,578	112,000
Year 1898	5,161	78,750
Year 1897	3,108	116,500
Year 1896	5,052	119,150

SALES.

Total sales of raw crop to date	111,308	67,777	100,100
Sales new crop to date	11,127	61,076	62,614
Original inspection	61,127	61,076	62,614

REJECTIONS.

Rejections this week	67	64	50
Percentage of rejections to actual sales	0 61	0 59	0 50
Rejections Jan 1 to date	17,734	14,387	22,700

RECEIPTS.

Receipts this week	1,294	1,006	2,259
Receipts Jan. 1 to date	95,000	65,000	92,511

SUBJECT—LAMB CROP.

Item	Red.	Colony.
Track, green or mixed	4 00	5 00
Track, sound	5 00	6 00
Common legs	6 00	7 00
Medium legs	7 00	8 00
Good legs	8 00	9 00
Common leaf-lamb	9 00	10 00
Good leaf	10 00	11 00
Medium leaf	11 00	12 00
Good leaf	12 00	13 00
Fine and selections	13 00	14 00

BAKED—LAMB CROP.

Track, green or mixed	3 00
Track, sound	4 00
Common legs	5 00
Good legs	6 00
Common leaf, short	7 00
Common leaf	8 00
Good leaf	9 00
Medium leaf	10 00
Fine and selections	11 00